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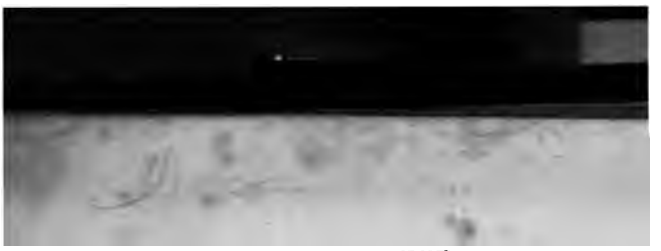

THE

CHRISTIAN SPECTATOR,

CONDUCTED

BY AN ASSOCIATION OF GENTLEMEN.

FOR THE YEAR

1821.

VOLUME III.

NEW-HAVEN:

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THE Conductors of the CHRISTIAN SPECTATOR, take the opportunity presented them by the commencement of another year of their labours, to solicit the aid, both of the talents and patronage, of those who are united in the great doctrines of the Reformation.

At no period since the commencement of this publication, has the union of the friends of these doctrines appeared more necessary; and the assurances of friendly regard and assistance, which, from various quarters we have received, induce us to believe that at no period has this union appeared more probable.

To illustrate the necessity of united effort, we need only remark, that the enemies of the doctrines of the Reformation are collecting their energies, and meditating a comprehensive system of attack, which demands on our part a corresponding concert of action. In addition to this organized system of attack, there are individuals in every part of our country who are filling the land with cavils against the doctrines of grace, calculated to unsettle the minds of multitudes, and if it were possible, to deceive the very elect. This ubiquity of indefatigable assault, seems to require a like ubiquity of indefatigable defence. Is it not time then to lift up an ensign which may be seen from east to west, and from north to south, and to sound a trumpet of alarm which shall draw around the standard of our Captain the defenders of his faith? For our part, we cannot meditate on the preparations of the enemy without solicitude, or endure the thought that the battle axe should ring on the gates of Zion before a sentinel awakes, or a note of preparation is heard within.

It seems evident, that such a periodical work as the exigences of the church demand, can be sustained only by great and united efforts. By men of learned leisure it cannot be supported, for no such exist in our country. Must it not then be sustained by those who are compelled to redeem their time and double their diligence for that end. But to support it permanently in this manner is it not indispensable that the pressure be allowed to rest on a more extended base? A small number of men may make great efforts for a short time, but who can sustain through protracted years, an effort which puts constantly in requisition all his energies at their highest point of exertion?

Were it practicable to meet the exigences of our country by five or six periodical publications in different places, why should the labour and expense of defending the truth be multiplied many times, when it can be done with far greater ability by a single united effort? So far as writers are awakened to more vigorous exertion by the prospect of appearing in the presence, and labouring for the benefit of thousands, a work to be read by the great body of the church, must exert a powerful influence in calling forth the utmost reach of talent. And would not the interest excited in the community at large by such a work, give to it a peculiar and commanding influence?

Two difficulties only have occurred to us as to the permanent support of such a work; the one is a sensibility which may be awakened by the admission of different views respecting some points of doctrine, the other a natural feeling entertained by every good man who is deeply engaged in professional and local duties, that his hands are already full and that he can do no more. As to the first difficulty, we are prepared to believe that the exercise of a christian spirit on the part of the writers, and the conciliatory influence of the department of reviews, with a small share of christian magnanimity and forbearance on the part of the readers, will render the work more instructive and satisfactory, than a publication accommodated exclusively to the senti-

ments of any one part of the church. Indeed, if the day is ever to come when "the watchmen shall see eye to eye," with whom is the approximation to commence if not with those who are least asunder, and whose hearts are most cordially disposed to union, and how can that union be effected except by a temperate statement and discussion of conflicting sentiments?

As to leisure for promoting the general interests of the Church, which lie beyond the sphere of professional labour, we have out-lived the day, in which we expect to find any such period of leisure between us and the grave. Those duties are important and sufficient to occupy the time of every man; but the question is, can our immediate professional duties, and the more general duties of our humble spheres, be lawfully allowed to engross our whole strength and time. There is indeed a providential course of things which will hold on its way to great and good results unwatched and unanticipated, except by God himself; when local duties are faithfully performed throughout the church, and no enemy is combining into plans of extensive reach, all those general causes of a disasterous influence which can be brought to bear on the interests of the church. But never, we believe, have the enemy been left to control and pervert all the great springs of action and influence in a community, without a deplorable prevalence of errour and prostration of truth.

To avert so great a calamity, the result of plans so deliberate and comprehensive, of causes so powerful, of an executive energy recently awakened into such constant and vigorous action, we feel ourselves called upon in common with the friends of vital religion, in every part of our country, under a sense of common danger, and duty, taking into view the religious interests of this great and growing nation for centuries to come—to lay aside all prejudices, if we have any, to forego in part the demands of local avocation, and even to lay upon ourselves additional burdens, that we may at once meet the enemy which is coming in like a flood, and fight on the threshold, the battle of the Lord.

It is by no means our expectation that the Christian Spectator will become extensively a controversial work, much less that its exertions will be directed exclusively against any one party. To illustrate and defend the doctrines of grace, from whatever quarter they may be assaulted, to give a wider range to their practical influence, and to array in one impenetrable phalanx all who stand forth in their defence, are the high objects to which we would concentrate our feeble efforts, and urge the co-operation of our brethren.

THE

CHRISTIAN SPECTATOR.

No. I.] JANUARY, 1821. [Vol. III.

Religious Communications.

For the Christian Spectator.

On using the world as not abusing it.

Man sustains a most important relation to this world, and the use which he makes of it, decides his present and future well-being. The influence of the world is felt not merely in our sufferings and enjoyments as sensitive beings, but in the formation of our character, as beings who are destined soon to leave our present state, and enter one of eternal retribution. It becomes then a point of enquiry, well worthy of examination, what is the true and proper use to be made of this world; how are the duties of religion and the business of the world to be united and to be made alike subservient to our spiritual, our highest interests.

The subject becomes still more important if we reflect, that the opinion is not uncommon, and the practical estimate still more frequent, that the duties which arise out of man's condition in this world, are incompatible with that spiritual frame of mind, which the Scriptures constantly inculcate. There are those who plead for a species of indifference to this world, and a kind of sublimated devotion, which are not only inconsistent with the active business of life, and with a lawful measure of worldly enjoyment, but with usefulness to their fellow creatures. The propensity, however, of most men, is not to go to excess, in obeying those precepts of the gospel, which require abstraction from the world. To enfeeble the obligation of Christian self-denial, and to extend the limits of self-indulgence, we are told of a thousand things, which are lawful, which are proper, which are necessary; that there are duties pertaining to this world, that the constitution of the world evidently demands a high degree of solicitude and toil in its concerns, in order to fulfil the duties of life, and that we are not so to undervalue the things of this world, nor to be so absorbed with those of another as to disqualify us for the enjoyments to be found in our present state of existence.

Which of these two classes is in the right, it might be difficult to decide were we to concede to them their own premises. For if the duties of man which result from his relation to this world, are incompatible with those which arise from his character as an accountable and an immortal being, each opinion, it would seem has a warrant, and between the different courses proposed, we are fairly at liberty to take our own choice. But it is not difficult to shew, that the opinion which assumes, that religion is incompatible with the duties and business of the present state, is founded on an utter misapprehension of the nature either of true religion or of the proper business of the world.

True religion may be said to consist in habitual obedience to the comprehensive precept "whether, therefore ye eat or drink, or whatsoever ye do, do all to the glory of God." His own glory, is the end of all the works of God and the only end worthy of himself. That end which is worthy of God, surely becomes every other being, who is capable of making it the end of *his* actions. This

end, man, as an accountable creature, is qualified to propose to himself and to accomplish. There is nothing in his faculties, nothing in the nature of the world that surrounds him, nothing in the structure of his physical constitution, which necessarily interferes with rendering the world in the use he makes of it, subservient to this exalted end of his creation. The end therefore, for which man is to live, is the glory of God. This law is of universal obligation throughout the intelligent kingdom of Jehovah.

The *way* or *manner* in which the end is to be accomplished by the voluntary subjects of that kingdom, varies according to the different circumstances in which they are placed.—In heaven, this end is pre-eminently accomplished by direct acts of worship, and by the affections and the delights which are inseparable from such employments in the unveiled presence of God. On earth too, the method of honouring God by direct acts of worship and their appropriate emotions and joys, is not denied to man, but made his privilege and his duty.

As a constituent part of the same great end, man is to propose to himself, his own present and eternal well-being, and that of his fellow men.—To aim at the glory of God as the ultimate end of all our actions, involves the loss of no real good, either to ourselves or to our fellow creatures. God, in his wisdom and goodness, has not only required us to glorify him, but has established a perfect coincidence between that end, and our own best good. Amid all the varying scenes and duties of life, the alternative can never arise, when one real interest of man, must be sacrificed to the divine glory, or one particle of that glory, to the real interest of man. The anthem sung by the heavenly hosts, when the Saviour was born, may be repeated, till time shall be no longer, "glory to God in the highest, peace on earth and good will to men."

The rule by which this great end is promoted, is contained in the laws and precepts which God has given us in his word. Had man been competent to decide on each specific act or course of action by which God would be most honoured, he had been safely left to pursue this end in conformity with his own judgment. But it must be obvious, on a little reflection, how much embarrassment, and perplexity, and errour, would have attended the decision of the endless diversity of questions, which in that case would have arisen.—From these evils, God has graciously exempted us, by giving to us his laws and precepts, as the guide of our conduct. Omniscience has decided for us. Under such guidance we may walk in a sure and safe path to the great end for which God has given us an accountable and immortal existence.

Such being the nature of real religion, we are led to enquire, whether its habitual power, and its practical ascendency are incompatible with the true business of the world, or with any of the duties which arise from our present condition. An inspired Apostle has taught us to use this world as not abusing it. To abuse the world, is to turn it from a good to a bad purpose. None will doubt that the world formed by infinite wisdom and goodness, is capable of answering a good end to the creatures for whose habitation and benefit it was made. If then, we can ascertain how that end may be defeated on the one hand, and how secured on the other, we shall also ascertain what it is to use the world as not abusing it, and whether the true use of the world is at all inconsistent with the duties of religion.

1. We are not to regard this world as of no value to our happiness, but duly to appreciate it as the means of present good. "There is nothing better for a man than that he should eat and drink and that he should make his soul enjoy good in his labour." "Every creature of God is good, and nothing to be refused, if it be received with thanksgiving." The

world then which God has appointed us to inhabit, is not to be regarded with absolute aversion, nor even with indifference. If we use the world as of no worth, we virtually declare its insufficiency to administer to our present comfort, we contemn its blessings, we impeach the goodness of our Maker. The bounties of heaven that are scattered around us to be enjoyed, are despised; every emotion of gratitude for them to our divine Benefactor is stifled, and the very means of supporting our bodies while employed in the duties of religion, are neglected. This use of the world is a palpable abuse of it, and no less palpably inconsistent with the claims of that religion which we have described. That religion which teaches us to make the glory of God the end of all our actions, requires also that we seek our own and our neighbours well being, as well as honour God by acts of praise and thanksgiving.—Some degree of worldly enjoyment therefore, as inseparable from the subsistence of man, so far from being incompatible with that religion, is indispensable to its existence. These blessings, are given to us as the means of furnishing us with strength and activity, in the performance of personal and relative duties; of exhibiting to us the perfections of the invisible Creator, of exciting our lively gratitude to that unwearied Benefactor who provides so liberally for our comfort and our happiness, and in this way to prepare us for the song eternal; and thus we see a divine harmony between using the world as not abusing it, and the duties of that religion which the gospel inculcates.

2. If we would use this world as not abusing it, we must not regard it as the means of perfect happiness.—A single glance at the structure of the soul; and at the nature of the world, forces the conviction on every mind, that the world cannot make man happy. The amount of good which it can afford, much as it exceeds what we have reason to expect, yet compared with that of which the soul is capable, is justly denominated vanity and vexation of spirit. Under what a lamentable practical mistake, then, are a great majority of men! In youth, in manhood, in old age, happiness from the world is the great object of pursuit. Though it perpetually eludes the grasp, yet disappointment only serves to renew the ardour of pursuit, or to change the path of search; never persuades to abandon the object. Now is this use of the world conformed to the true design of him that made it for man? If the whole world were gained, would the object aimed at, be secured? Would present happiness be enjoyed? Is not God the only satisfying portion of the soul? Is not man a pilgrim on earth, and in the midst of his journey; and does either his present or his future happiness require that he look for his home, his rest, his complete enjoyment, while on his way to eternity? Surely he is not subserving the end of his present condition, by using this world to satisfy the desires of that spirit which pants for immortality, and which can be satisfied only with the fulness of God. Reason tells us, that the good things of our earthly pilgrimage are given as mere refreshments by the way, to cheer our progress and animate our steps toward our Father's house; while the experience of six thousand years, decides, that to fix the heart on this world as our portion, is to tread the path of disappointment, of anxiety, of sorrow, of sin and of ruin. What then is there in the true and proper use of this world that is inconsistent with the demands of religion? Is the religion, which requires us to estimate this world according to its true value in comparison with another, which would awaken us from the wretched dream, that to feed on ashes is the perfection of our immortal nature, which would check us in the pursuit of empty visions, which surrounds us with the substantial realities of eternity, and which directs us to fix the desires of the

soul on the only object can fill and satisfy them, is such a religion an enemy to human happiness? Does it bring disorder into the affections of the soul or defeat the end of our being, or does it prescribe to us that very estimate of the world, and that very use of it, which will alike contribute to our happiness here and hereafter? If then we would not pervert the world by direct and palpable abuse, if we would use it for the end designed by the Creator, let us yield implicitly to the authority of that religion, whose demands conform so exactly with the real good of man.

3. Another remark closely allied with the former, is that if we would use this world as not abusing it, we must not make it the occasion of exciting or gratifying our animal appetites or selfish passions. That the true and proper use of the world is not to pamper the body with food, or drink, or other sensual indulgence, is obvious in its effects on the present well being of man. Contemplate the drunkard, wasting by the poison that he loves; listen to the oaths and blasphemies he utters, and mark the crimes he perpetrates. Follow him to his home, witness his broken hearted wife, and his starving children, see them terrified by his fury, or overwhelmed in anguish by his vices, behold his bloated visage, his trembling hands, his enfeebled frame; see his remorse and conscious degradation in the moments of sobriety, or what is more common, his restlessness to repeat his brutal indulgence; consider thus minutely any course of sensual indulgence, and say, is this to use the world as not abusing it? Consider these things again, and say, is the religion which proscribes intemperate indulgence, incompatible with that use of the world, which reason approves? Surely he who was formed to be the companion of angels, is not doomed so to use the world in which he is placed, as to sink himself below the beasts that perish.

Similar remarks apply to the selfish passions of man. Anger, revenge, discontent, envy, pride, and avarice, are the appropriate operations of a selfish spirit, as that spirit is excited and put in action by the world.—Counteract that influence of the world which excites the spirit of selfishness, and none of these passions would invade the breast of man.

That the indulgence of these passions are necessary to the present well being of man, in any condition in which he can be placed, none will affirm. Will anger make him happy? Will discontent or fretfulness, or an open contest with God under adverse events, make him happy? Will pride, or envy, or revenge, make him happy? Will avarice which hoards or desires useless wealth, make him happy? Will any one, or all of these selfish passions as continual or occasional inmates of the bosom of man, secure "the soul's calm sunshine?" Every one's own heart tells him, that the real sacrifice is not to renounce these tempers, but to cherish them, that to use the world as the occasion of their excitement is to abuse it, and that in all the diversified conditions of man, there is no way of deriving an equal measure of enjoyment from the world as by cultivating meekness, humility, forgiveness, submission, compassion, benevolence. What then, in this department of life, are the requisitions of true religion? Are we ill-treated by our fellow men, we are to think of the bright example of him, who when he reviled, reviled not again; and are to render good for evil, blessing for cursing. Are we called to endure adversity and affliction, we are to reflect on the vanity of the world, reminded that all that befalls us is of God's appointment, summoned to a cheerful submission to his will, made to reflect that we need correction, and urged to profit by the strokes of our heavenly Father's hand. Are we blessed with prosperity, we are to check our expectations from it, to consider of how little consequence is all earthly good, to guard against its power on our hearts, to awaken grat-

itude to our divine Benefactor, and to be quickened in pursuit of that higher and nobler good, which is secured by the covenant of his promise. Are we applauded and caressed by the world, we must see to it, that we are not overcome by this most dangerous temptation, and cherish a higher regard for the favour of God than for the honour that cometh from man. Do we possess wealth, talents, influence, or other means of doing good in this world of sin and suffering, we are taught that these are entrusted to us by that God whose stewards we are, to be used for the glory of him who has said, "occupy till I come;" that we are not to bury *one* talent, lest we incur the doom of that servant, who ventured on the awful experiment; that neither pride nor avarice nor sensuality, are to measure our beneficence, nor appropriate our possessions; that we are not to amass useless wealth, for posthumous distinction, or as the means of indulgence and ostentation to our children, that we are to open our hand wide to the poor, to be rich in good works, willing to distribute, ready to communicate, and that it is more blessed to give than to receive. These instances are sufficient to shew, what are the demands of Christianity, in all the conditions in which men are placed in the world, and to enable us to decide whether its claims come into competition, with any real interest which the world creates. They shew us that if we can be satisfied to use the world as not abusing it, to use it in such a manner as to derive from it under every condition of life, the highest measure of good which it can afford, we shall instead of finding our path crossed by the requisitions of religion, find ourselves walking in the very path which God has marked out for us.

4. It is to be enquired how far the necessary business of the world is compatible with the devotional duties of religion. That much care and labour are necessary to provide for the comfortable supply of our own wants, and of the wants of those who are dependant upon us, cannot be rationally denied.

To say nothing then, of the incongruity of supposing that God should require a portion of time to be allotted to prayer and other exercises of devotion, and that he should place us in a world, where our own comfortable subsistence, necessarily prevents obedience to his requirements; the point of enquiry now is, whether a true and proper use of the world, necessarily occupies the whole of our probation. If the only proper use of the world, is to pursue with insatiable eagerness, its honours and its riches, to despise a low situation though amply comfortable, and to grasp at all the possessions that the utmost effort can accumulate, then indeed man has no time for religion. But to justify such a use of the world the plea of necessity cannot be made. Indeed reason and experience both decide that a moderate indulgence of the good things of this life, is the part of true wisdom. To sit loose to the world in our affections, is the surest way to derive from it the highest measure of good. All beyond is the vexation of care, and the torment of anxiety: and having food and raiment, and the ordinary portion of other worldly comforts, we have not only reason for contentment, but for gratitude.

> "Man wants but little here below,
> Nor wants that little long."

It becomes every one who pleads the press of occupation, the calls of business, and the cares of life, to enquire, why his time is thus engrossed. Is it a matter of absolute necessity? If not, it is a matter of choice without necessity; and what right has any man to involve himself in a multiplicity of useless cares, to bind around him the chains of incessant occupation, and plead that he cannot exempt himself from the bondage, which neither God nor nature has created?—Let him farther enquire, does he find no time for unnecessary relaxation or

amusement? Let him ask how many of his precious moments are actually devoted unnecessarily to sleep, to sloth, to the gaieties and pleasures of life? Let him ask what is the result of his entire absorption in the business of the world? Is it barely a competent and comfortable livelihood? Is it not wealth, more than enough for the supply of every reasonable want? Can he shew this result of his occupied hours and days, as that which dire necessity obliged him to secure? Can the eye of reason, can the eye of God be imposed upon by the display of useless treasures, as proof that no time has been wasted? And to place the enquiry on its true ground, does he honestly believe that he has a real desire for the duties of devotion? Is he well satisfied, had ample time been furnished, that he should have found himself attracted to communion with God by prayer and devout reading and meditation? Would it not even then have been a tasteless occupation; and after all, is not the real reason that he has found no time for devotional exercises, that he wished to find none? Surely in all these cases, (and it is believed that none can be found, which are not virtually comprised in them,) the plea of necessity drawn from the occupations of life must be utterly unavailing. No man who knows what it is to use this world as not abusing it, can say without a blush, that he has no time for intercourse with his God.

It might be shewn indeed, that as dependant on the divine bounty for every degree of wordly prosperity, we can devote no portion of our time to the object with better advantage, than to thank him for the past success with which he may have crowned our efforts; and to supplicate his guidance and his blessing on our future toils. He is the being whose goodness lengthens out the brittle thread of life, and draws around us our circle of blessings: he is the being whom we have offended, and whose mercy we need; he is the being without whose care, we sink to hopeless perdition, without whose promise, our hopes for eternity vanish in empty dreams; without whose power creation dies. How preposterous, how impious then the plea, that the cares and business of time, leave no moments to devote to the great purpose of learning his will and of seeking his mercy and his grace.

Finally, it only remains to enquire, whether the necessary business of the world, can be pursued under the constant influence and control of religious principle. It is easy to see how a direct reference should be had to the will and glory of God, in acts of religious worship, but how this can be the constant state of the mind, in the ordinary and necessary business of the world, is of more difficult apprehension. The compatibility of religious principle with the ordinary business of the world, as that business is actually pursued by the great body of mankind, may be doubted. If the business in which we are engaged be unlawful in itself, if it be pursued by unlawful means, if the loose maxims of trade which are prevalent, and which are real maxims of dishonesty, are adopted; if our object be to overreach by falsehood, or decoy by deception; if we are aiming to secure a large portion on earth as our highest good, and using every advantage in our power to reach the object of our desires, then it must be confessed, that our business is utterly incompatible with the purity and dominion of religious principle. But if we are willing in the business of life, to use the world as not abusing it, if we are willing to pursue a lawful calling by lawful means; if we are as willing to be governed by the principles, as to enjoy the reputation of strict honesty; if we are willing to limit our desires, to be moderate in our pursuit of the world, then why may we not yield ourselves to the influence of holy motives? There are not a few who must labour for a subsistence and who must, for this purpose, devote by far the greater portion of their

time to worldly concerns. Not a few submit to their lot as a mere matter of necessity, and go through with a daily course of honest toil, from no higher motives than to supply their wants, to procure the humble comforts of life, or to improve their earthly condition. Why may not a similar course be pursued from higher and purer motives? If God has made it not only a matter of necessity but of duty, that we should be diligent in business, then surely when occupied in that business, we may serve and glorify him. As saints and angels in heaven, by the circumstances of their condition, are called to glorify God in songs of adoration and praise, so too may the husbandman, the mechanic, or the servant glorify God in his humble and laborious calling. Each performs in such a case the duties of his condition, and no less truly does he who keeps in view the honour and glory of God in the ordinary concerns of life, act under the influence of religious principle, than he who unites in the songs of heaven. It is not the nature of the employment, by which the question whether God may be glorified by it, is to be decided, but the fact that he has or has not made it our duty. It is not that in the business of the world we propose to ourselves our own well-being as a subordinate end, that duty towards God is not performed; that we do not propose his glory as our ultimate end, and yield to it as our governing motive. Let the aim, the ultimate object, be something beyond all that sense or worldly prudence, or selfish feelings, or natural affection, would suggest: let there be that habitual regard to the will of God, which shall lead us in all suitable measure to practice self-denial, and to act as we should not act merely for our own gratification; let us propose an end above that of worldly men, even when the action as distinct from the principle might be the same; let us be ever looking to God for support, thanking him for success, acting always under his eye, as bound to consult his will, and to promote his glory; then shall we glorify God, not only when in the sanctuary, not only when we bow our knees before him in the closet, but while occupied in the common business of life. And is this impossible? Does the very nature of worldly avocations preclude all thoughts of God? Can we keep constantly on the mind, our own worldly interest or reputation, or the wishes of an earthly parent or friend, and do nothing inconsistent with this end of our conduct, and is it utterly impossible to regard in like manner the glory of our heavenly Father, the pleasure of an Almighty Friend?—The plea is vain. It is a practicable duty, it is a reasonable service that we should always move about under a controling influence of the will and glory of that God who is always with us. Thus such an impression, reduced to a settled principle of action, would sanctify all our conduct. It would set a sacred stamp of moral excellence even on the minutest parts of human action. In the bold imagery of the Prophet, "holiness would be written on the bells of the horses." In the industrious and active business of the world, in all the necessary relaxation from its toils, when we eat and drink or retire to rest, no less than in prayer and praise, all we do would flow from the purest and noblest motives that move the activity of angels, or the energies of God.

Thus between the true use of this world and the holy duties of religion, there is an exact and a divine coincidence. Say not, reader, to excuse your disobedience to the divine requirements, that propriety authorises this, law unless justifies that, and necessity demands another thing, and that these are inconsistent with an habitual regard to religion; nothing is proper, nothing is lawful, nothing is necessary, from which religion must be, or is actually separated. Nothing is proper, nothing is lawful, nothing is necessary, which cannot be done, which is not done, to glorify God. There are no conflicting claims between God and the world, between

the well being of man here and his blessedness hereafter, except what a worldly heart creates. Learn the true end for which the world was made, and the proper manner of using it, and cherish a practical estimate of its true value, and all will be right. You will then go through the world, glorifying God in your body and spirit which are God's. You will be actuated by the same pure and holy principles that prompt the activity of those before the throne above, and thus prepared will at length, through the mercy of God in Christ, be admitted to their employments and their joys.

Were that view of the use of the world which has now been given, universally adopted, how greatly would it change the pursuits of men. Not merely would their employments in a great degree be changed, but still more their objects. How would it abate their ardour with respect to things now deemed of the utmost importance, and make them earnest in respect to objects seldom in their thoughts. The glory of God and with it the welfare of the soul, would engross those thoughts and affections, which are now given to the world.—Instead of entering on the business of this world without a thought of the world to come, every morning would witness them prostrate before God, to ask of him right principles and a right frame of mind to carry them through the day. They would enter into the business and events of the world as occasions of trial, in which their growth in grace was to be promoted Instead of sloth, and idleness, and worldliness, and fraud, we should find an universal activity prompted, by pure, and just, and holy principles. Instead of the conflicting interests of selfishness, which excite and nourish the worst passions of the heart, meekness, kindness, and beneficence would pervade and bless every community Instead of time wasted in gaiety and ostentation, in vain pleasures and amusements, we should witness its consecration to communion with God, and to the advancement of his cause. Instead of talents perverted to increase the guilt and miseries of men, instead of wealth squandered in luxury, or hoarded by avarice and pride, we should witness their application in the relief of temporal calamities, and in the flight of the messengers of grace to every heathen land. In a word, the anxieties and cares and activity of this would centre in this one object, the glory of God. God would rejoice, man would be blessed, and the groans of the curse be changed into the voice of praise to a reigning God and Saviour.

Finally, the subject furnishes solemn cautions against abusing the world, and powerful motives, to use it in conformity with the designs of its Maker. To abuse the world is to dishonor God, to forfeit the happiness of his presence and favour, and to incur his wrath. Consider man as accountable to the judge of quick and dead; qualified by his faculties to act here on earth in concert with God, and all holy beings in advancing the divine purposes and glory, and to rise hereafter to their society and their bliss; placed for a few days in this school of discipline and trial, where by using the world and the things of it, according to their obvious design, he becomes restored to the image of God and meet for an inheritance in his kingdom; passing on with the rapid moments of time to his final trial, and to unchangable retribution, and yet acting as if his present state were eternal, and cherishing no ideas of happiness beyond it; laying all his plans to acquire what the world can give; forgetting that he cannot secure the accomplishment of a single purpose, nor the enjoyments of another day; and thus perverting the world from the glorious end for which its Maker designed it, to the single purpose of present sin and eternal destruction!—Oh ye who thus use the world as abusing it, what estimate will you form of it when the fashion thereof shall have passed away? What will you think of that sensual

indulgence, that pride and vanity and avarice which govern your conduct when the light of eternity shall shew their results. If there be a future world, let this world be constantly used as the place of preparation for that; let this world never be regarded in any other view than as connected with that which endures through eternal ages. So believe in the happiness there to be enjoyed, as if the heavens were opened and the glories of that world beamed upon your sight: weigh the fleeting pleasures of the present state with the never fading joys of that which you may shortly enter. How would such prospects raise you above the vanities that here solicit your pursuit? What different feelings would they awaken under all the troubles and events of your earthly existence? How would the soul glow with love to God and ardent devotion to his will and his glory, how would such views purify the heart as God, as heaven and its joys are pure!—Thus will you use this world as not abusing it. Thus the world that pollutes, ensnares and ruins thousands of your fellow creatures, shall itself become the occasion of your sanctification, by the Spirit of all grace; you shall obtain triumph in death through him that destroyed the power of death, your entrance into eternity shall become the era of perfection in the likeness of God, and the great end of your being and the glory of God be unitedly secured in your meetness for heaven, and in the participation of its joys.

T. W.

A Sermon.

John vii. 17.—*If any man will do his will, he shall know of the doctrine, whether it be of God, or whether I speak of myself.*

When our Saviour appeared, there were many who refused to receive him as the Messiah. The evidence by which he sustained his claim was ample. His miracles were unquestionable and frequent, and in all things "the Son of man *went* as it was written of him." Why then did not the Jews believe on him? Because his character and his doctrines were such as did violence to their preconceived opinions, and arrayed against him the enmity of their hearts. "His kingdom he declares is not of this world, how then shall he give freedom to our nation and exalt us to universal empire? It consists not, he gives us to understand, in meat and drink, but in righteousness and peace, and joy in the Holy Ghost; all figurative expressions which we cannot understand. He calls upon us to repent of our sins, upon pain of God's eternal displeasure, and to believe on him upon peril of perdition. He claims to be greater than Moses, and announces a dispensation which shall supersede his ritual, and introduce a mode of worship, which in every place and nation may be offered acceptably by such only as worship God in spirit and in truth. He has declared himself to be older than Abraham, and equal with God, and when we took up stones to stone him, instead of retracting his blasphemy, he attempted to justify it. No evidence can prove to us that such an one is the Messiah. His doctrines are mystical, uncharitable, absurd, and blasphemous. We know that God spake to Moses, but as for this fellow we know not whence he is."

They assumed the principle that the solution of all difficulties, which may appertain to a subject, is indispensable to the validity of evidence in that particular case; that no doctrine which cannot by its own inherent light place itself beyond the reach of mystery, or the embarrassment of difficulty, can be substantiated by evidence. In other words, that external evidence is unavailing until the light of internal evidence has rendered it superfluous. A principle as adverse to philosophy as to religion, and which adopted, would send the nations back to a barbarian superstition, to believe, in defiance of

evidence, things absurd and monstrous. Still, as in the case of the Jews, difficulties unsolved, would in their consequence become unbelief and ruin, Jesus was willing to lay open before them a plainer and shorter course to knowledge. He therefore declared that the blindness which had happened to them, was the blindness of their heart; that what in him and his doctrine seemed unreasonable, arose in fact from a criminal state of feeling in them. He therefore made the proclamation, "If any man entertains doubts concerning my character or doctrine, let him *do* the will of my father, and his doubts shall be dispelled, and he shall know whether my claims and doctrine are of God, or whether I speak of myself."

It is proposed to consider in this discourse, the *condition*, the *extent*, and the *certainty* of this gracious promise of our Saviour.

I. The condition is "If any man will do the will of God."

By the will of God is to be understood, his revealed will, particularly the moral law, contained in the ten commandments, and summarily in these two, 'thou shalt love the Lord thy God with all thy heart, and thy neighbour as thyself;' and yet more summarily in that *love* which is the generic principle of all obedience, and which, *including its nature, and certain consequences*, is the fulfilling of the law. The condition of the promise then is; "If any man will love supremely the Lord his God, he shall know concerning my doctrine, whether it be true or false."

II. To what extent is the promise to be understood?

Shall knowledge as the consequence of love, be instantaneous, and without study and mental effort? Shall it be universal, rendering progress and difficulties alike impossible? And shall it be minutely infallible to the exclusion of errour in the least degree? None of these. It is not the purpose of God by his aid to release our faculties from their appropriate employment. Every thing valuable demands effort as the condition of attainment. Those who would understand the Scriptures therefore, must "search them," and have "their *understandings* exercised by reason of use." Nor are we liable to exhaust the subject of divine knowledge, so as literally to "know all things," nor shall we conduct our inquiries under the influence of such perfect love while on earth, as to preclude mistake in any respect. The promise is not made to the first exercise of holy love, irrespective of what may follow, but to a *continuance in doing the will of God*. Nor does the promise guarantee this continuance. It only shows where our safety lies, and assures us of knowledge in proportion as we diligently seek it, under the influence of a right state of heart; that if our heart be perfect, our knowledge shall be perfect.

III. How does it appear that if every man will love supremely the Lord his God, he shall be able to know the truth?

A revelation was given to man for the purpose of being understood, and it is not to be alleged or admitted that God has performed his work defectively, so that where there is a right state of heart, and a faithful inquiry, the truth cannot be known.

Supreme love to God, includes an earnest desire of knowing his will, which will produce the requisite investigation. It is a filial affection which prompts to the inquiry "Lord what wilt thou have me to do," and which keeps awake the exploring eye to read and understand the Scriptures. It will secure also the exercise of candour and common sense in the interpretation of the Scriptures. He who is summoned to receive a doctrine as revealed, which he hates, is not likely to be a candid expositor of the bible. He will be liable to explore the the inspired passage, not to ascertain its obvious meaning, but to discover some way of escape from it. A man who is in reality honest, finds little difficulty in his dealings, in deciding in

each case what is right; but the man who at heart is dishonest, and yet desires to maintain the reputation of honesty, is always environed by doubts because he has not, like the honest man, a plain path before him. In like manner, he whose heart is alienated from God, and opposed to the truth, calls to his aid, difficulties and doubts, that he may be released from the necessity of coming to the light.

To these considerations it may be added, that those who do the will of God, have in many points of doctrine, an experimental knowledge, which is *absolute certainty*. Having compared their hearts with the law of God, they *know* that by nature they are as the Scriptures testify, without goodness and full of evil. They *know* that they perceive in the Son, the same divine excellence, which they perceive in the Father; and that they experience the same joy and peace in confiding in him, which they experience in confiding in the Father.—They *know* that in their own obedience, there is such a relative defect, that upon no principles of law can they be justified, on account of their obedience or repentance; and that if pardon is possible, it must be obtained on other conditions than works of righteousness which they have done.

Those who do the will of God, know that a great change has been accomplished in their affections by a supernatural influence. They have as perfect knowledge, that a change in this respect has taken place, as a man who was born blind, had of the change, when he testified, "Whereas I was blind, now I see," and from past ineffectual effort to feel as they now do, in connection with the declarations of Scripture on this subject, they have as perfect evidence of supernatural aid, as the blind man had in the case of restored vision.

It accords with the promises of God also that they who do his will shall know the truth. The text does not stand alone. Then shall we *know* if we follow on to know the Lord.* The meek will he guide in judgment and the meek will he teach his way. What man is he that *feareth* the Lord, *him* shall he *teach in the way that he shall choose*.* These things have I written unto you concerning them that seduce you, but the *anointing* which ye have received of him, abideth in you, and ye need not that any man teach you; but as the same anointing teacheth you of all things and is truth, and is no lie and even as it has taught you, ye shall abide in him.†

Then said Jesus to those Jews which believed on him, if ye continue in my word then are ye my disciples indeed and ye shall *know* the truth, and the truth shall make you free.‡

It follows from what has been said:

1. That the irreligious and immoral, are never candid inquirers after truth.

Often they are at open war with revelation, and obviously because revelation is at war with them. Or if they render to the book a nominal credence, it is only that under the guise of reverence, they may carry through its pages a war of extermination against all its peculiar doctrines.—These "*do not the will of God*," and in forming a judgment concerning the doctrines which he has revealed, they are convicts judging in their own cause. No wonder that the God of the bible wears to their apprehension a character which they find it convenient to "change." No wonder that the doctrines of the bible, appear unreasonable and unamiable; and no wonder, when kind hearted friends have obliterated from the sacred page its spiritual requisitions, and its denunciations of "wrath to come," that the hostility of the flagitious and the infidel is allayed. Finding as they think in the rectified page, a chartered impunity in sin, they begin to *doubt* whether the bible may not be true.

Are any who read this discourse the subjects of such conversion, let

* Hosea, vi 3.

* Psalm, xxv. 9 and 12.

† 1. John, ii. 26, 27.

‡ John viii. 31, 32; see also, John xiv. 15. 16, 17 and 26: Isaiah liv. 13: John x. 4 and 5.

them remember that Jesus Christ has pronounced the convert to a false religion, sevenfold more the child of hell than he was before. Not of necessity more immoral or more irreligious, but more profoundly and hopelessly deceived. Repent and break off your sins by righteousness, and then your temptation to change the truth of God into a lie will cease, and then too you shall know the truth, and the truth shall make you free. In no other way can you succeed to quiet your fears. The bible is too evidently the word of God, and too full of wrath, revealed against all ungodliness of men, to consist with quietness of mind while you live in sin. Your consciences condemn you, and like the troubled sea when it cannot rest, you find no peace. Cease then from your vain expedients to reconcile sinning with peace of conscience, and try a more excellent way.

2. The mode proposed by our Saviour of removing doubts, and giving efficacy to evidence, is peculiarly adapted to the necessities of men of a philosophical and speculative turn of mind.

These are they who as described by the Apostle as ever learning, and never able to come to the knowledge of the truth. They are anxious and indefatigable. They read much, and converse often,

——————— and reason high
Of Providence, foreknowledge, will and fate,
Fix'd fate, free-will, fore-knowledge absolute,
And find no end in wandering mazes lost.

The reason is, the malady is in their hearts; and no application to the understanding can reach it. They say and they think that they are willing to be convinced. But then they must see the evidence and have their objections answered. Do any such read this discourse, let them adopt the prescription of their Saviour, and do the will of God, and the light of truth shall break upon their bewildered minds, as the morning when the sun ariseth, even a morning without clouds. Reject this expedient, and probably you will never become established in your faith, until the light of eternity shall dispel your doubts, and compel you to know the truth. The intellect of Gabriel would not suffice to counteract the prevailing influence of an unholy heart; while the intellect of a child associated with rectitude of heart, will enable us to understand the doctrines of the Gospel. Listen then, ye disputers of this world to the voice of mercy, which speaks to you from heaven. Wherefore do you spend your money for that which is not bread, and your labour for that which satisfieth not. Incline your ear and come unto me; hear and your souls shall live.

3. The subject we have discussed may set at rest the hearts of those who are anxious about the ignorant and the poor. We have certainly intelligence, and leisure, and means of knowledge which they do not possess; and yet we find our minds perplexed with difficulties and doubts. How then can the multitude ascertain what is true? By adopting the method proposed by the Saviour; by doing the will of God. Multitudes of this class of men have made the experiment, and are walking in the light of his countenance, while you who pity them are groping in darkness. Their love to God has rendered the doctrines of the bible plain, its precepts reasonable, and obedience delightful. They need not the aid of learned critics to help them to misunderstand the sacred book. Environed as the bible may seem to be with difficulties, the poor have the gospel preached to them, and become rich in faith, and heirs of a kingdom.

4. The expedient proposed by our Saviour to gain doctrinal knowledge, will leave without excuse the ignorance of those who complain that they have not time for the investigation of truth. It belongs, they suppose, to the ministers of Christ to understand such matters, and if any others have leisure, it may be well to

attend to the subject; but as for them they have more urgent matters to attend to, which cannot be neglected.

Unhappy men, you are placed then, it would seem, in a condition of unavoidable ignorance, and are obliged to go blindfold out of time into eternity, not knowing whether you shall open your eyes in heaven or in hell. How hard is your lot, doomed as you are, merely for the blessings of the life that now is, to risque the welfare of your souls for ever. But behold I bring you glad tidings. A very little tuition of the heart will avail more than years of study and intellectual speculation. *Do the will of God*, and you shall be rescued from the danger of perdition, and know and enjoy the doctrines of the gospel. You shall come out of darkness into marvellous light, and learn the happy art of reconciling diligence in business, with fervency of spirit in the service of God.

5. Those who complain that there are so many different opinions upon the subject of religion, that they know not, and cannot know what to believe, may find relief in complying with this direction of Jesus Christ.

There are none who can deny that God requires you to *love him*. Do this then, and you shall know amid the conflicting opinions of men, the true doctrine of the bible. Your path shall be like that of the just, shining more and more, to the perfect day. Your love shall constitute a golden thread, leading you through all the labyrinths of errour, in the right way; an anchor ever holding you sure and steadfast amid winds and floods until you enter the haven where the wicked cease from troubling, and the weary are at rest.

6. Are there any who have read this discourse, who are in the habit of despising the obligation of maintaining correct opinions, and denying the criminality of errour; dealing out the flippant argument, "that men can no more think alike, than they can look alike?" All your positions are false. God has revealed truths to be believed, as well as duties to be done; and there are damnable heresies, as well as immoralities; and though it is not possible for all men to look alike, it is possible for all who possess the bible, substantially to think alike; and it is easily accomplished. Let their hearts be united in doing the will of God, and their understanding will be harmonious, with respect to the doctrines of his word.

7. Do any read this discourse who have enjoyed the blessings of a religious education, who by the suggestions of others, or of their own hearts, have become unsettled in their religious opinions; and are you open to conviction, and sincere and honest in your inquiries after truth, and ready to say in your heart, what more can we do? And if, after all, we should err, will it not be a mistake so honest and sincere, that God will be too just to punish it?

Take heed that ye be not deceived. The heart is deceitful above all things, and desperately wicked. You are judges too in your own cause, and your verdict is on the side of your acquittal from a crime, and now what authority have you for the conclusion to which you have come? Is it inclination that speaks, or philosophy, or the bible? Turn to the chapter and the verse of the word of God, which gives a dispensation to those who sincerely and honestly reject the fundamental doctrines of the gospel. Such a case, I apprehend, has never demanded the attention of the High-Court of heaven, for it must bring home to the Majesty on high, the charge of imbecility in making a revelation unintelligible to honest and sincere subjects; or the charge of injustice in requiring impossibilities.—Are you sure that in the day of judgment it may not be disclosed, that an evil heart darkened your understanding and perverted its decisions?—There is one way to decide whether you have been, as you suppose, sincere and honest in your inquiries after truth. If you have availed yourselves faithfully of all the means of

knowledge in your power, this would carry the appearance at least of sincerity. But if you have neglected the means of knowing the truth, which, of all others, are the most direct and simple, and which beside are absolutely infallible, how can you justify yourselves in the favourable conclusion that you have honestly and sincerely endeavoured to ascertain the truth? How then does the matter stand? Have you adopted the recommendation of Christ, "If any man will do his will, he shall know of the doctrine, whether it be of God?" Have you obeyed the command, Thou shalt love the Lord thy God? Have you complied with the kind requisition, My son give me thine heart? If you have not, is not the evidence of your honesty and sincerity greatly to be distrusted?

To conclude, let all who have attended to the subject of this discourse, without delay make the joyful experiment, which their Saviour has proposed, of dispelling the darkness of the understanding, by rendering to their God the cheerful homage of their hearts. If any complain that they cannot love God, let them remember, that to refuse to do it is rebellion, and that God will by no means clear the guilty.

For the Christian Spectator.

MR. EDITOR,

IF you deem the following observations, which are substantially taken from Dr. Campbell's celebrated work on the Four Gospels, worthy of a place in your Magazine, you are at liberty to insert them. L. P.

In the days of the apostles there were in Judea two kinds of public houses; one of which Busbequius calls *xenodochium*, and the other *stabulum*. The *xenodochium* is now rarely found. It was designed for the accommodation of strangers, who were treated with attention, and supported three days at the public expense.—They were furnished with separate apartments, and with homely but wholesome fare.

The *stabulum* is very large. It admits under the same roof travellers and their cattle, without any partition between them. Men and their herds share the same accommodations; only they take different sides of the house, the former being furnished with a fire-place.

There is now another kind of inn, which seems to have been a modern improvement upon the stabulum. It is called a caravansary; and is still larger than the stabulum, being lighted from the top. This also is an indiscriminate receptacle for men and cattle. The latter, however, occupy the greater portion of the building; only a wall three feet high, and four or six feet broad, adjoining the margin of the hall, being reserved for the former. This narrow elevation being furnished with fire-places at convenient distances, serves "for kitchen, parlour and bed chamber."

It is more than probable that the Greek word καλαλυμα, as used Luke ii. 7, answers to the xenodochium; and πανδοχειον, Luke x. 34, to the stabulum; for each of these Greek words is rendered, in the Vulgate and Syriac, by an appropriate term. It is true that Erasmus, Castalio, Beza, and other modern translators, have rendered both by the word *diversorium*. But they cannot establish the synonomy of those words against the authority of writers who flourished when the Greek was a living language, and when the appropriate use of these words was best understood.

We have reason to doubt the propriety of the word *inn*, as used by our translators, Luke ii. 7, for it was never used to denote a public house, in which the guests were entertained free of expense, as surely those were who lodged in the xenodochium, or καλαλυμα. The English word *inn* answers more exactly to the Greek πανδοχειον, whose etymology denotes that it received every thing that could enter it. Mr. Harmer, however, supposes that the πανδοχειον must

have been a very commodious place, from the circumstance that the good Samaritans entrusted the wounded man to the keeper of it, and promised to reward him for his services.—But the necessary accommodations might have been afforded a sick man, although the πανδοχειον did also receive cattle. Besides, had it been a καλαλυμα, or xenodochium, no promise of payment would have been necessary, at least for three days entertainment, as all who lodged in it were entertained for that period gratis.

Bethlehem was a small place, and afforded only one καλαλυμα, and that, at the time of our Saviour's birth, was full. And unless it can be proved that Christ was born in a cave, as is asserted by Justin Martyr and Origen, there was no other public place to which Joseph and Mary could have repaired. Were this indeed proved, it would not necessarily weaken the argument; since a cave might easily have been fitted up for a convenient stabulum.

Nor were the καλαλυμα and πανδοχειον connected under the same roof; for had that been the case, Christ would have been born in the xenodochium, which Mary could not enter, because it was full. Further, they could not have been connected, for they were two distinct and independent establishments, founded for essentially different purposes, and furnished with very different accommodations.

The result from the whole is, that Christ was born in all the humiliation that could be attached to the poverty and helplessness of Mary, and in all the disgrace that could belong to the inconvenience and meanness of a *stable;* and also, that our translators have misapplied the word *inn* to the Greek καλαλυμα, which signifies a house *gratuitously* allotted for a time to the use of strangers.

Miscellaneous.

For the Christian Spectator.

An Allegory.

It is recorded in a very ancient book, that a certain nobleman of great possessions being about to journey, called together his servants, delivered to them his goods, and said unto each "occupy till I come."

Of these servants it is observed, that by birth, they were the property of their master, but having fallen into captivity they had been bought also with a price; in addition to which, every one of them said "I love my master," and by significant tokens had engaged to serve him during life.—They would hold, they said, no separate property, or be influenced to serve by mercenary motives. Their master's interest they said, should be their own, his reputation their honour, his prosperity their reward.

Thus circumstanced, it would be natural to expect of these servants, great "diligence in business," great friendship among themselves, and great joy as their master's interest should prosper in their hands; and this for a season was to a great extent the fact, though not without some painful exceptions, which it falls to our lot to record. There were servants who evidently pursued interests separate from their master's, and to his injury. The hedge about their master's vineyard was broken down, and the boar from the wilderness without molestation rooted up the vine. The door of the sheepfold too was left open, and the grievous wolf came in not sparing the flock. When such events happened however, it was common for the servants to become indignant, at the boar, and the wolf, not reflecting that had the fence of the vineyard, and the door of the sheepfold been kept, the vines and

the lambs had escaped injury. It must be added, that the ground also was often so imperfectly tilled as to yield but a scanty harvest, and sometimes from year to year, no harvest at all. But in this case it was common for the servants to console themselves with the reflection, that God only could give the increase, and that as he gives or withholds according to his sovereign good pleasure, no blame could justly attach to them. There were indeed a few instances of failure, where all the means of securing a crop had apparently been faithfully applied. But it often happened that those who in this manner went forth, from year to year, weeping, bearing precious seed, came again at length rejoicing, bringing their sheaves with them; and where this was not the case, it frequently happened that the seed though buried long in dust, sprang up in a joyful harvest, after the hand that sowed it, and the eye that wept over it, were at rest in the grave.

It was left in charge by the nobleman to his servants, that they should keep in good repair those parts of the farm which had been reduced to cultivation, and urge on the work of subduing the wilderness until the entire farm should become one fruitful field; and so vigorous at first was the onset upon the wilderness, that it seemed as if every tree of the forest would bow, and every acre of the farm be made to feel the plough, and to wave with harvests. But so much at length did the love of these servants wax cold, and their enterprise abate, that the wilderness regained much of its lost dominion, and all hope and all duty seemed to be limited to the defence of the fruitful fields, against the encroachments of the wilderness.

When at length a small number of servants, moved by primitive affection and zeal, read their master's direction, 'go ye out into all parts of the farm and subdue the wilderness,' and began to make experiments, they were stared upon as madmen. Do believe said one, that our master expected, or intended we should subdue the entire farm? Never. His language is hyperbolical. Another contended that the fruitful field might as well give place to the wilderness, as the wilderness to the fruitful field. He could perceive very little difference, he said, between the wild animals of the wilderness, and the tame animals of the fields. God who made them all is benevolent, and no respecter of persons, from which it must result, that they are all happy, and about equally happy; he thought it therefore a useless expense to carry the arts of husbandry to the wilderness; he could perceive but little difference between the lion and the wolf, and the ox and the lamb. All were made very good animals, each lived in his own way, and why should we disturb them.

Others who thought it would be a very good thing, to subdue the wilderness were it *possible*, fainted at the thought of such an undertaking. There were trees, they said, somewhere in that wilderness, an hundred miles in circumference, harder than the hardest steel, and whose roots were wrapped about the centre of the earth, so that to cut them down, or pull them up, or raise crops under their shade, was alike hopeless.—And then there were lions in the way of unusual strength, and fierceness, ready to slay every man who should show himself in their dominions; and there too travellers had seen the giants, in comparison with whom they were grashoppers. If it was suggested, by any servant, that the field now cultivated, was once itself a wilderness, and that what had been done, could be done again; it was answered, that the great trees which stood here were pulled up by miracles, and that the giants and lions were all killed by supernatural aid, not to be expected now.

If any pointed to tracts of wilderness recently subdued without miracles, as difficult of subjugation as any that remained, a new host of objectors took up the argument; admitted

the *possibility* of subduing the wilderness, but denied that there was either time or resources. 'It was as much as could be done,' they 'said, to maintain the cultivated field from the encroachments of the wilderness, and that charity begins at home. There were fences enough to be mended, and flocks to be gathered, and weeds to be eradicated at home, and nothing should be done abroad, until the farm at home was put in perfect order. Beside, where shall we find labourers for the whole field? And even were all the products of the cultivated part devoted to subduing the wilderness, it would be in vain:' forgetful that every newly cultivated acre poured into the treasury, thirty, sixty or an hundred fold; and that the resources increased, as the work to be done diminished.

There was after all, another difficulty, which was, on which side of the wilderness they should begin; some prefering to assail the forests immediately contiguous, while others prefered going quite the other side. This difficulty was however settled by the amicable agreement, that both sides should be assailed at once, and the assault continued until the servants should meet and shake hands in the middle.

In the ancient book already referred to, and which the nobleman deposited in the hands of his servants, there were rules which he directed them to follow implicitly in the management of the farm; forbidding them to make a single unauthorized experiment. In this book it was provided, that persons of competent skill in husbandry, who could exhibit evidence of friendship to their master, and would make the requisite engagements, might be received into the household of the nobleman; and for a season, those who offered themselves were carefully examined, and few were received, who did not consult in some good degree, the interests of their master. But in process of time it came to pass, that from indolence or carelessness, or false tenderness, any person who offered himself was sure to be received, however deficient in skill, or wanting in the ordinary evidence of friendship to the nobleman. The consequence was, that many servants unskilled in husbandry, and without friendship to the master, became members of his household. These, as might be expected, were extremely liberal in their views, and charitably disposed towards all those servants, whose deportment in better days would have ensured their expulsion from the household. If any servants proposed a more strict examination concerning skill, or industry, or friendship to their master, with reference to the admission of servants, they were denounced as uncharitable, bigoted and cruel. Does not charity, it would be said, *hope all things, and believe all things?*— Do we know the candidate for admission to be a novice? why then should we torment him by unreasonable suspicions, implied in his examination? They could not doubt that he had devoted himself *some where* faithfully to the acquisition of agricultural knowledge, and that he was, or would be, as industrious, and skilful, and faithful, as themselves; and, as to friendship to the nobleman, "Is it not well known," they demanded, "that he had no enemies? It was *unreasonable* to think that he had, and if any pretended to be his enemies, or ever conducted as if they were, undoubtedly they were deceived, or from modesty merely exhibited themselves as being worse than they were. Besides, friendship and enmity are feelings of the heart, and what have we to do with each other's hearts? To our own master we stand or fall."

If, at any time, attempts were made to expel from the household an idle or profligate servant, he would inquire the authority of the servants to do it, and cry persecution; when instantly, as if roused by fellow feeling, a host of sympathetic brethren would come to his aid to denounce his persecutors, and certify whom it

might concern, of his preeminent industry, sincerity, and skill. In consequence of this state of things, the business of the farm, in many parts, was wretchedly conducted. Many a field was scarcely tilled at all, but was grown over to thorns, and nettles covered the face thereof, and the stone wall thereof was broken down. Some servants mingled tares with the good seed, and some sowed little beside tares. At first indeed, it was done in the night, while men slept, but at length it was done openly. If any alleged that a particular servant sowed tares, it was replied, that tares and wheat were so nearly alike, that none should presume authoritatively to discriminate between them. 'It had always been disputed,' they said, 'which were tares, and which were wheat, and that every servant must judge for himself. The accused thought that he sowed wheat, and his accusers thought that he sowed tares, and he was as likely to be right as they. Besides, it was all, they said, a matter of mere opinion, for which no man should be accountable. If their fellow servant had in fact sowed tares, he had done it, they did not doubt, sincerely, and of course would be as well accepted of their master, as those who sowed wheat. But, after all, said they, of what consequence is it what seed a man sows, provided the harvest is good? What harm can there be in sowing tares, provided we reap wheat? or even if every seed produced after his kind, they could perceive no such mighty difference as to render it a matter of much consequence what seeds were sown. Among all the seeds sown upon the farm, they could not lay their finger upon more than two or three of much importance; and on the whole, they concluded, that tares sown sincerely, were even better than wheat sown hypocritically.

It was directed in the book of husbandry, that in the cultivation of fruit trees, particular attention should be paid to the root, but the same servants who thought that tares sown sincerely, were better than wheat sown hypocritically, conceived the idea, that all attention to the roots of trees was entirely superfluous labour, that the root of the tree was dependent on the top, not the top upon the root; and that all that a skilful husbandman had need to do, was to keep his trees well pruned. They talked, and wrote, and printed, and went about with great kindness, to open the eyes of other servants to the extreme folly of delving in the dirt about the roots of trees. 'For what,' said they, 'can be more beautiful than leaves and blossoms, or what more excellent than delicious fruit? Let the top of the tree, they said, be duly cultivated, and the luxuriant top, if roots be needful, will produce them.' If any quoted that passage in the book of husbandry, which apostrophizing a tree says, 'thou bearest not the root, but the root thee,' it was easy to reply that the passage was mistranslated, and that it ought to be rendered as it does read in the original; thou bearest not the branches, but the branches thee.

Were it alleged, that where attention was paid to the roots of trees, they were invariably the most flourishing and fruitful. The fact would be sometimes reluctantly admitted, while that the difference was caused by the different mode of culture, would be strenuously denied.—— 'Prove to us,' they would say, 'that the difference does not arise from soil or position, or the cultivation which you bestow upon the top, in common with us; for as long as it is possible that the difference may arise from some other cause, it is absolutely certain that it is not produced by your particular mode of cultivation.'

Another charge left upon record in the book of husbandry, was, that the servants should take particular care of the sheep and lambs of the flock, to see that they were defended against the lion, who went about seeking to devour them. But those servants who dreaded so much the labour of tilling the roots of trees, found the

of keeping the flock too labo-
›r pleasure, and by searching
ly the book of husbandry, dis-
l to their great joy that there
such animal as the lion; that
ı so often spoken of in the book
›andry, as such a powerful and
us animal, was nothing but the
›le of evil personified, as it ex-
ı thunderstorms and the dis-
of sheep. It is well known,
aid, that thunderstorms roar,
ey are noxious to lambs, and
ey go about, figuratively seek-
om they may figuratively de-
When reminded that the book
of many lions, though of one
f in strength and ferocity, it
sy to reply that thunderstorms
umerous, some great and some
the greatest being called the
n, and the rest lions, or young
according to their power. In
anner, they insisted, were 'the
's of sheep personified, pro-
g as they all did, from princi-
disease in the animal called the
n, or the lion, or young lion,
disease was more or less de-
ve. These diseases, it was
nown, caused sheep to bleat,
by a figure of speech, common
ern countries, might be called
g, and as disease and death
pose the bodies of animals,
e fitly compared to a lion tear-
pieces and devouring his prey.
carcely to be conceived how
rejoicing and self-complacency
scovery occasioned. The ser-
who made it and availed them-
of it, deemed themselves the
learned servants on the farm,
› express at once their estima-
f themselves, and their con-
of the old fashioned servants,
tyled themselves *rational hus-
en*. The irrational servants
ı this case all to reclaim their
servants, which could be ex-
d of men bereft of reason, or
ever had any. They demand-
›w the principle of evil in dis-
and thunderstorms, which was
lity, could possibly be illustra-
ted by clothing it with the animated
powers and actions of an animal
which did not exist. What sense
could there be in calling a traitor a
Judas, had no treacherous Judas ex-
isted; in calling a miser's heart, a
heart of stone, if no such hard mate-
rial called a stone had any being;
and why call the principle of evil in
disease and thunder, a lion, if there be
no such living animal in the wilder-
ness. Does not the calling of storms
and diseases, lions, (said these sim-
ple-hearted servants) prove the ex-
istence of real lions? Do the Greeks
and eastern nations illustrate the pow-
er of thunder and disease by the
properties and actions of non-existen-
ces? Do you find any examples of
the kind in Homer, Sanchoniathon,
Manetho, or the Talmuds? These
questions demanding time in order to
answer them learnedly, time was ac-
cordingly taken, when, after extended
research, without being able to find
an example in point, it was profound-
ly conjectured, that all the books
which authorized the illustration of
the properties of real existences, by
the properties and actions of nothing,
were destroyed in Herculaneum, or
burnt in the Alexandrine library.

BUNYAN.

Anecdotes of the late King of England, George III.

(Concluded from page 637.)

CONSCIENTIOUSNESS.

Many attempts were made during the late reign in favor of what is called Catholic emancipation, and to remove all those barriers, which excluded Roman Catholics from the highest offices in the state. In 1807, when Lord Grenville applied to the king on this subject, we are told (on the authority of a letter of Sir H. Harper,) that his majesty replied, 'My lord,—I am one of those who respect an oath. I have firmness sufficient to quit my throne and retire to a cottage, or place my neck on a block or a scaffold, if my people require it; but I have not resolution to break

that oath which I took in the most solemn manner at my coronation.'*

At another time, being further urged by one of his ministers on this subject, he said with much good nature, and with a conciseness that was common to him, 'Tell me who took the coronation oath? did you or I?' The pleader was not stopped by this pointed reply, but was proceeding, when the king interrupting him, said, 'Dundas, let me have no more of your Scotch sophistry; I took the oath, and I must keep it.'—*Rippon's Sermon.*

His late majesty having had frequent occasions of speaking to an eminent manufacturer who employed many hands, one day asked him whether he was an alderman of W——, and being informed he was not, wished to know the reason; the person replied, 'that being a Protestant Dissenter, he could not obtain the qualification but by receiving the Lord's Supper—the required test.'—'Very right, very right, exclaimed his majesty, 'I like a man to be conscientious.' Sometime afterwards one of the princesses called at the warehouse in London, and said to Mr. B. 'You are a great favorite with his majesty.' Mr. B. answered, 'It gave him pleasure to hear it, but he was not conscious of having done any thing to obtain his majesty's favor.' The princess then reminded Mr. B. of the above conversation; she said his majesty had related the whole to the queen and the princesses, and had added, 'I like B.——, I wish every one to be conscientious.'

*That part of the coronation-oath, which the king supposed to militate with the claims of the catholics is as follows:

The Archbishop says, "Will you to the utmost of your power maintain the laws of God, the true profession of the gospel, and the protestant reformed religion as established by law? And will you preserve unto the bishops and clergy of this realm, and to the churches committed to their charge, all such rights and privileges, as by the law do or shall appertain unto them, or any of them?

The King replies, "All this I promise to do."

MISCELLANEOUS.

At the late public meeting at Weymouth, the Rev. Dr. Cracknell introduced the following anecdote of his majesty, which supplies another illustration of his habitual piety and nice discrimination. 'My late friend, Mr. Wathen, the celebrated oculist,' said the doctor, 'related to me that in one of his interviews with the king, he observed to his majesty, 'I have often thought of the words of Solomon, 'When the righteous are in athority the people rejoice,' and if your majesty could always appoint servants of that character, the voice of rejoicing would be heard throughout the empire.' 'Wathen,' replied his majesty, 'these are the men I have sought for; but when I have required their services, I have often been disappointed, for I find men distinguished by habits of piety prefer retirement; and that, generally speaking, the men of the world must transact the world's business.'

Review of New Publications.

The difficulties and temptations which attend the preaching of the gospel in great cities: a sermon preached in the first Presbyterian church, in the city of Baltimore, Oct. 19th 1820; *at the ordination and installation of the* Rev. William Nev-, *as Pastor of said church.* By Samuel Miller, D. D. Professor of Ecclesiastical History, and Church Government, in the Theological Seminary of the Presbyterian Church in the United States, at Princeton. Baltimore, 1820.

WE do not deem it a course that

would be profitable to our readers, or consistent with our duties, to fill up this department of our work with notices of single sermons. Among the multitude that issue from the press, however, there are some, which, for the peculiarity or importance of their subjects, may furnish the basis of profitable remark, or for their peculiar excellence, may demand, that we solicit for them the attention of our readers. We will not undertake to say which of these considerations has most influenced us to attempt a public revision of the sermon noticed at the head of this article. The subject, if our memories serve us, is novel; exceedingly well adapted to the occasion on which the discourse was delivered; one on which the author was able to speak with authority and interest from experience; and in its nature worthy the attentive reflections of at least a large class of our readers. The author is well known to the public as an historian and controversialist, a man of elegant literature and ecclesiastical science, professionally devoted to the preparation of youth for the ministry; and with these circumstances in view, it is enough for us to say that we have not been disappointed in this production. In an even, chaste, perspicuous, flowing style, the subject has received a pretty ample elucidation, in regard both to outlines and their filling up.

The text is taken from the Epistle of Paul to the Romans: *So, as much as in me is, I am ready to preach the gospel to you that are at Rome also: for I am not ashamed of the gospel of Christ.*

This apostle, entrusted with the dispensation of the gospel among the gentiles and qualified by the God of grace to discharge that high office, felt himself to be a "debtor both to the Greeks and to the barbarians, both to the wise and to the unwise." Obligation rested on him to preach the gospel, and he was ready to do it, to the highest classes as well as to the lowest, in the most splendid cities as well as in the humblest villages. He had preached at Athens and Corinth when he wrote this epistle; and though prevented as yet by providence from visiting Rome, he was ready also to preach the gospel in that city.

The declaration of the apostle evidently implies, that, on a mission to such a city, he must encounter peculiar difficulties.

From this declaration, Dr. M. takes occasion to consider, as a general subject, the bearing which the circumstances of a city population have on the work of the minister of the gospel, and that in two respects; in enhancing its *difficulties*, and in enhancing its *importance*. The last of these considerations, we think was not particularly in the view of the apostle: still as it goes to illustrate the peculiarity of the station occupied by ministers in populous places, and brings to view motives and obligations, countervailing, in their tendency, to the disheartening difficulties and temptations of the station, we think the preacher was warranted to introduce it into his plan, for the sake of utility; and while he warned the youthful candidate of the superior host of enemies that he was to encounter, which might serve only to appal, to spread before him also the greater victories to be won, which might serve as an incentive to exertion.

The introduction commences with remarks on the history of the church at Rome, and on the state of the city at the period the apostle wrote, preparatory to a paraphrase of the text, which is subjoined; when, after a summary statement of the substance of the gospel, the plan is announced under the following heads:

I. There are peculiar difficulties and temptations which attend the preaching of the gospel in great cities;—and

II. It is of peculiar importance that the gospel be plainly and faithfully preached in such places.—p. 8.

Under the first head, our attention is directed rather to the causes which operate in a city population to raise obstacles in the way of the minister

of the gospel, than to the particular mode in which they affect him and his labors. To this source it is owing, that while one and another cause of difficulty is illustrated, we see it affecting, indiscriminately, one while, his pride; next, his fear of man; then, his regard to the world; now, his hopes; now, his amount of labors; now, his actual success; accordingly as an easy and a fertile and, we would add, a powerful illustration of the causes of difficulty leads the author to suggest.

The first obstacle, noticed by Dr. M. is "the accumulated wealth, and the consequent luxury and dissipation of a great city." The following extract may bring this difficulty more clearly to the view of our readers. After describing the luxurious and dissipated habits prevalent in large cities, he adds:

> Now, need I say, that all this is directly contrary to the spirituality and self-denial of the Gospel? Need I say, that a person who walks in such a course, even though he be a stranger to gross vices, cannot be a disciple of Jesus Christ? No, brethren, as long as the BIBLE is our guide, it is impossible to decide otherwise. And I have sometimes thought that there is no class of persons more difficult to be approached and impressed by a Minister of Christ, than your genteel, decent worshippers of luxury and fashion. We cannot denounce them as immoral, in the popular sense of the term: and they are apt to imagine that they are *saints* because they are not *profligates*. As long as this impression remains, there is no hope of their being profited by any thing we can say. With what an anxious and trembling heart, then, must a Minister of the Gospel go to proclaim his message in a place where such society abounds! He needs not only all his fortitude as a man, but also all his confidence as a believer, and all the gracious aid promised by the Master whom he serves, to support and animate him in the undertaking. He, of course, takes no pleasure in delivering an unwelcome or offensive message, as such; but would much rather, if it were possible, please all his hearers. How painful the task, then, to go to the tribes of vanity and frivolity, however elevated in their own estimation, and address them plainly and faithfully, as Paul would have done, on the sinfulness and danger of their course! How hard to natural feeling, to go to those who, it may be, a few days or hours before, caressed him, and perhaps loaded him with civilities at the hospitable table, and tell them, that *except a man be born again, he cannot see the kingdom of God*; that *he that believeth not on the Son of God, shall not see life, but that the wrath of God abideth on him*; that we must *not be conformed to this world*; but must *deny ungodliness and worldly lusts, and live soberly, righteously, and godly in this present evil world!*—O, what a temptation is here to soften or keep back the truth! What a temptation to avoid dwelling on those great practical, Gospel doctrines, which he knows are so grating and offensive to many of his hearers!—pp. 11—13.

Dr. M. next considers, as most unfriendly to the Gospel, "the refinements of philosophy, falsely so called, which are apt to reign, in a peculiar degree, in great and polished cities."

With our author, we would say, that 'genuine philosophy is not unfriendly to the religion of the Gospel.' The truths included in the revelation of Jesus Christ, claim an attentive investigation; they have originated with a God of boundless intelligence; and the profoundest intellect may be usefully employed in exploring their nature and relations.

But it is the wise in their own conceits, those who set off their infidel speculations against christianity, that Dr. M. specifies in this remark, as opposing an obstacle, in cities, to the success of the Gospel.

The third difficulty illustrated by Dr. M. arising evidently out of that worldly spirit and opposition to the gospel which he had already mentioned as reigning in cities, is the peculiar demand in the taste of a city population for *smooth* and *superficial preaching*.

No wonder that those who give their days to luxury, and their nights to dissipation, who ridicule the holy and unbending system of evangelical truths—the gay crowds of frivolity and fashion—should strongly plead for the gratification of their taste merely in the house of God. They will consent to the theatrical entertainment of imagination, or feeling, or intellect; and consent that the minister of Christ should be "unto

them as a very lovely song of one that hath a pleasant voice and can play well on an instrument"; if truth with her stern dictates, retire from the sanctuary, not to disturb, or error, with her smiling face, be present, to quiet their consciences. But we will quote the animated description of our author.

In short, they will not fail to be pleased with a preacher who gratifies their fancy with brilliant imagery and language, and their ears with fascinating tones, and says little or nothing to make them displeased with themselves.

Search Christendom over, my friends, and you will find this to be one of the grand temptations in preaching the gospel to the luxurious and fashionable, especially in large cities. And, alas! how many ministers who set out with the purpose and promise of being faithful, have fallen into the snare! They have begun, perhaps with that most vain and delusive of all calculations, (for such I verily believe it to be) that the doctrines of the gospel are never so likely to find their way to the hearts of the gay and the worldly, as when they are covered and disguised with artificial ornament. Hence they have insensibly contracted the habit of preaching,—the truth perhaps,—but truth so gilded over,—so loaded with ornament,—so studiously divested of every thing adapted to give it edge and effect, as to be little if any better than keeping it back. This kind of preaching is greatly admired by the people of the world; but it leaves the pious to starve and mourn. It excites no alarm. It produces no complaint on the part of the unbelieving and impenitent. It allows every hearer, who is so disposed, to slumber in security; and is adapted, ultimately, to make those who statedly attend upon it, christian in name, but heathen in reality.

Such have been the guilty course, and the fatal influence, of many a polished, courtly preacher, from the age of *Paul* of *Samosata* to the present hour. If you doubt the fact, search with impartiality the records of *Jerusalem* and *Antioch*, of *Carthage* of *Alexandria*, of *Constantinople*, and of *Rome*; and you will doubt no longer.

But from a courtly, flattering mode of preaching, the transition is easy and natural to erroneous opinions. And accordingly, great cities have commonly been in all ages, the hot-beds of error. Because there have been displayed most frequently the pride of intellect, and those splendid temptations which are apt to *beguile from the simplicity that is in Christ*. In the great cities of the Roman empire began that clerical ambition, which invaded the primitive parity of gospel ministers, and which finally issued in the Papal usurpation. In great cities, likewise, or, at least, in states of society similar to what is commonly found in such places, has generally commenced that fatal decline from orthodoxy, which began, perhaps with calling in question some of what are styled the more rigid peculiarities of received creeds, and ended in embracing the dreadful, soul destroying errors of *Arius or Socinus*.* We might easily illustrate and confirm this position, by examples drawn from our own country, had we time to trace the history of several sects among us, and especially of American Unitarianism. But I forbear to pursue the illustration farther: and shall only take the liberty to ask, as I pass along—How it is to be accounted for, that the preaching of those who deny the divinity and atonement of the Saviour, and who reject the doctrines of human depravity, of regeneration, and of justification by the righteousness of Christ—How, I ask, is it to be accounted for, that such preachers, all over the world, are most acceptable to the gay, the fashionable, the worldly-minded, and even the licentious? That so many embrace and eulogise their system, without being, in the smallest perceptible degree, sanctified

*The above language, concerning the destructive nature of the *Arian* and *Socinian* heresies, has not been adopted lightly; but is the result of serious deliberation, and deep conviction. And in conformity with this view of the subject, the author cannot forbear to notice and record a declaration made to himself, by the late Dr. *Priestley*, two or three years before the decease of that distinguished Unitarian. The conversation was a free and amicable one, on some of the fundamental doctrines of religion. In reply to a direct avowal on the part of the author that he was a *Trinitarian* and a *Calvinist*, Dr. *Priestley* said—"I do not wonder that you Calvinists entertain and express a strongly unfavorable opinion of us Unitarians. The truth is, there neither can, nor ought to be, any compromise between us. If *you* are right, WE ARE NOT CHRISTIANS AT ALL; and if *we* are right, YOU ARE GROSS IDOLATERS." These were, as nearly as can be recollected, the words, and, most accurately, the substance of his remark. And nothing, certainly, can be more just. Between those who believe in the divinity and atonement of the Son of God, and those who entirely reject both, "*there is a great gulf fixed*," which precludes all ecclesiastical intercourse. The former may greatly respect and love the latter, on account of other qualities and attainments, but certainly cannot regard them as *Christians*, in any correct sense of the word, or as any more in the way of salvation than *Mohammedans or Jews*.

by it? That thousands are in love with it, and praise it; but that we look in vain for the monuments of its reforming and purifying power? I will not pretend to answer these questions; but leave them to the consciences of those who believe, that the genuine doctrines of the gospel always have had, and always will have a tendency to promote holiness of heart and of life; and that we must *all* speedily *appear before the judgement seat of Christ*.—pp. 18—22.

The remarks of Dr. M. on lavishing artificial ornament upon discourses, we think striking and just. Doubtless man is to be addressed by the preacher as a creature possessing imagination, intellect, feeling, as well as conscience, when the high demands of the gospel are pressed upon his attention. Yet there is a wide difference between adapting discourses to the good of man and making concessions in them to his spirit of worldliness. In regard to the dress of a discourse, we think a minister may readily decide, whether he is adapting it to the reformation of the worldly or making undue concessions to the cravings of their "itching ears." Let him bring himself to the touchstone of such questions as these. Am I conscious of studiously seeking after ornaments, or do I use them, only as they are suggested by my ardour to press forward in the main subject of discourse? Am I more desirous that my gay hearers should be displeased with themselves, than pleased with me? that they should be slain by the sword of truth I wield, than be amused with its brandishings? Does my method of treating the truth, make it more impressively clear to the minds of my hearers, or does it operate to keep them in ignorance of its real nature and momentous bearings? In my choice of subjects, am I disposed to select those which I deem most profitable to my hearers, or those which are the most susceptible of ornament? By such rules, the minister may decide, we think, whether or not, he is giving that undue attention to artificial ornaments, which implies a tacit and unholy compromise with the spirit of the world; which leaves the gay unreformed and the pious unprofited; and which in the words of Dr. M. "is adapted to make those who statedly attend upon 'his preaching,' christian in name, but heathen in reality."

In regard to the courtesy paid to the opinions of the world in the *substance* of his discourses, the minister has but one path of duty and safety. He must preach the substance of the gospel, whether man will hear or whether he will forbear. Let him indeed, as a wise steward in the house of God, bring out of his treasures things new and old, distributing to every one his portion in due season. Let him range through that wide variety and scope of subject which the gospel gives him for "doctrine, reproof, correction, instruction in righteousness." Still, if he would avoid the slippery path to fatal error, let him not hide any of the momentous truths of the gospel in a spirit of concession to its enemies. This course begun, concession follows, step after step, on concession, till the minister has no resource left, but to say nothing or preach another gospel than that we have received from apostles. A minister cannot long be content to say nothing on a subject so momentous as the plan of salvation; though he may a while get up for his hearers a few moral essays, or attempt to amuse them with the pretended refutation of the rigid orthodox opinions of others, yet the time will soon come round, when he must say something positive respecting his own faith; and the spirit of accommodation to the world, by which he has been actuated, now forces him to make out a creed of error that shall be palatable to those whom he seeks to please. We believe we are drawing the path of many, who have turned aside from the faith to 'damnable heresies.'

We know the pretences that are set up by those who are in the high road of concession to the worldly and the enemies of the gospel;—how that there are different opinions afloat in the world;—how that each one must

decide, on his own responsibility, what is the truth;—how that it is presuming in a minister to urge with decisive force his opinions upon others. But we are no advocates for introducing this latitudinarianism into the system of christianity, or the instructions of its teachers. The fact is, that the enemies of the gospel who are demanding concessions to their taste, are making as momentous decisions in denying the truths of the gospel and attempting to break down their force in the minds of others, as the minister is called upon to make, in deciding in favor of those truths and applying them, in all their potency, to the reformation of the worldly. Oh, no. In vain do the latitudinarian disciples of Arius and Socinus, seek a shelter in the presumptuousness of making a decision in favor of the high mysteries of christianity; for they have already taken upon them an equal responsibility in deciding against them, with the hosts of infidelity. Nor can they satisfy us, who are addressed by an intelligible gospel and are looking forward to a coming day of judgment, that we or they can find safety, in any or every opinion we choose to imbibe, and advocate among men, respecting the gospel. We know who hath in effect said, that we are to believe the gospel, as it is, and not another, on pain of damnation; and until we cease to be intelligent beings, we believe that neither we nor they can throw off this dread responsibility. We give to christianity, then, the exclusive character and the inflexible spirit which it claims for itself, and sound an alarm against that sweeping Soofeism, which admits into its facile system of salvation what the Soofi himself denies. Seid Ali might say, when pressed with the necessity of something to intervene between our sins and God; 'Well, if the death of Christ intervene, no *harm*; Soofeism *can* admit this too,'—but not so, the pretended believer in the revelation of Jesus. There is one only foundation revealed to him of salvation; and if he stand not on that, he plunges himself, and his followers, down the precipice of eternal destruction.

With these views, we cannot see any undue severity in the epithets bestowed by Dr. M. on the errours of Arius and Socinus, in the preceding extract; and we cannot but admire that spirit of honesty in Dr. Priestley, which is seen in the anecdote that Dr. M. now makes public.

The passing inquiries of Dr. M. on the practical tendency of the above errours, illustrate well the meaning that we attach to the epithets which we would justify. They are fatal and destructive to souls in their tendency; and if in any individual instances, the poison may be so counteracted by other causes, (of whose existence, however, no mortal knows any thing) as not to work death, who would dare, on that unwarrantable supposition, to take it himself, or propose it to others as the bread of life? With such an explanation we are prepared to justify the epithets; and no one who has espoused these errours, ever has answered, or can answer, satisfactorily, such an appeal to their practical tendency, as is made in the preceding inquiries of Dr. M. or as has been drawn out at full length in the able comparison of the Calvanistic and Socinian systems, by Dr. Fuller.—These errours live not, usually, alone; but in nine-tenths of the instances in which either is embraced, there is a softening down of the guilt and punishment of sin with the lowered character of the Saviour from sin; impenitent men are no longer seriously viewed as on the brink of an everlasting hell of unmixed sufferings; at least, benevolence puts not on that serious aspect of compassion and earnestness, in exhorting them to flee from the wrath to come, that the presence of such a motive is calulated to inspire.

Dr. Priestly was honest. Belsham was as frank too, in pleading for a severance of Unitarians from the Orthodox. Nor can we see any essen-

tial distinction between the class of Unitarians to which they belonged, and the Arian class, that should any more reconcile their worshipping with Trinitarians 'in the same temple,' or rid the orthodox of the imputation, in their view, of being 'idolaters.' A creature born in Bethlehem eighteen centuries past, or a creature formed in heaven ages before the remaining universe, is but a creature still,—nothing before God; living on his almighty power, subject to his sovereign will, owing all reverence to his glories, a spark to that infinite effulgence of Jehovah, that fills the wide universe; and what subjects of the King of heaven and earth, in what portion of his dominions, could be justified in committing their interests, subjecting their wills, ascribing their praises to such a creature? Or could such a creature himself be justified in setting up claims to the supreme affection of any portion of intelligent beings; would he turn toward his person the worship of the angelic hosts, would he call upon the tribes of this world to invoke him with highest love, and thus rob the God in whom he lived and moved, and had his being, of the glory due to him from a created universe? We delineate thus what must be the views, formed of Trinitarian worship by consistent Unitarians. We see not then, why Unitarians should feel, on their own principles, any great solicitude to be united in worship with Trinitarians. We say, on the principles of their faith they should not desire it; and it must be on other grounds than a love to the purity of divine worship, that they do desire it.

The fourth obstacle to the success of gospel ministers in populous cities, mentioned by Dr. M. is the tendency of particular circumstances, in such places, to *harden the heart*; among which, he specifies familiarity with death, and the frequency and publicity of gross vices.

The fifth and last, which he notices, is that *love of variety*, and that laziness for *religious dissipation*, as he would ask leave to name it, which are apt to prevail in populous places. We will present our readers with an extract under this head.

> But this desire may be, and often has been, indulged to excess; especially by parents and heads of families. Many hasten from church to church, and from one social meeting to another, until every hour on the sabbath, and every evening in the week, are employed in publick services. In fact, they seem to think that they serve God acceptably just in proportion to the number of public exercises on which they can attend. This religious dissipation—for it really appears to me to deserve no better name—is productive of multiplied evils. It interferes, almost entirely, with that calm self-examination, and self-converse, which are so essential to a life of growing piety. It abridges, or prevents, in a most fatal degree, that faithful instruction of children and servants, which is indispensable to training up a family *in the nurture and admonition of the Lord*. And it tends to surcharge the mind with an amount of spiritual provision, which is never properly digested, or likely to be advantageously applied. The consequence is, that the young and rising generation, in such families, are never prepared by adequate training at home to hear the gospel with profit. While those who are more advanced in life, taking little or no time for meditation and reading in private, do not grow as they ought in Scriptural knowledge, and remain but babes, while they ought to be *strong men in Christ*.—pp. 26, 27.

It is but just to inform our readers, who may not peruse the sermon, that Dr. M. speaks under this head also, with warm commendation, of religious exercises on the week. He is not one whom the enemies of revivals of religion could quote, as their advocate against meetings for inquiry and for conference. He had not specially in view, in this passage, a season of superior spiritual influences, when the revived children of God and convinced sinners, crowd, with deepened interest, to hear the words of eternal life; but rather that state of deadness in which formality is too much substituted for the heart, and gratification of novelty, in the place of growth in grace.

The best remedy however, which can be applied to such superficial

hearers, we think, is to press their consciences closely at meetings with the demands of duty, rather than to advise them to stay at home. At least, it must be left to their consciences, under suitable instruction, to decide on the claims of conflicting duties. We are not disposed to admit it as a general truth, that men are in any more danger of neglecting their personal, domestic and social duties, and their worldly business, who are fond of attending religious meetings, than others. On the contrary, the greatest inroads are made on these foundations of good, in the idle meetings of the worldly. Were we to be furnished with the accurate estimates of experience on this subject, we hesitate not to believe, that periods of deep religious feeling, when desire for religious instruction was great, and meetings for the purpose were frequent and fully attended, could be pointed to in our villages and cities, as eras in which, proportionately, personal instruction was most rapid, domestic duties least violated, social feuds most banished, the farmer pursued his business with most industry, the merchant his trade with most satisfaction, the mechanic his art with most contentment, and the face of society looked most like the face of nature, as though God were present in his grandeur and beauty to awe and to bless.

We have extended our remarks on the particulars under the first head of the discourse so far, that we shall merely state the several considerations adduced by Dr. M. to illustrate the second head of the discourse—the peculiar *importance* of preaching the Gospel in populous cities. They are the following. The need of the Gospel to counteract the intensity of depravity in such places; the greater number of hearers usually addressed at once; the influence of cities on the character of surrounding regions; the instruction of those who rely chiefly on public exercises; the strangers, who from time to time, attend on preaching in such places: and the amount of literary power and pecuniary means in such places, that may be consecrated to Christ. These particular observations, are rapidly sketched, without the formality of a numerical division; and they present a train of truths very interesting to pastors and churches in populous cities.

Before we take leave of our author and the subject that he has brought to our notice, we cannot forbear to subjoin a few reflections which have been impressed on our minds, and which though in their strict application confined to few, may not be without interest to all our readers.

The first we suggest, is the folly of candidates for the ministry indulging *an ambition to settle in populous places.* The reflection is suggested by the great difficulty and responsibility of the station.

We make this reflection, because the subject presents so favorable an opportunity, rather than from any serious apprehension that such a disposition is alarmingly prevalent.

When the love of Christ and the love of souls reign in the heart of the minister, he will subordinate other considerations to the pursuit of these ends. He will be willing, indeed, to enter on that station to which his Lord calls him in his providence, whether it be among the learned or the rude, the wealthy or the poor, in the splendid capital or in the humble village, in christendom or among the gentiles. To his station of labour, he desires to be guided, not by any unholy desires, in his own heart, but by the gracious providence of that Saviour whose servant he is in the gospel; persuaded, that if Christ call him to it, he will fit him for it, and sustain him in it, and carry him through its labours, making him of real service to his kingdom, and placing on him, when his labours are over, "the crown of glory that fadeth not away." Were an unholy ambition, however, prevalent in his heart to secure to himself a station in some populous city, were he to re-

ject plain and obvious calls of providence to humble villages because he panted after the name and the emoluments and the literary privileges of a city pastor, how if he were successful in procuring the station, how could he hope in it for the presence of his Lord? Thrust into a situation of extreme difficulty and temptation, by his own ambition, he might justly fear that the Lord would abandon him to the influence of those worldly motives, in his future course, by which he was guided to his situation. Such danger attends an aspiring spirit in the clergy. And after all, what is there in the worldly circumstances of a city pastor, that is worth coveting? In the worldly objects that might seem so bright in distant prospect? The name of being a city pastor? A mere puff of air. No. His reputation lies not in his station, but in his conduct as a minister. "His honour," as the author of the sermon before us eloquently remarks, "consists in DOING GOOD; his laurels are CONVERSIONS; the highest eulogium that can be bestowed upon him, is that which is recorded of a minister of old—*He was a good man, and full of the Holy Ghost and of faith, and much people was added to the Lord.*" And such a reputation he may acquire in the humblest village in christendom, as well as in the most splendid of its capitals. What, the emoluments of a city pastor? Not very often superiour, when all attendant circumstances are taken into consideration, to those received by the clergy in less populous places. What, the literary society and privileges of the city pastor? To the society of the merely literary he can give but very few hours of his life, and the village pastor will in ordinary cases possess an opportunity of nearly an equal degree of intercourse. Interviews with brethren in the ministry, can be enjoyed in most cases by the village pastor, as well as by him, to a degree that is necessary and profitable. And after all, what to the min-ɪr of the gospel, are the literary acquisitions and the interviews with kindred intellects, which may be afforded him in the city, compared with converse with God and the bible and his own heart and kindred souls in Christ—which may be had in villages as well,—to fit him to discharge with purity of aim, warmth of zeal, and patience of labour, the duties of that office which it is his highest privlege to sustain, and which it should be his highest ambition to honour?

Another reflection we make on this subject, is, that it is peculiarly important for ministers who are settled in populous places, to render their visits among their people, as much as possible, *strictly pastoral.* The city clergy have so much to occupy their attention and consume their time, that their visits among their people are necessarily more seldom than those of the country clergyman in his parish, not to say that in most instances the families demanding his visits are more numerous. His parish cannot reasonably demand of him frequent visits. The families, therefore, whom he can meet so seldom, during the days of his ministry, he cannot afford to enter and leave on visits of mere ceremony. There are civilities, which, as a man, he is bound, indeed, to observe toward fellow men; but while he carefully observes these, in a manner not to occasion just offence, he will not forget that he is a minister of Christ and among a people whom he is engaged in leading to the Saviour. The peculiar difficulties of his station in he city, are to be met by him, as he goes from house to house and not merely in the public labours of the Sabbath. If during the intercourse of the week with his people, he has been making compliances with their worldliness; if among the worldly and the gay and the thoughtless he have been passing the mere ceremonious visits of civility of a man of the world and have foreborne to address the little circles he met on the concerns of their souls and eternity, in vain will he expect to encounter the tide of a worldly spirit

with success, in his addresses before the great congregation. His best way of encountering the difficulties of his situation, is not to yield the least to the encroachments which the world would make on his testimonies to the grace of God. The apostle Paul acted the part of dignity, yea and of civility, when he testified from house to house the gospel of Christ. There was consistency in such conduct, even the bitterest enemies of the gospel could see it; and internally, at least, yield him their respect. But if the minister in his intercourse among his people concede the least to their worldly prejudices, and be prevented from addressing them, as his station calls him to do, on the interesting concerns of their souls, they see it and know their triumph, and he has lost his influence over their consciences. Let the minister of the gospel in populous cities, then, if he would not be borne away by the splendid temptations that surround him, resist the first encroachments of them, their first beginnings. What are the loaded tables of dining festivities, what the brilliant splendor of midnight parties, to those who are living among a people as ambassadors for Christ, to beseech them to become reconciled to God? Let a minister forbear visits merely ceremonious among his people as much as possible, and engage in those which are strictly pastoral, and he will nor be caught in these snares of the worldly. His business it is, as a minister, to carry home to the consciences of others, the demands of the Gospel; his office authorizes him to begin the attack on the worldly; he must not wait their attack to waste his efforts in mere self-defence; his safety and success lie in acting on the offensive and claiming from the world their obedience to the gospel of Jesus.

Another reflection we offer, is, that the *members of churches in populous places are under great responsibility to be active in the cause of Christ.*

They must not leave their minister to struggle, unaided, against the peculiar difficulties of his station.—They must not abandon the high ground of influence which belongs to their situation. If they dwell daily amid the luxuries and dissipation of the worldly, if they are conversant with the infidel sneers of the pretended wise, if they see around them a prevalent taste for error, if daily occurrences are exerting a powerful tendency over them and their fellow-citizens to harden the heart, is there not a solemn demand made upon them, for superior exertion in the cause of Christ? Can they act up to the spirit of their profession in such circumstances; can they hold good their title to the christian character, can they consult their own safety in such circumstances, without displaying a superior fervency of prayer, purity of example, earnestness of instruction, boldness of reproof? We are persuaded, that if the members of city churches were more in the habit of conversing with their fellow-citizens on the truths of the Gospel and the concerns of their souls, they would act more in conformity to the design of their location in such places; that they would exert more of their appropriate influence; that they would adopt the best means for their own purity, enlargement and preservation, and for stemming the destructive tide of surrounding depravity.—Yes, it is the very nature of the Gospel that its adherents are safe only while exerting a warfare against sin; and city churches, would they be saved from the influence of surrounding temptations, must not sit idle while the enemies of godliness around them are active. They must summon together their hosts, put on the panoply of God, unfurl the banner of war, sound the note of attack, send forth their forces in every direction, and give the enemies of God around them no peace, till reduced to the dominion of Jesus; if they would appropriate to themselves the promise, and secure the rewards, vouchsafed by the Lord to one of the seven church-

es; "Because thou hast kept the word of my patience, I also will keep thee from the hour of temptation." When we look at Jerusalem, Alexandria, Constantinople, Rome, Geneva, and behold the once flourishing churches of Christ trampled in the dust by the spirit of the world, we see no safety to the churches in the populous cities of this growing republic, under God, short of their most vigilant exertions—exertions proportionate to the powerful opposition that is continually pressing in upon them from the world and threatening to overwhelm. We will close this reflection and the review, with the concluding paragraph of the sermon before us, which may serve as a specimen of its style, and finish the train of thought we have just been pursuing.

When I look round on this great city, I think of *Rome*, as it was when *Paul* went thither to preach the gospel. I think of its prosperity and grandeur in that day; and I ask myself—Where is it now? Alas! its glory is departed! Had *Rome* been faithful to its privileges, it had retained its glory to this day. But it became corrupt and corrupting; and the righteous Governour of the world brought upon it his destroying judgments. My dearly beloved brethren, read in the history of that city, at once what will be your happiness and safety, and where your danger lies. Your happiness and safety will consist in cherishing the Gospel: in opening your houses and your hearts, as well as your church, to its blessed influence. Your danger will lie, in rejecting that Gospel, or in turning away from its spirit and power, while you bear its name. *Behold, I set before you, this day, life and death, blessing and cursing: Therefore chuse life, that your souls may live. The Lord bless you and keep you! The Lord make his face to shine upon you, and be gracious unto you! The Lord lift upon you the light of his countenance, and give you peace!* AMEN.—pp. 42, 43.

Literary and Philosophical Intelligence.

Franklin's Works have been translated into German, and published at Weimar.

The Society for educating young men for the Ministry of the Protestant Episcopal Church, in Maryland, and Virginia, have resolved to establish a Theological Professorship, to be located at William and Mary College, or elsewhere, as the society may direct. It is stated in their Circular Address, that William and Mary College 'is now supplied with able professors, and with all the securities for procuring a complete education. The faculty, with one exception, have offered a gratuitous course of instruction to all *bona fide* students of theology. An excellent theological library is attached to the college; and in the event of our succeeding in a professorship, a very valuable private library, belonging to a clergyman of our church, will be added by that worthy person. The living at Williamsburg is cheap, and the climate healthy except during the months of vacation, when the professor and students might easily, and to the advantage of their health reve to the upper country.'

There are in the city of Vienna, 550 persons who are authors by profession, and upwards of 50 booksellers.

E. F. Chladni, of Vienna, has lately published a volume on luminous meteors, (feuer-meteor) illustrated with plates, in which work he gives a detail of the most important observations made by himself and other learned men on these bodies, and the solid masses which are known to have fallen from them. To an historical account of more than two hundred and eighty meteors of this kind, from which detached masses have fallen, he has subjoined observations on the nature of these bodies, and on those masses of native iron which have been thought meteoric, though not known to be such by observation. M. Scheibers, who designed the plates, has added a list of all the meteoric specimens, whether of stone or iron, which are found in the cabinet of natural history at Vienna.

C. A. Wahl, minister at Schneeberg, in Saxony, has published during the last year at Leipsic, a work in two vols. 8vo. entitled, an introduction to

the Bible. The object of the author of this work is, to give a more popular view of the sacred scriptures, than has been common with others of his learned countrymen who have written on the same subject; and while he has collected from the best authors who have preceded him, whatever is essentially necessary to the theologian, he has adapted his work for the use and benefit of all classes of society.

Since the termination of hostilities on the continent of Europe, sacred literature has evidently revived in Switzerland, and especially in Geneva. The sermons of M. Cellreier are partially known in this country, by the interesting review of them in the Christian Observer for June last. The son of this gentleman, who is likewise one of the pastors of Geneva, and professor of oriental literature and sacred criticism, in the college of that city, has just published a Hebrew Grammar, which promises to afford much aid to the cause of biblical learning in that country. The author of this grammar has taken for his guides the best grammarians of Germany, particularly Schrœder and Gesenius, without, however, confining himself servilely to their decisions.

The English government are about establishing a Greek University in Ithaca, for the benefit of all the Ionian islands. As soon as it was known in Ithaca, that lord Guildford had fixed his eye on a particular spot in that island for the scite of the proposed seminary, and had inquired whether the same could be purchased, the proprietors, the Messrs. Zabos, offered the land, as a present for the new establishment. Count Zabos, governor of the island, in concert with the principal inhabitants, immediately opened a subscription for the University, which has been most liberally filled by all classes of citizens.

Among the subjects recently proposed by the French Royal Academy of Inscriptions and Belles Lettres, for prize dissertations, are the following:

The state of government, and legislation in France, at the time of the accession of St. Louis (Louis IX.) to the throne, and the effects, at the end of his reign, of the institutions of that prince.

A comparison of the monuments, which remain of the ancient empire of Persia, and of Chaldea, whether edifices, bas-reliefs, statues,—or inscriptions, medals, engraved stones, &c.—with the doctrines and religious allegories contained in the Zendavesta, and with the notices of the opinions and usages of the Persians, and Chaldeans, which are preserved in the Hebrew, Greek, Latin and oriental writers, and an illustration, as far as may be, of the one by the other.

An inquiry after the historical monuments of the western nations of Europe, and what have been the causes of the numerous emigrations of the people known under the general name of Normans, in the middle age, and an abridged history of their incursions and establishments throughout ancient Gaul.

The prize for a successful dissertation in the French academy, is a gold medal of the value of 1500 francs.

Dissertations must be written either in the French or Latin language.

List of New Publications.

THEOLOGY.

A Sermon preached in Haddam, on the annual Thanksgiving, November 30th, 1820; by John Marsh, minister in Haddam.—Middletown.

A Sermon delivered in Boston, on the anniversary of the American Education Society, October 4th, 1820; by Ebenezer Porter, D. D. Bartlet Professor of Sacred Rhetoric in the Theological Seminary, Andover.

The New-England Fathers. A sermon delivered in the church in Essex-street, Boston, Dec. 22nd, 1820; by James Sabine, Pastor of that church.

Religion a Social Principle. A Sermon delivered in the church in Federal-street, Boston, Dec. 10, 1820; by the Rev. William E. Channing.

Strictures on a Sermon entitled 'Religion a Social Principle'; by the Rev. Hosea Ballou.

Introductory Discourse, delivered at New-Haven at the opening of the Theological Seminary of the Protestant Episcopal Church of the United States. By Samuel H. Turner, Professor of Historic Theology in the Institution. 8vo. Hartford.

MISCELLANEOUS.

Biography of the Signers of the Declaration of Independence; by John Sanderson. Vol. I. part 1. 8vo.—Philadelphia.

Political State of Italy, by Theodore Lyman, Jr. 8vo.—Boston.

Journal of Voyages and Travels in the interior of North America, to the Pacific Ocean, a distance of five thousand miles. Illustrated by a map of the country; by Daniel W. Harmon, Esq. 8vo.—Andover.

An address delivered at Worcester, Mass. before the American Antiquarian Society, at the opening of the Antiquarian Hall: by Isaac Goodwin, 8vo. Worcester.

A treatise on Inland navigation, accompanied by a Map: by Robert Mills. 8vo.—Baltimore.

Religious Intelligence.

From the Missionary Herald.

VIEW OF THE MISSIONS, FUNDS, EXPENDITURES, AND PROSPECTS OF THE AMERICAN BOARD OF COMMISSIONERS FOR FOREIGN MISSIONS.

The Board was instituted in June, 1810, and incorporated June 20, 1812.

The Rev. SAMUEL WORCESTER, D. D. *of Salem, Mass. is the corresponding Secretary and Clerk of the Prudential Committee.*

JEREMIAH EVARTS, *No. 22, Pinckney Street, Boston, Treasurer.*

I. *Mission at Bombay, 1814.**

Rev. Gordon Hall,	1814
Mrs. Hall,	1816
Rev. Samuel Newell,	1814
Mrs. Philomela Newell,	1818
Rev. Horatio Bardwell,	1816
Mrs. Rachel Bardwell,	
Rev. Allen Graves,	1818
Mrs. Mary Graves,	
Rev. John Nichols,	
Mrs. Elizabeth Nichols.	

II. *Mission in Ceylon, 1816.*

Rev. James Richards,	1816
Mrs. Sarah Richards,	
Rev. Benjamin C. Meigs,	
Mrs. Meigs,	
Rev. Daniel Poor,	
Mrs. Susan Poor,	
Rev. Levi Spaulding,	1817
Mrs. Mary Spaulding,	
Rev. Miron Winslow,	
Mrs. Harriet L. Winslow,	
Rev. Henry Woodward,	
Mrs. Woodward,	
Dr. John Scudder,	
Mrs. Maria Scudder,	
Mr. James Garret, *Printer.**	

III. *Mission among the Cherokees.*

Rev. Ard Hoyt,	1818
Mrs. Hoyt,	
Rev. Daniel S. Butrick,	
Rev. William Chamberlain,	
Mrs. Flora Chamberlain,	
Rev. William Potter,†	1820
Mrs. Potter.	
Mr. Moody Hall, *Teacher,*	1817
Mrs. Hall,	
Miss Sarah Hoyt, *Teacher,*	1818
Miss Anne Hoyt, *Helper,*	
Mr. Milo Hoyt, *Teacher,*	
Mr. Abijah Conger, *Farmer and Mechanic,*	1819
Mrs. Conger,	
Mr. John Vail, *Farmer,*	
Mrs Vail,	
George Halsey, *Mechanic,*	
Dr. Elizur Butler,	1820
Mrs. Butler,	
Mrs. Ann Paine, *Teacher.*	

IV. *Mission among the Choctaws.*

Rev. Cyrus Kingsbury,	1818

* The missionaries arrived at Bombay, Feb. 11, 1813; but did not consider themselves as settled in the mission, till the beginning of 1814. The dates in this summary, refer to the time when the respective missions were established, and the time when the missionaries became attached to the missions under which their names now stand. Where no date stands against a name, the date next above is the same.

* Mr. Garrett sailed from Boston, April 6, 1820 and it is probable he reached Ceylon early in the ensuing fall.

† The Rev. Mr. Potter, and his associates left New-Haven, Con. about the first of November; and it is supposed they may have joined the mission about the close of the year.

Mrs. Sarah B. V. Kingsbury, 1819
Rev. Alfred Wright. 1820

Mr. Loring S. Williams, *Teacher*,
Mrs. Matilda Williams,
Mrs. Judith C. Williams, 1819
Mr. Moses Jewell, *Mechanic*,
Mrs. Jewell,
Dr. William W. Pride,
Mr. Anson Dyer, *Teacher and Farmer*, 1820
Mr. Zech. Howes, *Teacher and Farmer*,
Mr. Joel Wood, *Teacher and Farmer*,
Mrs. Wood,
Mr. John Smith, *Farmer*,*
Mrs. Smith,
Mr. Calvin Cushman, *Teacher and Farmer*,
Mrs. Cushman,
Mr Elijah Bardwell, *Teacher and Farmer*,
Mrs. Bardwell.
Mr. William Hooper, *Teacher and Mechanic*,
Miss Hannah Thatcher, *Teacher*,
Miss Judith Frissel, *Teacher*,

V. *Mission among the Cherokees on the Arkansaw.*

Rev. Alfred Finney, 1820
Mrs Finney,
Rev. Cephas Washburn,
Mrs. Washburn,

Mr. Jacob Hitchcock, *Teacher and Farmer*,
Mr. James Orr, *Teacher & Farmer*,
Miss Minerva Washburn *Teacher*,

VI. *Sandwich Islands.*

Rev. Hiram Bingham,†
Mrs. Sibyl M. Bingham,
Rev. Asa Thurston,
Mrs. Lucy Thurston,

Mr. Daniel Chamberlain, *Farmer*.
Mrs. Jerusha Chamberlain,
Dr. Thomas Holman,
Mrs. Lucia Holman,
Mr. Samuel Whitney, *Teacher and Mechanic*,
Mrs. Mercy Whitney,
Mr. Samuel Ruggles, *Teacher*,
Mrs. Nancy Ruggles,
Mr. Elisha Loomis, *Printer*.
Mrs. Maria T. Loomis.
John Honooree, } *Native Teachers.*
Thomas Hopoo, }
William Tennooe, }
George Sandwich, }

* Mr. Smith and his associates left their homes in September; and it is supposed they may have joined the mission in December.

† This mission embarked Oct. 23, 1819, and, as is hoped, reached the Islands in the ensuing spring. *George Sandwich* sailed from Boston, Nov. 27, 1820.

VII. *Mission to Palestine.*

Rev. Levi Parsons, 1820
Rev. Pliny Fisk.

From the Missionary Herald.

EXTRACT OF THE REPORT OF THE PRUDENTIAL COMMITTEE.

Foreign Mission School.

This consecrated Seminary was instituted in the autumn of 1816, and opened in the beginning of May 1817. There belong to it a commodious edifice for the School, a good mansion house, with a barn and other out buildings, and a garden for the Principal;—a house, barn, &c. with a few acres of good tillage land for the Steward and Commons:—all situated sufficiently near to each other and to the congregational meeting-house, in the south parish of Cornwall, Con.—and eighty acres of excellent wood land, about a mile and a half distant.

The object of the school as set forth in the constitution, is—"*The education in our own country of heathen youths, in such manner, as, with subsequent professional instruction will qualify them to become useful missionaries, physicians, surgeons, schoolmasters, or interpreters; and to communicate to the heathen nations such knowledge in agriculture and the arts, as may prove the means of promoting christianity and civilization.*" As these youths are designed for a higher education, than is expected to be obtained at our mission schools in heathen countries, it is deemed of no small importance, that they be only such as are of suitable age, of docile dispositions, and of promising talents.

In the constitution there is a provision, that youths of our own country, of acknowledged piety may be admitted to the school, at their own expense, and at the discretion of the agents.

In the first year of the school twelve youths were admitted—ten from heathen lands and two natives of Connecticut. Of these, Henry Obookiah, John Honooree, Thomas Hopoo, and William Tennooe, had before been objects of christian liberality, and for some time under christian instruction. The raised hopes, founded under providence, on the unquestioned piety, the distinguished talents, and the excellent character of Obookiah, terminated in his triumphant departure from these earthly scenes, before the first year of the school had expired. Of his three companions, Honooree, Hopoo, and Tennooe, Mr. Ruggles, one of the two Connecticut youths, and George Tamoree, particular mention has been made under the head of the Sandwich Island Mission.—Of the other six, admitted the first year, James Ely, the other Connecticut youth, and George Sandwich and William Kummoo-olah from the Sandwich Islands, are

still members of the school; one has been dismissed for misbehaviour, one for incapacity, and the other is absent.

From year to year, since the first, youths of different nations have been admitted; two or three of whom, after longer or shorter trial, have been dismissed.—Care however, has been taken, that those, who have been dismissed, should be placed in good families, where they might still have the benefit of christian instruction.

The present number of pupils is twenty-nine; four from the Sandwich Islands—one from Otaheite—one from the Marquesas—one Malay—eight Cherokees—two Choctaws—three of the Stockbridge Tribe—two Oneidas—one Tuscarora—two Caughnewagas—one Indian youth from Pennsylvania, and three youths of our own country.

Under the instruction of the able and highly respected Principal, the Rev. Mr. Daggett, and his very capable and faithful assistant, Mr Prentice, the improvement of the pupils, in general, has been increasing and satisfactory, and in not a few instances uncommonly good. Besides being taught in various branches of learning, and made practically acquainted with the useful arts of civilized life; they are instructed constantly and with especial care in the doctrines and duties of christianity. Nor has this instruction been communicated in vain. Of the thirty-one heathen youths—including with the twenty-six now at school, the deceased Obookiah, and the four, who have gone with the mission to their native Islands—seventeen are thought to have given evidence of a living faith in the gospel: and several others are very seriously thoughtful on religious concerns. The Lord, in his sovereign goodness, has made it strikingly manifest, that his face is toward this favored seminary, and that his blessing rests upon it. May it be eminently instrumental in making known the glory of his name in many lands, and of bringing multitudes of different nations and tongues to unite in songs of everlasting joy and praise.

Expenditures and Receipts.

SINCE the last Annual Meeting, your Committee have sent forth to different fields 23 men and 13 women: 10 men and 7 women to the Sandwich Islands—1 man to Ceylon—2 men to Western Asia—8 men and 6 women to the Choctaw nation—and 2 men to the Cherokees of the Arkansaw. Of the men, 5 are ordained missionaries—1 is a physician, 1 is a printer, and the rest, besides being skilled in husbandry and various mechanical arts, are men of vigorous and well informed minds, in sound bodies, inured to labour,—and of approved civil and Christian character; 4 are men in middle life with well governed and well educated families,—the rest, young men, 8 of whom are married; the most of them have been exercised in the instruction of schools, and all of them are deemed well qualified to take part in the arduous, benevolent, and sacred work of evangelizing and civilizing pagan and uncultured people.

The fitting out of missionaries, and getting them to the fields of labour, must be attended with no inconsiderable expense. Many things are to be done in the preparations, requiring various attentions, and journeyings, and labours, and occasioning numberless contingent expenses. Many articles are comprised in the necessary outfits and provision, for the individuals, and families, and establishments. And conveyances by water or by land are expensive.

The total expense of the Sandwich Mission, paid from the Treasury, besides much which was given by liberal individuals in various articles not included in the Treasurer's account, was somewhat more than $10,000. Of this sum $224 were paid for the travelling expenses of the Members of the Mission,—$275 for transportation of baggage to Boston,—$2,500 for passage to the Islands,—almost $2,000 for stores for the use of the missionaries on their passage and after their arrival,—almost $1,000 for family furniture, clothing, and mechanical and agricultural implements,—$775 for printing press and apparatus,—and $886 for mathematical, philosophical, and surgical instruments.

To persons not conversant with these matters, these items and the total amount might appear extravagant. And yet in proportion to the magnitude of the mission the expenditure was small. It would appear so on comparison with the cost of English missions.

If it costs less to fit out and convey men to our stations in the wilderness of our own country, it does not however cost less to get an establishment there into operation, or in its early stages to maintain it. And during the year, the missionaries already in the field were to be provided for, and the establishments already in operation to be supported, as well as new men to be sent out and new establishments to be commenced.

ıin the year the Treasury has
ed for the Bombay Mission,
—for the Ceylon, $7,185—for
erokee, $9,967—for the Choc-
0,414—for the Arkansaw, $1,150
he Palestine, $2,348—for the
ı Mission School, $3,350—and
he objects and purposes of the
$57,420.

ıs not to be expected—especial-
ɜ distressing scarcity, or stagna-
' the circulating medium were
ɜred,—that there would be in
ır an advance, upon the receipts
ɜeding years, equal or propor-
to the large additions made to
ssions, or the consequent aug-
ion of expense. It is not in-
ɜcording to the general course
gs, that in the management of
ve and progressive concerns,
or private—incurring large ex-
ıres, and depending upon many
ɜencies—the receipts in each
ıould be very exactly or nearly
tionate to the disbursements.
ɜ year the disbursements will
ıhort of the receipts,—in other
hey will go beyond them; even
ɜerns conducted upon the sound-
ınciples, and with the greatest
s. It has been so with the con-
ıf this Board. In some former
ıhere was a surplus of income
was kept in reserve, to be used
ɜeeding years, as the exigencies
rests of the Institution should
ɜ.

Donations to the Board.

ɜ donations, contributions and
ctions, from societies, churches,
ɜgations, and individuals, receiv-
the Treasury, within the year
; with the last month, amounted
ı,500; and the income from the
ınent fund, and other sources, to
),making in the total sum $39,000.
as will be seen, comes short of
ɔtal amount of expenditures by
)0.—For the supply of the defi-
ɾ, it has been found necessary to
upon the disposable funds of the
ɬ, accumulated from preceding

ough these receipts are not equal
disbursements, yet your com-
ɜ have the high gratification to
—and they would do it with a
ul sense of the liberality of indi-
ls and of the Christian public,
vith devout thankfulness to the God of all grace,—that the donations exceeded those of any preceding year by $2,600. This deserves more especial notice on account of the scarcity or stagnation, before alluded to. Allowing for the embarrassment and distress, arising from this cause, and felt in all parts of the country, and by all classes of the community—it were moderate to consider $36,000, given in this last year, as being equal to $50,000 in times as they were in preceding years. And in this ratio, it may be right in point of justice, and gratitude, and encouragement, and confidence,—to estimate the increase of liberality in the community towards the objects of the Board.

And it is deemed proper, and of some importance to be noted, that this increase of liberality, is not to be attributed to extraordinary efforts in the way of solicitation or excitement. Efforts of that kind were even less abundant and less expensive than in former years. Little, indeed, was done, excepting by an Address of the Committee to the Auxiliaries and Patrons, and Benefactors and Friends of the Board; and a considerable number of brief local agencies in connexion with it. Of the manner in which this Address was every where received and answered, the Committee would find it impossible adequately to express their grateful sense. It afforded a proof, inestimably valuable, of the affectionate and stable and liberal confidence and attachment of the Christian community towards the Board, and its great object.

Besides the donations in money, numerous contributions have been made in various articles for the missions. These are not included in the Treasurer's account; and the amount of value cannot be ascertained. It is not, however, inconsiderable. For the Sandwich Mission a noble spirit of liberality was displayed; particularly in the places and vicinities where the missionaries had resided; and in Boston, Salem, and in some of the neighbouring towns, of whose cheering liberality every mission has participated. And for the Cherokee and Choctaw missions, a spirit not less noble has been manifested, and continually increasing and spreading. From more than a hundred different places in the north and in the south—boxes of clothing, of almost every kind suitable for the children of the schools—and some for the

missionaries and their families—have been prepared and sent forward. Of about a fifth part of them, the value was estimated and marked by the donors; and the amount is about $1,140. This taken as a general average, would give the amount of the whole at $5,700. This sum, added to the $36,500 in money, would make a total of $42,200.

The articles of clothing are chiefly the fruits of female benevolence;—that rich and perennial source, whose streams give life and beauty to Zion, and shall make the wilderness glad, and the desert to rejoice and blossom as the rose.

"We ought to be very grateful to God," says the Brainerd Journal, "for putting it into the hearts of his children, to send from the most remote parts of the United States, these seasonable supplies—to cover these naked children of the forest, and in that way to evince the power and excellency of his Gospel, which he has commanded to be preached to every creature."

Liberality of the Choctaws.

To these donations from the Christian community, ought surely to be added, and with a strong note of grateful admiration, the unprecedented donations of the Choctaws.

That poor, pagan, and lost people of the wilderness have, within a year, pledged the annual sum of $6,000, to be received by them from the government, during the whole time it shall be paid, that is, for 16 or 17 years to come, in aid of the operation of this Board, for the instruction of themselves and their children in Christianity and civilization.

Patronage of the Government.

The Board have been made acquainted heretofore, with the patronage afforded to our Indian missions by the general government, with a view, expressly, to the instruction of the Indians in the arts of civilized life. At the commencement, assurance was given by the Executive that for each establishment the expences of erecting a school house and a dwelling house should be defrayed from the public funds, and that a specified number of certain kinds of implements and utensils for husbandry and domestic manufacture should be furnished. "The limited appropriations for the Indian Department," said the Secretary of War at the time, "will, for the present preclude the Executive Government from extending a more liberal patronage to the Board, in their laudable efforts for the accomplishment of objects so very desirable." Agreeably, however, to a hope then expressed by the Secretary, Congress has passed a law for an appropriation of $10,000 a year, to be applied under the direction of the President to the instruction of the Indian tribes. Of this sum, $1000 is "for the present allowed to our establishment at Brainerd, and $1000 to that at Elliot." "When," says the Secretary, "the Department is in possession of the necessary information [respecting the several establishments commenced by this board and other Societies] a more full and complete distribution will be made, agreeably to prescribed regulations."

The favorable disposition manifested by the government, and with increasing strength and benignity, towards the great object of civilizing the Aborigines, is to be most gratefully recognized and highly valued; not only on account of the direct pecuniary aid afforded; but more especially for the security which it gives to the Aborigines themselves, to those who are engaged in this labour of benevolence on their behalf, and to the whole christian community, respecting them. An opposite disposition or policy would be of dark and disastrous aspect.

For these Indian establishments, however, and for our more distant missions, money, much money will yet be required. It is not to be dissembled that to maintain the several missions, and establishments now under the direction of the board, in the vigorous operation which should be desired, will cost scarcely less in each successive year, than the amount of the last year's disbursements. And yet the field is wide; and yet more missions are urgently needed and demanded.—Thanks to the All-bounteous Sovereign of the world, the christian community in this favored land are abundantly able to supply the requisite funds, not only for the missions already sent out, but for the support of many more. Nor is there any reason to doubt that the same DIVINE INFLUENCE, which has so wonderfully raised

and diffused the spirit of benevolence, during these first ten years, will raise it still higher, and diffuse it more widely.

Summary of Receipts and Expenses.

In these ten years there has been paid from the Treasury of the Board the total sum of $201,600.—For the missions to the East—Bombay and Ceylon—just about $100,000—for the Missions to the American Aborigines $51,000—for the mission to the Sandwich Islands, $10,470—for the Palestine Mission, $2,350—for the Foreign Mission School $17,340, and for various subordinate and contingent objects and purposes $20,000.

In the same period the Treasury has received the total sum of about $235,000. Of this amount something more than $220,000 were given by benevolent individuals, males and females, associated and unassociated, in donations and bequests for the general and particular objects of the board; and the remaining sum of about $15,000 were the proceeds of monies invested, books sold, &c. Besides the monies paid into the Treasury, many liberalities have been bestowed in various articles, in different ways, and to no inconsiderable aggregate. But the amount, whatever should be the estimate, is to be added to the regularly accounted for expenditures, as well as to the regularly entered receipts.

Of the sum expended, much has necessarily been consumed, yet not a little remains for important and durable use.

In the ten years there have been received under the patronage and direction of the Board, as missionaries and assistants, 62 men, and 48 women—in all 110. Of this number, three—Mrs. Harriet Newell, the Rev. Edward Warren, and Mr. A. V. Williams,—have been called to their reward: ten, six men and four women, have left the service—three on change of sentiment—five on account of impaired health, and two from discontentment—and nine are yet at home, waiting with desire to be sent forth to their work.—Eighty-eight—49 men and 39 women, are now either in the fields respectively assigned to them, or on their way to them;—25 in the East—2 in Western Asia—17 in the Sandwich Islands—and 44 in the countries of the American Aborigines. Upon the same funds, and engaged in the same cause, are the Rev. Principal of the Foreign Mission School and his worthy assistant.

Of the men now under the patronage and direction of the board, TWENTY-SIX ARE ORDAINED MINISTERS OF THE GOSPEL, educated, the most of them, in Literary and Theological Seminaries of the first order in our country; two are especially designed for ordination; and the rest are approved men for the various departments of the general work, as Catechists and School-masters, Agriculturists and Mechanics. All of them, the Principal and assistant of the Foreign Mission School excepted, have given themselves devotedly for life to this arduous and holy service, and the most of them, with the same spirit of devotion and sacred disinterestedness, have given also all their possessions, which, in not a few instances, were of very considerable amount. Of the women, mention proportionably commendatory might be made.

School at Cornwall.

At home is the Foreign Mission School, designed for the *thorough education* of promising youths from different heathen lands;—an Institution firmly established in the hearts of christians, in a highly prosperous state, and blest most signally with heavenly influences. Abroad belonging to our several missions are more than 50 Free Schools, in which there can scarcely be fewer, probably there are now more, than 3000 children, Hindoo, Tamul, Jewish, Cherokee and Choctaw, under christian instruction; not less than 300 of whom are boarding or family pupils, lodged, and fed, and educated, as under the especial care of missionaries.

PROCEEDINGS OF THE REV. MR. CONNOR.

(Concluded from p. 653, Vol. II.)

During Mr. Connor's residence at Jerusalem, the 'Latin and Greek Easters' were celebrated with much pomp. but our limits will not permit us to give an account of the various ceremonies. The number of Pilgrims who annually visit Jerusalem, is very considerable. In the year 1820, they amounted to 3131; of these 1600 were Greeks; 1300 Armenians; 150 Copts; 50 Catholics, chiefly from Damascus; 1 Abyssinian; 30 Syrians.

Mr. Connor writes, 'I have been with the Pilgrims to the River Jordan. We left Jerusalem about seven in the morning, accompanied by Messrs. Grey and Hyde, two English travellers.

A great portion of the Pilgrims had preceded us. The streets of Jerusalem were all life and bustle. To avoid the confusion, we left the city by the gate of Bethlehem; and, passing along the north side, fell in with the train of Pilgrims at the gate of St. Stephen. The scene was very lively. The path through which we passed, down mount Moriah, across the valley of Jehoshaphat, and up the side of Olivet, was lined with people who came to witness the procession. A Turkish band of music, leaving the gate of St. Stephen, and accompanied with banners, proceeded with us as far as a tree on Olivet, under which the Governour of Jerusalem, with his court, was seated. Guns were fired at intervals.

In about three quarters of an hour after we had started, we passed through Bethany, a little miserable village.—Shortly after we descended into a deep valley. The appearance of the Pilgrims, with the immense train of camels, horses, mules, &c. was here truly picturesque. The Pilgrims, Muleteers, and Guards, formed a body of about 2300 persons. The country, through which we passed, was barren and desolate beyond description.

At length, after having crossed a number of hills, we descended into the plain of Jericho. In the midst of this plain appears a large verdant tract, like an Oasis in the Desert; and here, embosomed in trees, stands the wretched mud-built village of Jericho. About half past twelve we arrived on the edge of the Oasis, and encamped. A large extent of ground was covered with the tents. An able artist might have made a very interesting picture of the scene. He would have introduced the numerous and variously coloured tents—the diversified costumes of the Pilgrims—the Turkish Horse-soldiers, with their elegant dress, and long spears, galloping across the plain—with camels and horses reposing. We spent the remainder of the day here. About half past three the next morning, we all set out, by torch-light, for the Jordan. The appearance of the Pilgrims moving in numerous detached parties, with their flambeaux, across the plain, is singular and striking.

The sun rose, shortly before rived at the brink of the river. men, women, and children, st and plunged into the water. employed themselves, while in t er, in washing, and thus sanc the linen which they destined fo grave-clothes.

The Jordan, at the spot whe Pilgrims bathed, is beautifully esque. Its breadth may be about ty yards; and it is shaded on sides by the thick foliage of planted trees. The water ap turbid, and was not deep.

Some Turkish horsemen through the river, and rode to a in the grove on the opposite si protect the Pilgrims from the the Bedouins, many of whom w sembled to watch the ceremony.

On returning from the wate Pilgrims employed themselves i ting branches from the trees, to home with them, as memorials Jordan. They then mounted beasts, and returned to their station on the plain.

Our party set off from the J with prince Avaloff (a Georgia his suite, to the Dead Sea, whe arrived in about two hours and We rambled about, for some tim the borders of this lake, which the ashes of Sodom and Gomorr tasted the water, and found it sively nauseous. Some of the bathed.

On our return we traversed t tile part of the plain—passed th the village of Jericho—and retur our tents about noon. Most Pilgrims had already started for salem. After taking a slight re ment, we returned to the city same way that we had come, a tered by the gate of St. Stephen.

Mr. Connor subsequently Derel Kamr, the Metropolis o Druses, on Mount Lebanon. 'Mr trand had given me a letter brother, physician to the Emir B and this gentleman introduced the Prince. I sat some time wit and conversed on various subject Bertrand acting as interpreter. Prince made many inquiries England; and respecting his Sir Sydney Smith, who former ved him from the vengeance of zar, Pacha of Acre. Since that od, the Prince has always manif

an affectionate attachment to the English. He ordered an apartment to be prepared for me in the Palace at Der el Kamr.

The number of the Druses may be about 70,000. Of these 20,000 men are capable of bearing arms.

Schools are pretty frequent. I had been told that there was a great number of christians among the Druses; this, however, I find is not the case.—The Emir Bechir, with his family and some of the other Nobles of the nation have received Baptism, have their children baptized, have chapels in their houses, and hear Mass every Sunday. The rest of the natives are hostile to the christians.

Mr. Connor visited Damascus, Trippoli and Aleppo. The Greeks under the Patriarch of Antioch may amount to 20,000; and, of these, about 4000 are in Damascus. The rest of the christian population of Damascus consists of Catholics, Latins, Maronites, Greeks, &c. 16,000, Armenians 150, Nestorians 70.

The Jews of Damascus may amount to 2500. The Jews throughout the Pachalics of Damascus and Acre possess more liberty than in most parts of Turkey. The prime ministers of the two Pachas are Jews and brothers, and, by their power and influence, which are great, shield their nation, to a considerable degree, from oppression and violence.

The christian population of Aleppo may be thus enumerated:—Greek Catholics 14,000, Maronites 2000, Syrian Catholics 5000, Nestorians 100, Armenian Catholics 3000, Armenian Schismatics (as they are called) 2000, Greeks under the Patriarch of Antioch 500.

The Propaganda edition of the Arabic Bible, is exclusively acceptable in Syria.

MISSIONS OF THE MORAVIANS.

The missionary establishments of the United Brethren, are numerous, and have long excited the attention and admiration of the christian world.—Their periodical accounts are interesting, but our limits permit us only to publish the following:

From the Missionaries on the Coast of Labrador.

OKKAK, Sept. 1, 1819.

Dearest Brethren—You will rejoice to hear that the gospel continues to show its power in the hearts of our Esquimaux; and of rough, wild, and proud heathen, to make repenting sinners, and humble followers of Jesus, who seek and find pardon and deliverance from the power of sin, in the all-sufficient atoning sacrifice of Jesus alone. We even hear heathen, who come from afar, declare themselves now convinced that Jesus is stronger than their *Torngak*, (a spirit, as they say, influencing both the good and the bad.) It happened lately that a woman who had been here for some time on a visit to a relation, on her return found her husband engaged in practising witchcraft, with a view to call in his *Torngak*, that he might have success in catching seals. The woman immediately began to repeat some verses, which she had learnt during her abode here. At first the man would not be disturbed, but proceeded in his conjurations, till at last he declared that Jesus was the strongest, and kept his *Torngak* from approaching.

Most of the members of our congregation become, through mercy, more firmly grounded on the only true foundation, Christ Jesus; and in some young people, whose conduct formerly gave us great concern, the grace of God our Saviour has effected so marvellous a change, that they now desire to be and remain the property of Jesus, and to be delivered, by his power, from the dominion of sin. But while you praise the Lord for such a bright display of his goodness towards us, we entreat you also to join us in fervent supplication that he may continue to show his power among us, remove all insincerity, and make us more than ever a congregation, bringing glory to his saving name.

During the year past eight persons have come to us from among the heathen, eight have become candidates for baptism; six adults and thirteen children were baptised; and thirteen were made partakers of the Holy Communion. Four children departed this life. The Esquimaux congregation at Okkak consists at present of 96 baptized adults, of whom 55 are communicants.

84 baptized children, 37 candidates for baptism, and 58 new people; in all of 255 inhabitants of this place. The schools have been held, with the different classes, as punctually as circumstances would allow. The scholars came diligently and showed great attention; and the printed portions of the scriptures have been made use of with much edification and benefit. We therefore request you to present to the venerable Bible Society our most unfeigned thanks for the valuable present they have again sent us, of the Acts of the Apostles, printed for the use of our Esquimaux; and we rejoice already in prospect of the great blessings our dear people, young and old, will derive from the perusal. For they value the Scriptures above every other gift, and always carry the books with them, as their choicest treasure, whenever they go from us to any distance, that they may read in them every morning and evening in the week, and particularly on Sundays. They often pray for the blessing of God to rest upon that excellent society of benefactors of the human race, that their endeavours to spread the knowledge of the Word of God throughout the world may be crowned with increasing success for the salvation of many thousands.

F. J. Muller, J. Lundberg.
G. Sturman, J. F. Knaus.

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From Nain, Sept. 12, 1819.

What shall we render to the Lord for all his benefits, bestowed upon us, both as a family of unworthy servants and handmaids in His house, and as individual members of His Church, during the year past. He has done for us above all that we can ask or think, or are worthy to receive. We have just now had another proof of his mercy, in conducting the new ship, with brother Martin and his wife, Sister Henriette Gorcke, and the Brethren Mentzel and Henn safe to our shores, after a long and perilous voyage. Thus we experience from year to year, that He hears the prayers offered up both by you and us, for the preservation of our annual communications, and of the ship and the companies on board, passing to and fro, that His name and power may be known and magnified in this instance also.

We have in the year past, through mercy of our Saviour, lived in love peace, and made known the word of his death and atonement to old and young committed to our care, with His blessing upon our feeble testimony. In general we could rejoice over the state of heart of most of our people, and have, in many instances experienced, that the word of the Cross is strong and mighty, through God, to the pulling down the strong holds of satan, and to penetrate into and melt the most obdurate hearts. We adore the Lord in the dust for having glorified his saving name among our congregation, and granted us to know and experience that He dwells and reigns among us. The attendance at church has been diligent, and without interruption: and we might here quote many instances of the great blessing which accompanied the ministry of the word and sacraments, which we reserve for our diary. We often saw tears of gratitude and love to our Saviour, or of true repentance, flowing down the cheeks of the auditory.

The schools were diligently attended, and we were encouraged in this branch of our calling by perceiving that our scholars made good progress in learning to read, and that what they read proved a blessing to their souls. Six children have been baptized; no adult was baptised last year, but three persons, baptized as children, were received into the congregation; three became communicants; three were admitted candidates for baptism; and three readmitted to the congregation. Two of our most esteemed communicants, *Joseph* and *Moses*, were taken from us. On the same day, and after an illness of only four-and-twenty hours, they both departed this life, dying in the Lord, to whom they were devoted in life. They were both chapel-servants, and we particularly regret the loss of *Joseph*, who rendered the most essential services in the revision of the translation of the scriptures, having also a very clear insight into the doctrine of the atonement, of the truth and power of which he had made full experience in his own heart. He therefore could express himself with peculiar distinctness on many subjects, for which we found it difficult to use the right words. He likewise spoke to his countrymen in a very clear and impressive manner of Jesus, as the Saviour of sinners, and continued to do so, till shortly before his death.

From Hopedale, Sept. 26, 1819.

Dearest Brethren,—Your kind letter of May 28th strengthened and comforted our hearts; encouraging us, with faith and patience to proceed in the strength of the Lord, to do the work committed unto us. We return you our best thanks for your letters, as they always prove a great refreshment to our souls. We agree with you, in all you say concerning the unmerited love and favour, which the Lord has bestowed upon us and the small flock we serve at Hopedale. His patience and longsuffering were great towards us, and we have also this year experienced it to be our salvation. Our dear Esquimaux feel the strong drawings of His grace, but not all of them have as yet learnt to know the inestimable value of heavenly treasures in Christ Jesus. Of some we must say, that though they would do good, evil is present with them. We therefore consider such a congregation as an hospital, under the care of the true Physician of the soul. He binds up the broken-hearted, heals the sick, and comforts and refreshes the poor and needy that cry unto Him for help. In many instances, we have seen with astonishment how powerfully and successfully the strength of the Lord and His Spirit opposes the work of satan, whenever he endeavours to seduce the poor Esquimaux to sin. They are convinced of their total depravity and helplessness, and that they are not able of themselves to do any thing that is good. Some of our young people in particular, have been deeply convinced of sin. And are earnestly desirous of being saved through the power of the blood of Jesus. They are also awakened to attend to the voice of the Holy Spirit in their hearts, and to have a wish to be guided by it.

One girl and six children have been baptized, and five persons were added to the candidates for baptism; one became a partaker of the Lord's Supper, and five departed this life. One of the latter was a youth, who, standing on a piece of ice, was driven out to sea, and no more heard of.

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[*Expenses of the Moravian Missions, and Sources of their Revenue.*]

The following letter to the congregations of the United Brethren, accompanied the statement of the Synodal Committee of the year 1818.

Herrnhut, August 10, 1819.

Dear Brethren and Sisters,—It appears from the statement of our accounts for 1818, that our expenditure has amounted to £7834 : 18 : 2. An increase in the disbursements of last year was occasioned by the establishment of the new settlement on the White River in South Africa, of a second missionary station in St. Kitts, and of a fourth in Antigua.

On a calculation of the average expense of our missionary establishments for the last ten years, the annual expenditure was £6846 : 13 : 4, nor can we expect that the charges will be smaller in future, if the work is to be carried on to the same extent.

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To raise so large a sum from year to year, is far beyond our own strength, for it appears, that for the last ten years the average annual contributions of all our congregations was no more than £1230: 13: 4, a sum amounting scarcely to one fifth of what is requisite, and not even sufficient to cover the expence of the maintenance of superannuated missionaries, resting in different congregations, and of the widows and children of such, as have departed this life at their posts.

On these considerations we cannot but be filled with astonishment and thankfulness, when we contemplate the mighty support granted unto us by that Lord, whose work it is, and to whom alone we ascribe its continuation and prosperity. He has again in the year past sent us such an abundant supply, that we have been enabled to meet the greater part of the expence incurred. Yet you will see by the annexed statement, that our disbursements have exceeded our receipts by £1323: 13: 7. Some annuities having lately become extinct, this deficiency is brought down to £810: 16: 8, which yet remains uncovered.

The extraordinary help thus afforded has arisen from hence, that the Lord has stirred up many brethren and friends in other denominations, who honour his name and are desirous of spreading the gospel among the heathen, to come to our assistance. This has been more particularly the case in England and Scotland, from whence

we have received the most generous aid, by very liberal contributions from many individuals, associations, and societies, who have kindly noticed, and taken share in, our labours. We are the more disposed to acknowledge this timely aid with the deepest gratitude, as those persons, who wish well to the cause of God on earth, have so many calls made upon them in their own connexions and from different quarters, that we should not be surprised, if they were to overlook our feeble attempts. We entreat the Lord to reward with his richest blessings these kind benefactors, and to grant them to rejoice with us at the success of all that great work which, with united efforts, and in his strength, we are anxious to promote.

As to the internal state of our missions, it is with humble gratitude that we are able to declare that the Lord has caused the Word of His Cross, preached by our brethren abroad, to be accompanied with power and the demonstration of His Spirit, and their testimony of His love to sinners, whom He calls to repentance and life, to be received by many for their eternal salvation. Through their ministry, He has again brought many souls from darkness to light, and from the power of satan to God. Those who had formerly been led to the saving knowledge of the gospel have been more firmly established in grace, and the work of sanctification has been promoted in them by the Holy Spirit. We may say of a truth, that our congregations, gathered from among the heathen, have increased, both in number and grace. As to particular occurrences in our missionary establishments, we refer to the extensive reports circulating in our congregations and among our friends, both in MSS. and print.

The more we are convinced, both by the blessing of the Lord upon our poor exertions, and by the needful help He grants to enable us to proceed, that He owns it as His work, so much the greater do we feel our obligations, as well as our encouragements, to support this branch of service committed unto us, both by fervent and persevering prayer, and by taking an active share in all its concerns. And we may confidently hope, that the Lord will not forsake us in any distress or perplexity, into which we may be brought, but unworthy as we know ourselves to be of engaging in His service, He will assuredly give us further proofs of His acceptance of our good-will. We commend ourselves to your remembrance and prayers, that we may be supported in those duties, to which we are appointed, and remain, ever, your faithful and affectionate Brethren.

(Signed) J. G. CUNOW,
G. M. SCHNEIDER,
L. W. FABRICIUS.

To the Religious Public, in behalf of the American Heathen, by the Committee of Missions of the United Foreign Missionary Society.

BRETHREN DEARLY BELOVED.

WE are assured by predictions and prophecies without number, that "in the last days the mountain of the Lord's house shall be established on the top of the mountains, and exalted above the hills, and that all nations shall flow unto it;" that "from the rising of the sun to the going down of the same," the name of Jesus the Mediator "shall be great among the Gentiles, and that in every place incense shall be offered unto his name, and a pure offering." It is our lot to live in the period of the world emphatically called *the last days*, and it is our glory and joy to behold the rapid and luminous fulfilment of the ancient predictions and promises. *The word of Jehovah*, that blessed word which *brings to light* immortality and life, *has free course* to the north, and the west, and the south, and the east. That sacred volume, of which the Holy Ghost is the Author, and which through his sanctifying unction, qualifies *for glory, and honour, and immortality* in the end, has, within the lapse of a few years, been translated into hundreds of languages in which it was formerly unknown: and is now in the possession of thousands and millions who had neither handled, nor seen, nor read *this word of truth*, this charter of the sinner's hopes. How rapidly also have the triumphs of the cross been recently multiplied in various parts of the world? In contemplating the heathen in various sections of our own continent, who are *called to the fellowship* of the Saviour's grace, and the different regions of Asia, and Africa, and Europe, and the islands of different oceans, we are constrained to exclaim.

"Who are these that fly as a cloud?" But, brethren in the Lord, we need not inform you, that all which has yet been effected for the conversion of the nations is little more than the earnest of almost infinitely greater things, which must yet be accomplished before "all the ends of the earth shall see the salvation of our God." And is it not our duty, is it not our privilege, is it not our highest glory, to co-operate in advancing this most benevolent, this most magnificent design? But it is unnecessary for us to propose this inquiry. You have already evinced your attachment to the Redeemer's cause, and your willingness to spend in promoting it. The prayers which you offer up in your families, day after day, that *his kingdom may come;* the supplications which you present in the sanctuary, from Sabbath to Sabbath, *that his way may be known in the earth;* the petitions which you present in concert, month after month, and more especially that devotion of a portion of your secular substance, which you frequently make for the distribution of the written word, and the support of missions, are a public and convincing proof of the solicitude which you feel for the advancement of his cause in the earth.

Nearly a year has now elapsed since a mission family was sent to a tribe of Indians, residing in the interior of our continent, and our souls are refreshed at the recollection of the christian ardour which was manifested on that occasion. Your warmest sensibilities were excited, your individual and united prayers for their prosperity were offered up, and a liberality, honourable to the Christian character, appeared, in providing whatever might conduce to their comfort. The rich seemed ready to contribute of their abundance, and the widow to throw in her mite.—The inhabitants of the city, and the village, and the country town, were equally cordial in giving to these *messengers of the churches the right hand of fellowship*, in opening to them the hospitable door, in cherishing them with their conversation, and in following them with wishes and prayers for their success. Another opportunity is now presented for the renewed exercise and exhibition of the same christian benevolence and zeal. A call to *come over for their help*, like that from Macedonia to the Apostle, has since reached us from another tribe of our savages, still more remote in the American desert, and we are pledged, through the organ of our Society, to send them relief. For this purpose we have resolved, with dependence on the great Head of the Church, to collect and organize another Mission family in the City of New-York about the 20th of February next. We have also resolved that this family shall consist of nearly thirty members, and already more than one hundred persons, male and female, have volunteered to leave their kindred, and native region, and the pleasures of social life, that they may *testify to* the long neglected inhabitants of our western wilderness *the gospel of the grace of God.* Thus no sooner was the standard lifted up, than the ranks were filled with a soldiery ready to march forth under the auspices of the *Captain of Salvation* and of this Society. Hitherto hath Jehovah smiled, and to you, Sisters and Brethren, *partakers of the heavenly hope*, we now look for the means of their support, and we should conceal our own convictions, did we not assert that we are persuaded we shall not look for your aid in vain. Another year of your period for labouring has elapsed, and the solemn moment is much nearer when the account of your stewardship will be required; mercies without number, during that period, have crowned your condition, and therefore we hope and believe, that you will be equally prompt in regarding the call of your Master, and of this Board. That Saviour, who *spared not himself* in our cause; who *redeemed us to God by his own blood*, is now looking down from his Throne in the expectation that each professed disciple will be cheerful in the performance of his duty. Come forward with us, then, and let us make another effort to obtain for *him* a greater portion of *the Heathen as his inheritance*, and another region *of the Earth for his possession.*

In furnishing this Mission family, which is designed to convey to the Heathen not merely the means of Salvation, but the arts of civilized life, all the implements of agriculture will be required, axes, hammers, hoes, &c.

In furnishing this family, the various articles of bedding, clothing, &c. will be required, and for this supply we must depend principally on the exertions of benevolent females in our

Churches. We trust, therefore, that *Mothers* and Sisters *in our Israel*, both in the city and country, will come forward immediately and ardently *to the help of the Lord in this labour of love.*

In furnishing a Mission family, on a plan so extensive as is contemplated by the Board, money to a very considerable amount will also be indispensably requisite for their outfit, for defraying their expenses in travelling, and for procuring the necessaries of life after they have reached their place of destination. For this supply we depend on the munificence of those with whom the God of Providence has intrusted, in the riches of his Bounty, the wealth of this world.

By order of the Committee,
PHILIP MILLEDOLER,
ALEXR. PROUDFIT,
GARDINER SPRING.

New-York, Jan. 4, 1821.

Mr. SAMUEL NEWTON, of Woodbridge, in this vicinity, is, with his family, devoted to the Mission noticed above, and he is authorized by the Committee of Missions of the United Foreign Missionary Society to solicit donations for this new establishment.—Donations can also be left with SAM'L. J. HITCHCOCK, Esq. who is an agent of the Un. For. Miss. Society.

SUMMARY.

From the fourth annual report of the Directors of the New-York Evangelical Missionary Society, read at the anniversary meeting, Dec. 6, 1820, it appears that the Rev. Charles S. Robinson has labored during a part of the year in Missouri and Illinois; the Rev. John F. Bliss, the Rev. Silas Pratt, and the Rev. Calvin Colton have been employed in the western part of the state of New-York, and have been, in a good degree successful.—In the city of New-York, the Rev. Elihu W. Baldwin has labored at Corlear's-Hook, where a congregation has been collected; a church, now consisting of 91 members, formed; and a house of worship erected. Mr Baldwin states—I have regularly maintained three services on the Lord's days, and in general two lectures during the week; besides conducting stated meetings for prayer, visiting the sick, attending funerals, and devoting a large portion of my time to family instruction. I wish I could add, that we have observed Christ's special presence, and the reviving influences of the Holy Spirit, evidently pervading our frequent assemblies. Many of them have, indeed, proved occasions of joy, and, it is believed, of spir freshing to the people of God. S stances also of religious concern parent conversion have been wit and, from present appearances, w couraged to hope that God has n drawn from us his Holy Spirit. C able attention has been paid to the tion of children, particularly thos church and congregation.

"We have also connected w congregation two Sabbath-Schoo at present very flourishing, wh principally under the direction of professing godliness. In short, it fest, that the best of causes is rapi ing ground in this section of the When I reflect on its neglected s ful situation three years since, and er the steps by which the hope e in the first annual report of your respecting it, has been realized, I ed to exclaim, 'What hath God w He has evidently followed our fe unworthy exertions with his smiles. The gospel standard is n ly erected in this neighborhood: t of God, just completed, will, by dinary blessing of Providence, filled with worshippers. An ass of christians is formed, which m pected to increase in number and vour, and prove a rich blessing t generations. O who that has b mitted to contribute in any degre duce this cheering result, will n God for the privilege of doing it shall be known and mentioned w gratitude for generations to come. seventh Presbyterian Church owe istence, under God, to the christi ty of your benevolent association

Officers elected — Mr. ELEAZAR President: *Peletiah Perit* First Vi ident: *Oliver Wilcox*, Second di *fred De Forest*, Third ditto: Rev. *Spring*, D D. Corresp. Sec'ry: *phen Lockwood*, Recording Sec'ry *as Webster*, Treasurer: *John Wes* Managers, Rev *Samuel H Cox*, *Baldwin*, Mr *Horace B. Bulkley Fisher*, *Stratton Hyde*, Dr. *James* Mr *Hezekiah Prevel*, *William Lugs son G. Phelps*, *William Creech*, *Hor den*, *Moses Allen*, *George M. Tracy*

Through the liberality of benev dividuals, the New-England Tract are enabled to proceed in printi tracts. Twelve new tracts are press, and will be ready for delive If the means can be obtained, a wi issue of new tracts will be printe the next annual meeting. The t tracts which have been printed, new tracts as they come out, may obtained at the general depository

Boston, Dec 27, 1820

The Education Society of West Tennessee, have now under their care seven students, designed for the ministry, who are supported by the exertions of the society; and more are shortly expected — They are in different stages of education, and promise eventually to be a blessing to the church.

If societies in different churches or neighborhoods should be formed, whose funds should be placed at the discretion of the Executive Committee of the Education Society of West Tennessee, and thus be auxiliary to us in this design of educating the poor and pious; or should donations be forwarded to us by the benevolent and liberal, might it not be lending to the Lord in a way which he would repay with interest? Such funds would be gratefully received, and accounted for by the Society, if directed to any of its officers—either to the Rev. Duncan Brown, Chairman, or Rev. Dr. Gideon Blackburn, Treasurer.—*W. Rec.*

The number of Methodists has been stated as follows:—Under the care of the British and Irish Conferences, 242,459; under the care of the American Conferences, 260,290. Total, 502,749.

A female Charitable Society has been formed at Lexington, Ken. for the education of indigent and pious young men for the ministry.

A Presbyterian Synod has existed for some time in West Tennessee, and the southwestern counties of Kentucky, not in connexion with the General Assembly of the Presbyterian Church—it is composed of four Presbyteries, in which, says their last report, (October) "religion is in a more flourishing state than it ever has been since the first constitution of their church. In two Presbyteries it is stated that there have been 1000 conversions each—in another, 773, in another 65.—*Rec.*

A female society has been formed in Philadelphia, entitled the "Union Society for the Osage mission." The object of the society is "to provide clothing for the Indian children, connected with the Osage Mission at Union." *Four hundred and fifty* garments are already finished and are ready for transportation. The officers of the society are;

Miss Martha Engles, *Directress*,
Miss Martha Tabelle, *Treasurer*,
Miss Mary J. Macpherson, *Rec. Sec.*
Mrs. Ann Booth, *Cor. Secretary*,
Mrs. Susan Negis, Miss Mary Linnard, Miss I. Johnson, Miss Jane L. Berry, Miss Julia Leiper, Miss Eliza Stewart, *Managers.*

A correspondent in N. Carolina writes; "The Synod of North-Carolina met at Poplar-Tent Church, Oct. 5th, and was in session until the 9th.

The Presbyterian Missionary Society of North Carolina, was in session during the same period, at the same place.

Many pleasing exhibitions of brotherly love were witnessed, and much that should have arrested the eye of christian benevolence. But nothing appeared more novel, and nothing more interesting than a personage who associated with the ministers of our Lord. There was a man among them whose presence would once have excited very different emotions. It was John Arch, a converted savage. He is a Cherokee by birth. He was born and raised on the mountains near the confines of South-Carolina.—Hearing while at Knoxville of the school at Brainerd, he went home, and travelled with his gun to the place. He told the missionaries he had come to learn, and offered his gun for clothes. He was accepted. Soon he was discovered to be under serious convictions which terminated, as is hoped, in his conversion.

The appearance of this brother in Christ, was truly calculated to excite the feelings of the christian. To behold him, who in other times, would have delighted to brandish the tomahawk, or scalp the infant, now uniting with christians in the worship of God; commemorating his Redeemer's love; and pondering with delight over deliberations relative to the extension and prosperity of Zion, was delightful indeed. "Many shall come from the east and from the west and shall set down with Abraham, Isaac and Jacob in the kingdom of heaven." By the liberality of a number of individuals he was constituted a member of the Union Foreign Missionary Society.

The fact being announced to him by the president of the N. C. Missionary Society, he arose and decently addressed the society, to the following purport:

"I thank you gentlemen for your goodness to me. I thank my God for putting it into your hearts to do so. And I hope your pious liberality and exertions will be extended to my nation."

When he rose to speak an attention of unprecedented solemnity marked every auditor. His looks, his language and his request, might have moved any heart Surely, if departed saints revisit our earth, the shades of a Buchanan, a Brainerd, a Newel, a Mills and an Obookiah hovered over this moving spectacle with heavenly complacency."

Missionary societies have been established in the island of St. Christopher, and Nevis.

For the Christian Spectator.

REVIVAL IN NEW-HAVEN.

The year 1820 commenced without any indication of unusual interest on the sub-

ject of religion, except that several young men, members of the congregational churches, by mutual agreement—requested their Pastors to attend a Sabbath evening conference. The request was joyfully complied with, and hailed as the harbinger of greater good. This meeting was continued without interruption, in a place provided for the purpose, and capable of accommodating not less than 300 persons. The room was always crowded, and from the seriousness and solemnity which uniformly pervaded the assembly, a stranger, appearing suddenly among them, would have thought that a revival of religion had already begun. Yet not more than two or three instances of special religious impression are known to have existed for some time. Meetings for prayer were as they had previously been, frequent and numerous,—and characterized by fervency of spirit. The spring opened with these prospects,—although no living breath from the four winds seemed to breathe upon the multitude of the slain.

In April, several of the divinity students and charity scholars of Yale College manifested a deep interest to effect the institution of a "biblical class." They were advised to proceed, and not at all discouraged by the general indifference which apparently prevailed to subjects of the kind, succeeded in procuring a large number of subscribers to the proposed establishment. A class, whose written constitution has since been published, was formed,—consisting of youth of both the ordinary and the most respectable standing in the community. The usual exercises were the recitation of a portion of scripture—previously given out, and a lesson in "Perkins' Catechism,"—enforced by explanations, addresses and prayers from the attending ministers. These occasions were always highly interesting to those who attended them. They excited not so much emotion as a spirit of enquiry after religious truth—accompanied, in some cases, with peculiar solicitude and solemnity. The scriptures were, in consequence, more frequently and diligently searched, and more highly valued as the only source of true wisdom. No method had ever been adopted by us for the instruction of the young, which produced so much attention to the word of God. These recitations became, from week to week, more frequented, and the interest manifested in the subjects presented, more deep and extended. This class, in consequence of the multiplicity of other religious meetings, has now been, for some time, discontinued,—but a large proportion of its members, we trust, are sitting as learners at the feet of Jesus, and training up for the enjoyment of his heavenly presence.

Early in July, the watchmen of the [illegible]aw, or thought they saw, the dawn [illegible] There were certain appearances, or, there was a certain aspect in the signs of the times, which, although not sufficiently distinct and definite to be characterized, failed not to excite attention and even to inspire hope. Nothing of this was communicated, but an appointment was announced publicly on the Sabbath, for those who were particularly desirous of being conversed with respecting their own salvation, to meet next day for the purpose. This notice was speedily noised abroad, and excited unusual interest and enquiry, as to the occasion of its being given. The meeting was accordingly looked for with anxiety, accompanied with many prayers. At the time specified, seventeen assembled,—several of whom were professors of religion—recovered from their declension and awakened to new life and vigour in the cause. The others came as enquiring sinners,—several of whom were under real conviction of sin, and the rest in a state of solicitude on the subject. When the result of this meeting became known, the effect it produced on christians and on many of the unconverted, was immediate, sensible and important. It communicated an impulse like that of an electric stroke, to no small portion of the community. About the same time, a few of the brethren met for free conversation and the mutual confession of their faults. That week was one of fears and hopes, which had not been felt for a considerable number of years. There was evidently preparation making for an approaching change in the existing state of things.

The next week thirty attended the anxious meeting. It was now evident that God had begun to revive his work; there were perceivable, though as it were in miniature, all the characteristics of a genuine revival of religion. The tidings spread and produced still greater effect. Seventy assembled at the meeting for enquiry the subsequent week; the week following one hundred and twenty; the week after that one hundred and eighty; and for two or three of the succeeding weeks, from two hundred to two hundred and forty or fifty attended. These persons were not all under deep conviction, or that extreme distress of mind which usually precedes the submission of the sinner to God,—but they were all more or less anxious as to what they must do to be saved,—with the exception of those who had begun to hope in the mercy of God through Christ.

These meetings were usually opened with a short address, after which all knelt and united in a short prayer. The ministers present then proceeded to converse with every individual, in a low tone of voice, so as not to interrupt each other, or break the solemn stillness of the scene. The meeting was then closed with suitable exhortation and a prayer. It is impossible to convey to those who have not witnessed

such an assembly, an adequate idea of its impressive solemnity. There was evidently much emotion, although no noise—there were many tears, although no outbreaking of the agony of the mind, save in the expressive look and the half-stifled sigh. To stand and attentively survey a multitude of immortal beings, convened for such a purpose—the salvation of the soul,—that for which the Lord of glory left heaven, and came down to earth,—was an almost overwhelming sight. We have never beheld an assembly, the bare view of which was so affecting and solemn. The fascinations of sense, with all the glory of time seemed to fade away, and an approaching eternity alone to occupy the thoughts. The effect was increased by the fact, that meetings were usually held the same evening for prayer—with special reference to the additional effusions of the divine Spirit on this anxious assembly.—Meetings held from day to day, in private houses, consisting of from eight to fifteen or twenty persons, proved highly useful in awakening the attention, as well as in deepening the impression of religious truth on the mind. Both have been signally blessed of God, and made the birth-place of many souls. One week in September, from twenty-five to thirty, it was judged, were hopefully converted. The week following only a few less: and, on one occasion, eight or nine were, in the compass of an hour, to human view, brought out of darkness into light. Our ordinary conferences, which were frequent, and held in different places at the same time, were always crowded, and from that which was the most public and general, hundreds have been obliged to return home for the want of room.

The object, in speaking on these occasions, was not to address the passions,—but to impress the simple truth on the conscience; to show sinners, from the word of the living God, that they are guilty, condemned, lost, and must be miserable for ever without a change of heart, and that it is their duty immediately to submit to God, and become reconciled to him through the efficacy of atoning blood.

Some weeks after the revival had commenced, the Rev. Mr. Nettleton, providentially directed, came and spent a number of weeks, as an evangelist, among us. He was received with joy, and his labours were eminently blessed of the great Lord of the harvest. Is it not important to the churches, that there be many men of this tried character to assist their wearied brethren, at such times? Several other ministers rendered seasonable and efficient aid.

The brethren of our two churches have also, manifested a very becoming zeal and activity for the salvation of souls and the glory of God. They have come forward like men sensible of their duty and desirous to do it, and contributed much, very much, to relieve the labours and strengthen the hands of their pastors. Their conferences and prayer meetings, conducted altogether by themselves, have been important auxiliaries to the great work carried on by the divine Spirit. This revival has by no means, been confined to the denomination with which we are officially connected; but all the other denominations in the place have, more or less, experienced its benign and saving efficacy. Indeed, so great and extensive has been the effect produced, that the community at large wears the aspect of seriousness.

This work begun among the young, and was for some time almost exclusively confined to those between twelve and twenty years of age. But it now comprises many of maturer age, some quite advanced in years. There are those as young as nine or ten, who have, it is hoped, by regeneration, become children of God.

Very few instances are known of those who, having been particularly anxious, have relapsed into a state of stupidity.

There is, as has always been the case, a great variety in the former character and condition of those who appear to have been awakened, convicted and converted. Husbands and wives, in some instances, have been separated, in some they have both been taken, and together made to magnify the grace of God. The amiable, lovely, and accomplished youth, who once thought he wanted nothing new, has been distressed for sin, and made a subject of that holiness, without which no man shall see the Lord. The man proverbial for his honesty and morality,—whose life for three-score years had been uniformly exemplary, has been brought to feel that morality could not save him, and made a new creature in Christ Jesus. The profane swearer has been struck dumb by a sense of guilt, and his oaths and curses given place to prayer and praise to God and the lamb. The scoffer has been taught to admire the grace he once despised, and the supercilious, sarcastic infidel prostrated at the foot of the cross, imploring mercy, as a ruined hell-deserving sinner. Where sin did abound, grace has much more abounded.

We have made no calculation as to the exact number of this accession to the constantly accumulating hosts of the Lord.—About one hundred and eighty have been examined and propounded to the two congregational churches in the city; perhaps somewhat more than half of the whole number, who entertain a hope. From fifteen to twenty have recently been admitted into the church in Yale College.

The number that remains to be added to the foregoing list, must depend on the copiousness of the showers of divine grace that shall in the mean time descend.

And blessed be God that his compas-

sions toward us fail not! blessed be his holy name that we may still speak, not merely of what is past, but of that which is progressing. This is the seventh month of the continuance of the work, and for aught that at present appears, it may be prolonged through as many successive years. "Behold, the Lord's hand is not shortened that it cannot save; neither his ear heavy that it cannot hear." What he has done, if it do not serve as the pledge, may well encourage the hope, that he will do more. There is not indeed the same general excitement, nor the same degree of notoriety attached to the subject now, that there was during most of the month of September. But although the novelty of the thing is gone, its importance is still felt, and that with a deepening interest. Although the number of persons now awakened and hopefully converted, from week to week and day to day, is not so large as it was at that period, fresh instances are still occurring, some of which are uncommonly illustrious displays of divine power and grace. The progress of the revival remains the great and general subject of enquiry and conversation. The attention to religious meetings is undiminished. There is no abatement of the animation, zeal and activity of professing christians. And never among us was there such a spirit of prayer as at the present time.

Samuel Merwin,
Nath'l. W. Taylor.

New-Haven, January 26th, 1821.

DONATIONS TO RELIGIOUS AND CHARITABLE INSTITUTIONS.

The Treasurer of the American Board of Commissioners for Foreign Missions acknowledges the receipt of $1748,60 from Nov. 21st to Dec. 20th.

The Treasurer of the American Bible Society acknowledges the receipt of $295,10 in the month of December. The issues from the Depository during the same period, were, Bibles 1440: Testaments 717: value $1445,11. Presented to the Biblical Library, by Mrs. Harriet A. Tucker, of Danbury, Conn. a Dutch Bible, 12mo, printed at Dordrecht, 1720. By Divie Bethune, Esq. of New-York, a Latin Bible, folio, printed at Venice, 1476, thirty-six years after the invention of the art of printing.

The Treasurer of the American Education Society acknowledges the receipt of $190,25 in the month of November.

Ordinations and Installations.

Dec. 20th. At an ordination held by the Rt. Rev. Bishop HOBART, at St. John's Church, Yonkers, N. Y. the Rev. JOHN GRIGG, was admitted to the order of Priests. Sermon by the Rev. H. J. Feltus, Rector of St. Stephens, N. Y.

Dec. 25th. The Rev. SAMUEL H. COX, was installed, by the Presbytery of New-York, pastor of the Presbyterian Church in Spring-street. Sermon by the Rev. Mr. Weed, of Jamaica, L. I.

Dec. 25th. The Rev. ELIHU W. BALDWIN, was installed, by the Presbytery of New-York, pastor of the seventh Presbyterian Church, situated at Corlear's Hook. Sermon by the Rev. Mr. Goldsmith, of Newtown, L. I.

Jan. 3d. The Rev. BAXTER PERRY, was ordained pastor of the Congregational Church and Society in Lyme, N. H. Sermon by the Rev Josiah Towne, of Hanover.

n. 3d. The Rev. DAVID PARKER, stalled pastor of the Reformed Church, at Rhinebeck Flats, N. Y. Sermon by the Rev. Mr. De Witt, of Hopewell, N. Y.

Jan. 5d. The Rev. E. L. BASCOM was installed pastor of the First Church and Society in Ashby, Mass. Sermon by the Rev. Dr. Foster, of Brighton, Ms.

Jan. 3d. The Rev. Messrs. JOSEPH BROWN, REYNOLDS BASCOM, CHA'S B. STORRS, ELIPHALET WHITE, and EPAPHRAS GOODMAN, were ordained as Evangelists in the Circular Church, Charleston, by the Congregational Association of South Carolina.

Jan. 17th. The Rev. SEWALL HARDING was ordained pastor of the second Congregational Church and Society in Waltham, Ms. Sermon by the Rev. Mr. Ide, of Medway, Ms. The new meeting-house erected by this society, was dedicated to the worship of God on the same day, before the ordination of Mr. Harding.

Jan. 17th. The Rev. CHARLES BROOKS was ordained pastor of the third Congregational Society in Hingham, Ms. Sermon by the Rev. Dr. Ware, of Cambridge.

View of Public Affairs.

UNITED STATES.

The Exports of the United States, for the year ending the 30th of Sept. last, were estimated as follows:

Of Domestic Products,	51,683,640
Foreign Products,	18,008,029

Making a total of $69,691,669, according to custom-house valuation.

The Domestic Exports were composed of the following general amounts:

Products of the Sea,	2,251,000
Products of the Forest,	5,304,000
Products of Agriculture,	41,485,000
Products of Manufactures,	2,519,005
Uncertain,	625,000

By Official Documents laid before Congress, it appears that the amount of Drawbacks on merchandize exported during the years 1817, 1818 and 1819, compared with the amount of Duties which accrued thereon respectively, was as shown in the following abstract:

	Duties accruing.	*Drawback payable.*
In the year 1817,	22,082,758	3,927,323
In the year 1818,	25,852,685	3,343,958
In the year 1819,	21,520,034	3,301,812

A list of American claims on Spain, for spoliations, reported to the government May 12, 1820, amounted to 866 in number—of which 18 were emphatically designated *claims*, and amount to $1,510,430—and 124, amounting to $5,519,150—leaving 744, the value of which could not be ascertained from the documents on file, but allowing the average of these to be the same, they amount to $38,926,824.

The Secretary of the Treasury of the U. S. has made three reports during the present session. The first, we have noticed in a former number; from the last, we make the following extract:

"In obedience to a resolution of the House of Representatives, of the 4th inst. instructing the Secretary of the Treasury to report to the House "a statement of the money in the Treasury on the 1st of January, 1821, together with a statement of the money in the hands of the Treasurer, as agent for the war and navy departments, on that day," I have the honour to state, that there was in the treasury on that day the sum of $1,076,261 18, and in the hands of the treasurer, as agent for the war and navy department, the sum of $1,050,578 25, viz: for the war department, $251,873 29, and for the navy department, $799,004 96.

Of the sum of $1,076,271 18, in the treasury on the 1st of January, 1821, $500,000 were paid by the Bank of the United States, on the 30th of December, 1820, but which were payable on the 1st day of January thereafter, and were estimated in the receipts into the treasury for 1821. If this sum is deducted, the amount in the treasury on that day will be $576,271 18. If it is considered a part of the receipts of 1820, the estimated receipts for 1821 will be diminished by that amount. With this explanation, it will not be material whether it is placed to the credit of the one or the other year: the general result of the two years will be the same.

The receipts of the 4th quarter, with the exception of payments made at Mobile and New-Orleans, in the two last weeks of December, 1820, and in the whole month at most of the land offices, are ascertained to be $4,045,585 99. In the annual Report, the receipts of the 4th quarter were estimated at $3,430,000; the actual receipts, therefore, exceed those that were estimated, by $615,585 99, and by $115,585 99, if the payment made by the Bank on the 30th of December be deducted from the receipts of 1820.

If the sum of $615,585 99 be added to the sum of $5,417,830 83, which was stated in my letter of the 21st of December, 1820, to be the aggregate means of the 4th quarter of the year, the amount at the disposition of the treasury, in that quarter, will be augmented to $6,033,416 82

It is ascertained that the payments from the treasury, during that quarter, have amounted to $4,957,145 24, which being deducted from the estimated means of that quarter, will leave in the treasury, as already stated, on the 1st day of January, 1821, the sum of

$1,076,271 18. But, if the $500,000 paid by the Bank, be deducted from the receipts of 1820, the balance in the treasury, on the 1st day of January, 1821, will be, as has already been stated $576,271 18.

The demands upon the treasury during the year 1820, in order to complete the service of that year, and to effect the objects for which the several appropriations were made, and which are not included in the foregoing sum of $4,957,145 24, amounts to $4,707,987 96, viz:

Civil, diplomatic, and miscellaneous, (being the difference between the sum) of $1,407,213 56, estimated to be paid in the fourth quarter, and the sum actually paid.)	$855,905 20
Public debt	2,076,913 15
War Department	665,164 61
Navy Department	1,110,000 00

Which leaves an excess of demand beyond the money in the treasury, of $3,631,716 78, and of $4,131,716 78, if the payment made by the bank be deducted from the payments into the treasury in the year 1820.

GREAT-BRITAIN.

The Bill of Pains and Penalties against the Queen of England, on the 9th of Nov. passed to a second reading by a majority of 28, and on the 10th, to a third reading by a majority of 9. Before the question was taken on the third reading of the bill, an attempt was made to expunge the divorce clause, but the motion for this purpose was lost by a majority of 67. As soon as the decision was made on the question for the third reading, Lord Dacre informed the Peers that he was intrusted with a petition from her majesty, praying to be heard by counsel against the passing of the bill. The Earl of Liverpool immediately rose, " and said that he apprehended such a course would be rendered unnecessary by what he was about to state. He could not be ignorant of the state of public feeling with regard to this measure, and it appeared to be the opinion of the House, that the bill should be read a third time to-day by a majority of 9 votes. Had the third reading been carried by as considerable a number of Peers as the second, he and his colleagues would have felt it their duty to persevere with the bill, and have sent it down to the other branch of the legislature. In the present state of the country, however, and with the division of sentiment, so nearly balanced, just evinced by their lordships, they had come to the determination not to proceed further with it. It was his intention, accordingly, to move that the question—" that the bill do pass now," be altered to " this day six months." *The most vehement cheering took place at this unexpected declaration.*"

The demonstrations of joy, in London and other places, at the termination of the prosecution of the Queen, have been very great. In an answer to an application which the Queen after the conclusion of the trial, made, for a residence and establishment suitable to her rank, she has been informed that until a decision of Parliament in the case, the same allowance which she enjoys is all that can be allowed her, and that " under all the circumstances," his majesty cannot assign a palace for her residence. In an annexed paper, Lord Liverpool adds, " that he thinks it material to observe, that this answer must not be understood as withdrawing the facilities which had been previously offered for procuring a residence in London for the Queen."

Lord Erskine, whose sudden and alarming illness was noticed in our last number, was sufficiently recovered, before the termination of the trial, to take a part in the debates.

SPAIN.

By a vote of the Cortes, the following property has been appropriated for the payment of the national debt.

1st. The property belonging to the temporalities of the Jesuits.

2d. The property belonging to vacant benefices, and such as shall become vacant, and of the chapters of the military orders.

3d. The Royal Domains, or property belonging to the Crown, which are not necessary for the maintenance of the august personages of his Majesty and their Royal Highnesses.

4th. The [illegible] public lands.

5th. The estates of the late Duchess of Ayerbe, which may revert to the [illegible].

6th. The county of Ayeuda, belonging to the Duke of Pastrana.

7th. The [illegible] estates of the suppressed Monasteries, and of other [illegible] sequestered.

8th. The property belonging to the Inquisition.

The Royal Factories of Cloth ndalajara, and Brihuega, of l and Glass at San Ildefonso, Silks at Talavera.

The public edifices in Madrid not considered necessary.

Cortes have determined on an ment, and have appointed an dinary Junta, composed of ropeans and three Americans, uring their recess,—to watch e execution of the laws, to re- rt to the Cortes, on their re- ing; and to convoke the Cortes ny extraordinary event render ary.

SUMMARY.

l for the relief of the family of Commodore Perry, has pass- House of Representatives of the States, and been sent to the Sen- concurrence. The bill allows nually for his widow, during life, again married, and $150 for the children until they arrive ears of age.

Convention which assembled in for the purpose of revising the ition of Massachusetts, adjourn- the 9th instant. The amend- which were proposed by the ion to the people, are fourteen; e on many of these in the con- , was unanimous, and little dif- of opinion existed on any of except that which relates to Har- College. On this amendment, e stood 197 to 61.

. Winn, has been appointed ent of the Government, on the f Africa.

sel has been chartered at Nor- take out supplies for the Afri- ony.—She will take out several nt free coloured people, and 54 taken from a slave vessel.

In the City of Washington during the past season, there have been erected 68 brick and 45 wooden houses—a Presbyterian Church, City Hall, Masonic Hall, &c. The last valuation of real and personal property was $6,408,125.

In New-Hampshire, the expenditure for the support of paupers during the year 1820, was nearly $100,000. In 1800, the expenditure was 17,000; in 1819, $80,000.

There are 13,000 paupers in the city of New-York. The annual expense of supporting them is about $250,000. It is stated that 'the number of children who attend our common schools are estimated at 5000, and those who attend the Sunday Schools at 6000.—The number of children who are growing up in ignorance were calculated to be 8000, and the number of families who attend to no regular religious worship from 6000 to 7000.'

From a document introduced into the British House of Commons, it appears that '14,000 persons were supported by parish rates in the town of Liverpool, to pay which there were about 20,000 individuals. Of the last number, 7000 were unable to pay the whole of their annual rates, so that the 14,000 paupers might be said to be supported by 13,000 persons. The whole population of Liverpool is 110,000. The petition attributes the loss of their trade to the circumstance of the great number of paupers.

Cincinnati, Ohio, contains 9,752 inhabitants, of which 135 are people of colour. The population in 1805 was 500; and in 1810, 2540.

Petersburg, Vir. contains 6328 inhabitants. Increase in 10 years, 666. The present number of white inhabitants is 3117.

Obituary.

Editor of the Christian Spectator.

IR,

ough it is to be lamented, that so nologize those departed friends, we ought by no means to con- n bright examples of every n virtue; yet, this should not prevent us from giving the memorials of those, who have been extensively useful in the church, and whose faith and example we should follow. To the *living* we owe it, that we present biographical sketches of those, who, through a long life, have "adorned the

doctrine of God our Saviour," and by a triumphant death, have given testimony to the value of the Gospel.

It is with the view of encouraging christians, to make sacrifices for Christ, and to live "by the faith of the Son of God;" that I send you a few remarks upon the life and death of Mrs. HANNAH HALL, the widow of the late Rev. Aaron Hall, of Keene, N. H.

Her early life was spent in Wallingford, Conn. and after her first marriage, in Cheshire of the same State. In the morning of her days, she devoted herself and her all to Christ, and bound herself to him in an everlasting covenant, which, during her life, was never forgotten. So cheerful and happy, so exemplary and devoted did she appear, in the early years of her christian course, that even children often declared, that "they wished they could be as good, as kind, and as happy" as she always appeared.

During about thirty years she was a member of the church in Keene, "a pattern to all the flock," over which her husband "was overseer." Him she encouraged and assisted in his arduous work. The sick, she visited, warned, instructed, and attempted to relieve. The mourner, she endeavoured to console and comfort, by pointing out the consolations which faith can draw from the religion of Jesus. To the poor she distributed liberally of her substance, and never sent them empty away. She was a woman of prayer. For the effusion of the Spirit, upon the church and congregation to which she belonged, she daily wrestled with God. For the success of missions, schools, Bible and Tract societies, she prayed in faith, adding her charities abundantly for their aid. A very large portion of her income in the last years of her life, she devoted to the Lord; and she appropriated her charities without ostentation. She did not, however, hide her light, where any could be encouraged to follow her example; but she was an active and useful member of praying societies, and of societies for the propagation of the Gospel country and among the Heathe the outcasts of Israel, "the Abraham," she felt a deep sol and she presided over a society members, for the spreading o tianity among them. Her la was devoted to charitable uses aid of the missions and school liot.

Her religious views and sen were those of the Fathers of Ne land; and with earnestness and she defended them whenever The great doctrines of the R tion were her "hope and ref health, her consolation in afflict her support in the final conflic though she was endeavouring e ly to "persevere in the ways doing and righteousness," she expected to be saved *as a lost* through the atonement, and i sion of the Redeemer.

During her last sickness, wh short and severe, she manifested ken fortitude, and undeviatin dence in Jehovah. In the paroxysms of her distress, sh say "Let God do what he wil am not afraid to resign mysel disposal." "He is my refuge strength, whom should I fear? is the pavillion in which I can b

Being asked if she saw re abandon any of her former views, she said; "Those d which I have long professed to are what alone support me, and they are those only that can trembling, dying sinner, conso this trying moment."—"I expe saved only through Jesus Chr he will support me through valley of death." On the ev the 15th of December last, nsleep in Jesus, and her recor High.

Where she was known, *her her eulogy*. Where she was not may these few remarks make he ory dear, by exciting christian tate her example. K.

Answers to Correspondents.

APELLES; H.; N.; ANTI-CENSOR, and some communications withou tures have been received.

We regret that we could not furnish our readers with a Memoir of t Ingersoll in the present number

THE

CHRISTIAN SPECTATOR.

No. II.] FEBRUARY, 1821. [Vol. III.

Religious Communications.

For the Christian Spectator.

Memoir of the Rev. Samuel B. Ingersoll.

Samuel B. Ingersoll, was born at Salem Mass. Oct. 13, 1785. He was the son of pious parents, and dedicated in infancy to God. His childhood was passed, for aught we know, with nothing particularly remarkable. At the age of seventeen he devoted himself to a seafaring life, in which he continued about ten years, till he was advanced to the post of commander. He was, like the great body of sailors, thoughtless for the most part, on the subject of his spiritual interests, and indulged himself in the usual excesses common to that class of people. The God of his fathers however did not forget him in all his wayward course, but remembered his covenant; and what was committed to him could not be lost. In the year 1809, Mr. I. was brought by the providence of God to the borders of a watery grave by a shipwreck. Eternity was now full in view, and as he thought, just at hand. His mind was filled with awful forebodings of the wrath to come; and he resolved that, should he ever see land again, he would devote himself to the service of God.

When arrived on shore, his conduct shewed that this resolution was not, as in similar cases it too often is, a mere resolution of despair, which vanishes with the danger that produced it. It was wrought in his soul by the Spirit of God. After being detained for a long time at Gottenburg, he returned to America. He appeared very much depressed in spirits; but as he stayed only a week at home, did not make known the real cause of his depression. Having a lucrative offer, he sailed again for Europe. Soon after leaving the port he lost the mate of his vessel—an event which laid new hold of his feelings. He now prayed for the first time in the presence of others, performed the funeral rites of his friend, and committed his body to the deep. From this time, morning and evening prayers were offered on board the ship.

The following is the conclusion of one of his communications to his friends, during his absence from home:

"Strange indeed it is, my beloved mother and sisters, that one should need urging to forsake sin! to embrace his Redeemer and live forever! Your little notes, I may call them heaven born! for heaven gave you the hearts to write them, to strive to save a brother; your little notes to warn me to depart from evil and induce me to do well, are daily before my eyes. O urge no more. I am determined with God's assistance, to serve him. Urge no more, do I say? O cease not, nor forbear—sound continually in my ears Death! Judgment! and Eternity! Tell me how ungrateful I am to crucify the Lord of glory afresh—paint my crimes in colours which shall make me shudder—tell me in language which my heart cannot resist, repent! reform! or never hope for Heaven's mercy. If by so doing you can save me, that deed shall hide a multitude of sins. Jesus alone can save me; but he may

make you the instruments. Then shall we sound aloud our Redeemer's love throughout an endless eternity. Great God! we look to thee—cast us not off—we plead for pardon and reconciliation with thee through Jesus Christ thine own Son who died for us—and to him with thee and thy blessed Spirit shall be rendered everlasting praises—amen and amen."

When he came home again it appeared by his conduct as well as declarations, that his views were altered with respect to God and himself; and that he had become serious in the great business of life, preparing for eternity. In short, he was "a new creature." Such were his views of the Christian character, however, that he doubted whether he had any claims to it; but after much careful examination of his bible and his own heart, he publicly professed his faith in Christ at Beverly, Mass. June 2, 1811.

He began now to think it his duty to devote himself to the ministry of the gospel; and though his business had become honourable and lucrative, he did not hesitate to abandon it for the salvation of souls. His only doubt was, whether he had sufficient personal holiness and other qualifications for that great work. On this subject his mind was exceedingly tried; so that sometimes he was on the point of giving it up. After much prayer and self-examination, however, he came to a decision.

Such was his conviction of the necessity of learning in a minister of Christ, that though considerably advanced in life, he commenced the study of the languages to prepare for college. He made rapid progress in his studies, and entered the sophomore class of Yale College in 1814. He maintained a respectable standing in his class, and graduated with honour Sept. 1817. Immediately after this he put himself under the care of Professor Fitch to study Theology. He made respectable progress in his studies, and was admitted as a candidate for the ministry by the unanimous consent of the Western Association of New-Haven county, May 25, 1819. In the December following he was married to a much respected young lady in this city. He preached with general approbation, particularly where he was personally known, in several of our congregations, till June 14, 1820, when he was ordained at Shrewsbury, Mass. as colleague with the Rev. Dr. Sumner. The congregation over which he was now settled, manifested a great deal of union, and promised themselves much happiness and profit through his ministry. By the mysterious dispensation of Providence however, he was not suffered to preach but one day as their pastor. He was immediately taken ill, and as he had not sufficiently arranged his affairs at Shrewsbury to be perfectly at home, he repaired to Beverly, where his family friends now resided, to be sick, as was supposed, but a short time. He languished however about five months in extreme pain, till his constitution gave way, and he expired Nov. 14, 1820.

During his sickness he manifested great Christian resignation, and shone brighter than ever as a light in the world. His uniform language was, "The cup which my Father hath given me, shall I not drink it? and will not you," addressing himself to his weeping friends that stood around his bed, "and will not you drink it?" In one of his paroxysms of distress, a person sitting by exclaimed in the ardour of sympathetic feeling, "Almost a glorified spirit!" To which he meekly replied, "Be not too confident—indulge a good hope and be grateful for that." Not long after, another said to him, "I hope God is with you." He answered, "I hope he is, and he will comfort you." One of his relatives expressed commiseration for his distress; and his reply immediately was, "It is all right—I would not have it otherwise."

That affectionate conduct which he always manifested towards his friends he carried with him to his dying bed. "I love my wife," said he, "I love my sisters, I love all my

friends—I never loved them more than now; but I hope I love God better." When he came out of a distressed turn he usually blessed God for his mercies. "Mercy, mercy," he would say, "all short of perdition is boundless mercy."

The following hymn which he composed about three weeks before his death on the words "*Be still and know that I am God,*" will shew the reader his habitual feelings during his sickness:—

And does affliction press thee down,
And dost thou see thy Father's frown?
Turn not away, but kiss the rod,
"*Be still and know that I am God.*"

Is God my Father? then may I
Within his arms in safety lie;
That word, my *Father*, stills my pains,
That arm, the universe sustains.

My Father sees me prostrate lie,
Sees my flesh waste, hears every sigh;
Knows every wish and every fear,
Knows why his wisdom placed me here.

'This pain,' he says, 'is needful now,
Needful that sorrow shade thy brow;
Most of my children home are brought
In ways themselves had never sought.

'Thy elder brother, Christ, my Son,
Obtain'd through suffering what he won;
His soul, his body, knew no stain,
Yet suffer'd more than mortal pain.

'And shall thy Captain perfect be,
Through sufferings borne for such as thee,
And would'st thou shun the fire that tries,
That pains thee, while it purifies?

'That armour but for one day tried*
I saw 'twas best to lay aside,
That thou might'st learn to kiss the rod,
My people learn that I am God.'

Father, thy goodness now I own,
Though clouds and darkness veil thy throne,
I *turn to thee*, I *kiss the rod*,
Thy *people own* that *thou art God.*

With such a delightful conformity to the will of God as this, he was dismissed from the field of action and danger, and taken home to rest with the great Captain of his salvation. Reader, when God calls, mayest thou go with equal willingness, and enter into the joy of thy Lord!

The character of Mr. I. was very extraordinary. It was a happy thought in the Rev. Mr. Abbot of Beverly who preached on the occasion of his death, to take the character of the apostle John for his subject, and then apply it to Mr. I.—Perhaps no one could be found who displayed more of the loveliness of that apostle than he. His character in a moral point of view indeed was so exalted, that one cannot approach it but with reverence. Those who knew him will testify how holily and unblameably he walked, and what a christian amiableness breathed in every action.

He was eminently *apt to teach.* Such was his continual feeling of the importance of religion and his own responsibility to heaven, that he embraced every opportunity to afford religious instruction, and to persuade his fellow creatures to accept the great salvation. His conduct in this particular, however, was not sanctimonious nor repulsive. His deportment was so gentlemanly, and his manner so affectionate, that what he said was generally well received.

With his christian friends he could with peculiar facility give the conversation a religious cast. It was not that habit of spiritualizing every thing which obtains among many good people, and so often disgusts the man of taste. It was a happy seizing of certain prominent ideas and turning them, in some indescribable manner, into the service of religion.

He was remarkable for *frankness.* No one that was acquainted with him ever suspected a double meaning in what he said. There was such an openness about him that all felt confident he was speaking the meaning of his heart. People who possess this quality in an eminent, degree as he did, are usually imprudent. Mr. I. however was not. His was a frankness tempered so much with prudence that it invited confidence. Indeed, prudence was a prominent characteristic in him. As a specimen of it, his conduct at the time of his ordination may be adduced. Such were the embarrassments in consequence of a difference in religious opinion among

* *Alluding to his preaching but one day after his ordination.*

the ordaining council then convened, that some were apprehensive the ordination could not take place. In these trying circumstances, Mr. I. behaved with the utmost decorum. He was firm, yet conciliating. He treated both parties with a becoming respect; and addressed them with as much coolness and self-possession, as if he had been an indifferent spectator. One of his greatest opposers said on the occasion, he could not but love that man.

He was *zealous for God.* This quality was not seen in him at one time and invisible at another, although like most christians, he was *somewhat* different in this respect at different times. He seemed to incorporate into his life that apostolical maxim, "It is good to be zealously affected *always* in a good thing." During the season of religious revival which God granted to Yale College in 1815, Mr. I. distinguished himself as an ardent and devoted christian. All the students who became anxious for their spiritual interests, resorted to him for counsel; and he was looked up to as a religious guide. In all the distinction however which was voluntarily given him at this time, not a look nor an action manifested the least self-complacency or spiritual pride.—There was a savour of humility and loveliness in all he did, which greatly endeared him to his companions. Many can testify with what animation and humility he appeared in the private meetings for prayer, which were held by the pious students previous to any special religious attention, and with what discretion he conducted himself towards his brethren in the church as well as those that were without. He took a peculiar interest in the welfare of seamen. As he had formerly been among their associates, he remembered with affection their wants, and endeavoured to supply them. He was the means of instituting a Marine Bible Society in New-Haven, and was himself one of its active members. On one of [illegible]nual meetings of that body, five or six sailors being at his request present dressed in their usual garb, he made a very interesting address, couched in their technical language, which has been given to the public. He thus, and in many other ways, used his knowledge of seamen as a means of reaching their hearts with the subject of religion.

His piety was uniformly consistent. He felt that the apostolical injunction to be *diligent in business*, was of equal authority and force with the one to be *fervent in spirit.* Accordingly, while he cultivated an ardent attachment to the kingdom of Christ, he pursued his literary studies with diligence; counting and making them subsidiary to his growth in grace, and his completeness in the christian life. He was never censorious. Greatly engaged himself in the cause of his divine Master, he was too much occupied in keeping his own heart, to employ himself in ascertaining whether others were equally faithful or not. He could reprove however when necessary, and do it with a kindness which his countenance told you was sincere. In a word, his religion was that which entered into all the concerns of life. He was a saint at home as well as abroad; and made it his business to walk worthily of his high vocation wherever he was.

Such was Mr. Ingersoll. If we have been too prolix in our account of him, it is because our hearts are full; and we cannot gratify them better than by telling this plain tale.—His record however is on high; and when the secrets of all hearts shall be revealed, we doubt not, he will be found at the right hand of his Judge.

Being a descendant of fallen Adam, he undoubtedly had faults; but they were so buried up in excellencies, that it is difficult to ascertain what they were. Those who knew him most intimately, appreciated most highly his character; and appear to know the least of his faults. That strict scrutiny to which he was accustomed to bring his own heart, no doubt discovered to himself much that was a-

miss; but other men could not see it. Such as he was the grace of God made him. May we be followers of him, and of all them, who, through faith and patience, inherit the promises.

In the death of such a man unbelief would fain indulge despondency, and repine at the dispensations of heaven; but faith reposes unlimited confidence in God, and says, "Thy will be done:" and learns the lesson, that how useful soever a man may be, God has no need of him to accomplish the welfare of Zion. O. L.

A SERMON.

Matthew*, x. 38.—*He that taketh not his cross, and followeth after me, is not worthy of me.

The Lord Jesus has manifested, by the most convincing evidence, the love which he bears to his people. The whole series of his humiliations from the helplessness of infancy to the agonies of the cross, testifies that he is willing freely to give his people the kingdom of heaven. There is no reluctance, manifested on his part, to present them the joys of a complete salvation from sin and hell. Were there indeed, we might well ask, who then could be saved? who could overcome the absolute unwillingness of the Lord of glory?

Amidst the most indubitable evidences of his love however, the clearest intimations are given, that he expects his people to be tenderly alive to a cause of such magnitude, as their own eternal salvation; and, by the most efficient exertions in yielding themselves to his commandments, actively to promote the designs of his love towards them, and testify their gratitude towards him for his boundless mercy. He saves freely, indeed; but he saves wisely: and the same wisdom that induced him to take so heavy a cross on himself, in redeeming his followers, has decided on that method of the cross, by which he conducts them to glory.

The words of the text were spoken by him, to the twelve apostles, when he sent them forth into the villages of Judea to preach the gospel. His instructions on this occasion were replete with predictions of the malignant persecutions they would receive from their fellow men in this ministry, and of the disaffection that would ever exist in the hearts of men towards his followers; and his main direction was, that their love to him should rise to such an ardent pitch as to lead them voluntarily to face, and patiently to bear these sufferings. "He that loveth father or mother more than me is not worthy of me; and he that loveth son or daughter more than me, is not worthy of me; and he that taketh not his cross, and followeth after me, is not worthy of me."

The expression of the text is peculiarly forcible. Looking forward to that period when he should ascend the height of Calvary, bearing the cross to which he was to be nailed, and on which he was to expire, he forewarns all his disciples that they could not display an attachment to him becoming such a leader as he, and such a cause as his, unless they were willing each to take up his cross, and bear it about in the world, with a readiness to be nailed to it, and to die on it, as he did, if love to their Lord should ever require. The plain instruction of the Lord Jesus, given us in this language, is, that they who would be his worthy followers, must *expect* the cross, and must *bear* the cross.

I. They MUST EXPECT THE CROSS.

Various, indeed, are the situations in which the followers of Christ are called to act in the promotion of his cause and glory—various as are their conditions in life, and the diversified gifts bestowed on them by the providence of God. Some are in youth, others are in the vigour of manhood, others are declining under the evening of age. Some may do more for the cause of Christ than others, by their wealth; some more by their instruction; some more by their exam-

ple; some more by their personal intreaties; and all may do much by their prayers.

This variety of aspect under which we see the followers of Christ in the present life, is connected with an equal diversity of circumstances in the trials which constitute, in each, his cross.

The christian cottager, who is spending life in the vale of obscurity, who is employed in buffeting the storms of adversity, who is known to scarcely a solitary being in the world, who is cheered by the visits merely of the passing christian stranger, has a cross to bear, chiefly in cultivating the graces of his own heart—in keeping alive the flame of love to God the Saviour, amid the cares and perplexities that overcloud his humble days.

The christian scholar, who is pursuing with ardour his inquiries into the wisdom and power and goodness manifest in the works of God; who is qualifying himself to act with increased wisdom and energy and influence, in future years, in the cause of Zion; who is surrounded by companions in the hey-day of youthful passions, and ardent in the same literary pursuits; has a cross to bear, chiefly in resisting surrounding temptations—in keeping alive his love to the Saviour, and acting openly as a champion for his kingdom, against the influence, chilling to piety, that meets him in the warm worldly feelings, that are continually soliciting his sympathies.

The christian missionary, who has carried the light of the gospel into heathen lands; who is waving the banner of Jesus, in triumph, before the pagodas of idolatry; who is labouring, with success, to demolish the iron sway of Satan, the god of this world, by aiming his weapons at the very seat of his kingdom, has his cross to bear, chiefly, like the apostolic missionary Paul, in wrestling against principalities and against powers—in keeping alive and active his love to the Saviour, against the opposition that meets him from the grand adversary, animating and guiding the embattled hosts that are "led captive at his will."

Though the cross which the worthy follower of Christ must expect to meet, is so different in its circumstances, in different individuals, yet it arises, in all cases, from essentially the same sources. All have been involved in a common apostacy, and are experiencing a common redemption; all have one master, Christ Jesus; all have drunk into one spirit of love; all are labouring to promote one "kingdom of righteousness and peace, and joy in the Holy Ghost."

The common sources of trial to all christians, and which must lead every one, who would be a worthy follower of Christ, whatever be his situation in life, to expect the cross, are *three*.

He must expect it from *himself*. His own heart imposes on him the heaviest cross. The best disciples of Christ, are not thoroughly sanctified, in the present life. They carry about with them, bodies of infirmity, that are assailable by temptation, and souls which have many taints upon them of their original corruption.—Though sin, in them, has received its mortal wound, and the extremities of the body are dead, yet the action of life still remains at the heart. Never shall they cease therefore to expect crosses from within, from their own pride, or sloth, or worldliness, or lust; never, while engaged in faithfully adhering to the commands of their Lord, until they be clothed upon with their house from heaven. A worthy attachment to Christ will present them with many crosses in surmounting their sloth, in subduing their pride, in mortifying the deeds of the body, in raising their affections above the world, and to heavenly objects.

They who would be the worthy followers of Christ, must expect the cross from their *fellow men*.

'Man is the greatest foe of man.' "Beware of men," said Christ to his

disciples, on the very occasion on which he gave this direction to them to take up the cross.

The world will not sympathize with christians, in those affections which they have received from their heavenly birth, nor take any solid satisfaction, or active co-operation in that conduct of theirs, which proceeds from those affections. If they faithfully follow their Lord, in setting before their fellow men the holy and inflexible demands of the gospel, and seriously entreat them to turn from their worldly vanities unto the living God, their counsels are often unheeded; opposition in many instances is their reward. The world is ever ready to hedge up the path of fidelity to the Saviour with thorns. At one time, it brings forward its temptations, and solicits the imperfect christian to indulgences unbecoming his character and prospects, as a follower of Jesus; at another, it arrays all the terrours of its satire, and malice, and frowns against the few testimonies he gives of faithful adherence to his Lord. While living in a world of such beings, who are opposed to the laws of God, and the salvation of the gospel, the worthy followers of Christ must expect to meet a heavy cross.

They must expect it again from *Satan*. The proud philosophy that would vainly deny the existence of such a being, can bring no objection to the simple fact stated in the scriptures, that there are intelligent beings in the universe, far superior in their capacities to man, and that some of these are malicious beings. Such is the plain statement of revelation, concerning Satan and his fellow rebellious angels. He is represented as a real, subtle, and powerful foe to the best interest of man; who remits not his exertions to ruin their souls. He commenced his work of ruin in Eden, and brought a world in captivity to his will: and the greatest work of Christ consists in destroying the works of the devil. "Be vigilant," says Peter to his fellow christians, "because your adversary, the devil, as a roaring lion, goeth about, seeking whom he may devour." While such a foe is permitted to make his assaults on the christian in the present world; a foe, so subtle, so malicious, having so many instruments at command; can he ever expect to be freed, during his earthly pilgrimage, from the cross?

They who would be followers worthy of Christ, must not only expect the cross, but

II. They MUST BEAR THE CROSS.

The following reasons may shew, that if the followers of Christ, would act worthily of the *obligations* and *encouragements* which he has set before them, they must bear the cross.

1. They must bear it, because it is appointed by Christ. Christ, who has all power in heaven and on earth, could doubtless sanctify his people wholly, at first, and remove them, at once, beyond the reach of opposition from their own hearts, their fellowmen, or devils. He has, however, seen it best, to order his kingdom of grace otherwise; and to leave his imperfectly sanctified followers to continue in the world, for years after their conversion, struggling with their cross. He then is not worthy of such a leader and of his favour, who is unwilling to submit to his wise appointments.

2. The cross must be borne in the cause of Christ, because it affords the christian opportunity to testify his gratitude to Christ. 'Have I been redeemed from everlasting miseries, by the blood of Jesus Christ? Have I been called by him to the privilege of surveying an eternal residence in the holy joys of the divine kingdom, as my future inheritance?' Questions like these, come home to the feelings of every sincere follower of Christ, and make a loud appeal to his gratitude. 'Oh then,' he exclaims, 'my great aim henceforth, shall be to testify my love to him, by keeping his commandments. I will improve every faculty I have, and seize upon every occasion offered me in his providence, to testify my love. I can

bear the cross for his sake; for it will be but a feeble expression of love to him, for his to me. I will sit meekly at his feet, to learn of him my duty; and if he impose upon me some heavy burden, I will look up to the much heavier one he bore for me, and bear it, out of love.'

3. The cross is to be borne by the worthy follower of Christ, because it contributes to the growth of his graces. The holy intention of the Saviour in its appointment, is, that it might yield in his followers, "the peaceable fruits of righteousness." The Apostles give this testimony respecting the design of the cross. "Ye are in heaviness through manifold temptations; that the trial of your faith, being much more precious than of gold that perisheth, though it be tried with fire, might be found unto praise, and honour, and glory, at the appearing of Jesus Christ." "We glory in tribulation also: knowing that tribulation worketh patience; and patience, experience; and experience, hope; and hope maketh not ashamed; because the love of God is shed abroad in our hearts by the Holy Ghost." Very easily may the connection be seen, between doing and suffering the will of God, under the burden of the cross, and an increase of love, fidelity, zeal, and humility in the cause of God. He who shrinks from the cross imposed upon him in the cause of Christ, must find his love wax cold; his zeal abate; his fidelity marred; and all the graces of his heart withering in death. He cannot be a disciple worthy of Christ then who will not take up his cross, and voluntarily promote the growth of those graces which the Saviour has implanted in him by the Holy Spirit.

4. The worthy followers of Christ must bear the cross, because they have encouragement of support under it from his grace. "My grace is sufficient for thee," is a promise which abundantly provides for the good of every disciple, under all his trials The fact that Christ beholds each of his followers under every cross they bear, with tender love and pity, and with designs of everlasting good, is enough to reconcile them to a patient endurance of the conflict. To be viewed with gracious approbation by so high and holy and excellent a being as Christ Jesus, is full of sweetest consolation to the soul; and a sense of his grace is most affectingly imparted to his followers, when they are in circumstances most to need it. They can go forward relying securely on that supporting grace in all trials. For he is faithful to his promises, that he will never leave nor forsake his people; that he will be with them when they pass through the flames and the waters of tribulation. All his people who have trod their way triumphantly under the burden of the cross to the world of glory, can testify, that a sweet sense of his grace was imparted to them in the needful hour, and filled their souls with such heavenly delights as made their light afflictions fade into utter insignificance. Martyrs have triumphed so in the flames. The obscurest believers have triumphed so, under the various crosses that have come upon them in mortifying their sins and labouring for the kingdom of Christ. He then who shrinks back from the cross unwilling to bear it, while accompanied with such rich consolations from the grace of Christ, is not a worthy disciple. He is not fit to be reckoned a follower of so gracious a leader.

5. The cross is to be borne by the worthy follower of Christ, because it has a compensation in the *greatness of the cause*. The object which the worthy disciple of Jesus is aiming to promote in the present life, is essentially the same as that which was pursued by his great leader and pattern. In assuming the character of a follower of Jesus, he has adopted it as the chief purpose of his life and the highest object of his ambition, to promote the glory of God the Saviour, and the immortal welfare of men. Zion, as the kingdom in which the brightest glories of Jehovah are manifest and the highest felicity of

men is attained; Zion, as the kingdom which his great master Christ Jesus lived and toiled and bled to establish, and has called his followers to co-operate with him in enlarging; Zion, is that which, above all objects of his pursuit, lies the nearest his heart. For this kingdom he prays; for this kingdom he labours; and for this kingdom will he not take up the cross? Has he not fixed his heart on an object sufficiently high and endearing, to induce him cheerfully to bear the cross? What if, in seeking the welfare of Zion, he must struggle against his own sloth and timidity and worldliness and pride? What if he must encounter the lukewarmness, or the sneers, or the frowns, or the cruelties of his fellowmen? What if he must fight his way through against Satan, the God of this world, in rescuing men from his iron bondage of ignorance and sin? May he but witness the accusing conscience pacified, the tear of misery wiped away, the smile of celestial hope lighted up, in one of the humblest of his fellow mortals; may he but see by his efforts Zion accelerating in the least degree, her progress and eventual triumphs in the earth; may he but bring this and that and the other immortal being to the bar of Christ at the last day, washed from sin in his blood, to be eternal gems in his diadem of glory; and, though he bear the cross for it, he will envy no orator his fame, no chieftain his prowess, no statesman his renown, no monarch his throne. Shall they who seek these worldly objects esteem no sacrifices too great to endure, for the meager pleasure they bestow? And shall the christian shrink back from a cross, less grievous in itself than theirs, when he is seeking an object of endless value? He then is not a follower worthy of Christ, who thinks more of the cross than the kingdom.

6. The worthy follower of Christ must bear the cross he meets in duty, because it is of very short duration. Though while it lasts, it can be patiently endured as flowing from the wise appointment of the Lord Jesus; as yielding opportunity to testify gratitude to him for his love; as affording improvement to his own Christian graces; as accompanied by the consoling grace of Christ; and as endured in a cause of high and endearing interest; it still adds to its lightness and the ease of enduring it, that it is of very short duration. Many trials thus, that beset the christian at the outset of his course, retire from him, as he advances in his path. That which was a heavy cross, when he first bore it yesterday, ceases to be so to-day. The very endurance of it, has removed that which made it a cross. By taking up the cross then and bearing it patiently, his load becomes lighter as he advances in life, and the period of his eternal release, draws near. 'A few more days,' may he say in the midst of his afflictions, 'and God my Saviour will take me to his everlasting rest. His hand of infinite kindness shall wipe away these my tears, and place me by his side, in the Heavenly Zion. O, shall I think it too much to bear these light afflictions in his cause, which are but for a moment, and which are leading me to the joys of his presence? and so soon too? Another day, and my conflict with sin may have ended in endless triumph; and shall I not then bear it manfully to-day? Another year, it may be; and shall I not bear it the present? A few years at most it will be; and shall I not bear it cheerfully my few remaining days?'

These considerations, then, shew us, that they who would follow the Lord Jesus, with a fidelity becoming his cause, must *expect* the cross, and must patiently *bear* the cross.

An application of this subject might profitably be made to the *young convert*, who has just turned his face Zion-ward and chosen Christ for his leader, with ardent purposes of stedfastly cleaving to his Lord; or to the *tried christian*, who is combating, in the midst of his active course, the hosts of his spiritual enemies, with

the earnest desire of acquitting himself as a good soldier of Christ Jesus; or to the *unworthy disciple* who, in the hour of conflict shrinks back in dismay and throws aside his cross, and forsakes his leader.

The application, however, shall now be confined to a few of the latter unworthy class.

1. The censure of shrinking from the cross, then, falls upon the *worldly* follower of Christ. There are those who openly espouse his cause and enrol their names on the list of his followers who are excited to do it blindly, indeed, it may be from a prudential regard to their worldly interests.—They do it at a season when, or in a place where, the whole world appear to be going after Jesus; and there is great popularity attached to a profession of his faith. They expect to advance themselves to a respectable standing in society, to gain the greater confidence of their fellow men, and to render their circumstances in the present life more desirable. Like those who, when Christ was on the earth, followed him because they did eat of the loaves and were filled, they are actuated by merely mercenary views. I ask then respecting every such follower of Christ, where is his cross? Has he, while engaged with his whole heart and soul in seeking the wealth, or the pleasures, or the offices of the world, has he consented to be crucified unto the world, out of the love he bears to the name of Jesus. Must not the Lord Jesus while he looks through the ranks of his followers and sees one so mercenary, exclaim, why have you not taken up the cross in following me? Why have you not fixed your views on a kingdom not of this world as I have done? and consented to be made of no reputation among men, if you might but be exalted in that kingdom? You are not worthy of me. You are not worthy of a place in my affections, or among my followers or in my kingdom.

2. The censure of shrinking from the cross falls, again, upon the *slothful* follower of Jesus. He has enrolled his name, with the followers of the Lamb. He did not expect, perhaps, at the outset of his course, that the Redeemer had much for him to do in the world. Though he saw around him, many active champions for the cause and kingdom of the Saviour, he did not think that the Saviour would call especially for his services. He thought he saw an excellence in the character of the saviour, a purity in his precepts, a preciousness in his salvation, a happiness in his kingdom, that attracted his love. To dwell forever in that kingdom was his most ardent wish. He felt happy in seeing others *labor* for that kingdom; and while he read the promises of the gospel concerning the certain continuance and enlargement of it, he felt easy in the security that there always would be others who would be engaged in such labors. He finds however, since he gave his name to Christ as a follower, that others have welcomed him to the kingdom, because they expected to find in him a *labourer*; and that Christ wishes no followers, but such as, like him, esteem it their meat to *do* the will of their heavenly Father and devote themselves continually to doing good. Now he has a conflict with sloth.—Oh, he never calculated on taking up this cross, and now he shrinks from it. Unworthy disciple! How unlike his indefatigable master, Jesus! How unworthy the name and the favour of such a leader!

3. The censure of shrinking from the cross, falls again, on the *despanding* follower of Christ. He loved the kingdom of Jesus; he desired the glory of his Saviour; he desired redemption from sin, when he gave his name to Christ as a follower. His hopes perhaps were ardent that he should do much to advance the glory of Christ, and extend his kingdom, and maintain his own graces in lively exercise. He designed to do far more, than older and more moderate christians were doing. He could be warm in reproving their coldness in a cause

of eternal interest. He felt ardently; and he determined that he ever should feel so himself, and thought he could readily make others feel so on the great subject of salvation. The love he bore his Saviour made him, as indeed it should have done, "*expect great things and attempt great things.*" His ardent hopes however, had not looked enough at the cross to be sustained from his own heart, an opposing world, and the powerful adversary; and did not place their confidence enough in the strength and wisdom and grace of God. Soon the period of trial arrives. He finds that many have heard him talk on the subject of religion and the precious interests of Zion, without manifesting in consequence of it any superior degree of feeling. He can speak to the thoughtless of a judgement and find him thoughtless still; of the glories of the Saviour and heaven, and find him still unaffected; of sin and its great evil, and find him blind as ever. He can meet his fellow christians, and attempt to raise the tone of their feelings; and yet see them as luke-warm as before. A long time elapses since the period he first became a follower of Christ; and yet, he knows not that one soul has been converted by all his efforts, or one christian rendered more alive to the cause of Jesus. His own heart too he finds sinking into a stupor on the subject of religion that he never expected to encounter. He never calculated on the cross of seeing the Lord make so small account of his ardent feelings. He desponds of ever doing any thing. He sinks into cold apathy. Does he not prove himself a follower unworthy of Christ Jesus in thus laying down his cross? How unworthy the name of a follower of him who placed his confidence in God and went forward, taking courage to labour in his cause, when all his disciples went back but the twelve; and confided in the cause unto death, though forsaken at that hour by all the apostles?

4. The censure of shrinking from the cross, falls again on the *timid* follower of Christ. He gave his name to Christ as a follower, thinking perhaps that religion would ever be popular. He saw multitudes around him flocking to the standard of the cross. Jesus and his salvation was the theme that most delightfully employed their tongues. The circles in which he was accustomed to move, exhibited totally a different aspect from their former worldliness. The religion of Christ was the object of prime importance; and the associate was unwelcome, who drew down their conversation to the world. He became serious too. He could be serious with the serious; and rejoiced to be ranked by them on the side of the followers of the Lamb. But the aspect of things has changed, since he consented to rank himself with the followers of Christ. Religion has become unpopular where he lived; one and another have apostatized; all have become lukewarm; persecution arises, because of the word, from enemies. Or, the particular circle of his associates, thus changes its character. Or, Providence has removed him to another sphere of life and another circle of beings; where the religion of Jesus that he professes to love, is unpopular. Now he has the cross to bear. Now he can no longer dwell with interest on the character and salvation and kingdom of Jesus, and find hearers to admire and welcome and love. The cross of sustaining his profession in the midst of enemies, he did never expect. He cannot take up this cross. He shrinks from it. Must not the world point to him as a disciple unworthy of Christ, that man of courage and fortitude? How unworthy the name of a follower of him, whose love to God and souls was displayed, not only in the peaceful family of his Apostles, but through the stormy conflicts of the judgement seat of Pilate, the infuriate mob of Jerusalem, the piercings, revilings and death of calvary!

[The following is a copy of a letter from the Rev. Tho's. I. Biddulph, minister of St. James' church, Bristol, Eng. to his friend Mr. Tho's. Jarman, in answer to Mr. Jarman's letter to him, in which he had asked, "how that prevailing spirit of prayer (which is alone of any value) is to be acquired." Mr. Biddulph had preached on St. Luke, 11th, verses 21st and 22d, "When a strong man armed keepeth his palace, &c."—and had said in the course of his sermon, that all the *legal* efforts, (such as good resolutions, &c.) which were made while the strong one had possession of the palace were mere delusions. Mr. Jarman asked how the strong one was to be dispossessed; and anticipated that Mr. Biddulph would say—"by prayer—"; but as the spirit of prayer is the gift of God, how is that to be acquired?—The annexed letter is his answer. Mr. Jarman is on a visit to his friends in this country; and by his kindness we are enabled to present Mr. Biddulph's letter to our readers.]

Bristol, 4th March, 1812.

MY DEAR SIR,

Your kind favour, received yesterday, (for which I have not been able till this evening, to return you my sincere thanks) gave me, I assure you, unfeigned pleasure. I can honestly say, that there is no one in my parish, whom I should rejoice more to see settled in his religious principles, and enjoying the solid comforts of christianity, than yourself. I never wished more earnestly for that heavenly wisdom, which the execution of the gospel ministry requires, than I do now; in order that I might be able, in answer to your inquiries, to direct you to the Fountain of living water. And though I know myself to be very "unskillful in the word of righteousness," I shall venture to lay before you, what occurs to my mind, on the case you have stated.

You ask, "how is that prevailing spirit of prayer, which (as you justly observe) is alone of value, to be acquired?"—This prevailing prayer is an awakened sense of *want*, exciting *desire* after relief of that *want*; accompanied with *hope*, founded on those promises, wherein God has engaged to afford the relief which is desired. It is in scripture language, "spiritual *hunger* and *thirst*;" and it is to this spiritual hunger and thirst, that the promises are made. You ask, "how is this to be acquired?" It appears to me, that although divine grace is *preventing*, and the hunger which capacitates for receiving (as well as the bread of life that satisfies,) is the gift of God, yet that means are prescribed to us, and that it is our duty to use them, and that consequently, a neglect of appointed means is criminal, and a just cause of exclusion from the benefit. What those means are, I will endeavour presently to state, but first I would confirm the obligation we are under to use them.

Man is certainly a responsible creature—responsible not only as the creature of God, created originally with a power of fulfilling the conditions of the covenant of works, but also as a fallen creature placed within sight and reach of the "wells of salvation." Hence the exhortations and threatenings of the *gospel*, as distinguished from the law of works. The inability which we ascribe to man as a fallen creature is not natural, but moral;—not want of power, but want of will;—not the loss of reason, but the misapplication or abuse of it. It is not the inability of a lame man to walk, or of a pauper to give alms, but it is the inability of a sluggard to be industrious. Hence, while our Lord says, "no man can come unto me, except the Father, who hath sent me draw him;" he also says, "ye *will not* come unto me, that ye might have life." The hindrance arising from indisposition, is indeed as real and insurmountable, (except by a change of heart,) in the latter case as in the former; but it is a hindrance that forms no excuse for unbelief. But though we are unconscious of those feelings of want, desire and expectation, which we know to be essential in conversion, and constituent

ingredients in saving faith, yet are we not to sit still, and be at ease. We act not thus in our temporal affairs; for instance, in time of sickness, we know that life and death, the continuance of health while we possess it, and the restoration of it when lost, are all of God, under the control *absolutely* of his Providence, and at His *unresisted* disposal, and that no means for its recovery when lost, can avail without his blessing; but notwithstanding this conviction, though we cannot insure the success of medicine, we have recourse to it, hoping that its use may be accompanied with a divine blessing. We are alive to the value of health, and know how to appreciate its loss; and we act accordingly, though there is no divine promise in the case of using means for the restoration of bodily health, as there is in the case of salvation, to insure success——yet we should charge a man with enthusiasm, (the perversion of reason, if not the destitution of it,) who should say, "health is the gift of God, and therefore I will use no means to preserve it while I have it, or to recover it when I have lost it." The same mode of reasoning may be applied to our conduct in every worldly pursuit, particularly in those occupations, the success of which depends more evidently on the blessing of Providence, such as those of husbandry in all its branches.—What then are those means which are calculated to produce the conviction of want, in which all religion commences? First, I would mention the use of natural reason, the intellectual faculty in reference to the comparative value and importance of the two worlds, with which we stand connected, as inhabitants of the one, and expectants of the other; of time and eternity; of the body and the soul—I mean the application of natural reason to the questions of our Lord: "What is a man profited, if he gain the *whole* world, and lose his own soul?" or, "what shall a man give, in exchange for his soul?" On these subjects, reason should be sternly required to form a just estimate, which, even in its present beclouded state, it is capable of forming.

Then, efforts should be made to interest the affections, as well as to convince the judgement. We should try "so to number our days, as to apply our hearts unto wisdom." On these subjects, there are, in every man's bosom, (those only excepted who are given up to a reprobate mind,) feelings at times, which he is bound to cherish,—convictions to which he *should* yield. These convictions are the strivings of the gracious Spirit of God, for the rejection or encouragement of which, he will be made responsible. But a conviction of human mortality, and even a consciousness of the insufficiency of every thing earthly to satisfy the soul, will not of themselves produce spiritual hunger and thirst. They must produce unhappiness, but will not necessarily lead to the tree of life. Convictions of sinfulness and guilt are also indispensable to this end. What means then should be used for the production of these? In order to reduce myself to a state of humiliation for sin committed, and of self despair, a comparison of my own state,—the state of my heart and the conduct of my life, with the holy law of God, seems to be the prescribed means, 6th Romans 20th 21st verses: 7th chapter 7th, 8th, 9th verses:—In making this comparison, I am to consider that *the law "is spiritual;"* that its principal requisition is unfeigned, unchanging and supreme love to God, and that the essence of sin, consists in alienation of heart, from *Him*. I conceive that a want of this view of the law is the grand mean of keeping us from Christ, and the ground of all our errors, on evangelical subjects. Alienation from God, and enmity to *Him*, are the radical evils charged on us, and this is common to unconverted christians, with heathens —to the decent formalist, with the profane sinner. In *this*, sin began in Paradise, and in *this*, it ends in Tophet. This is the *radical* defect.

of the "corrupt tree," while acts of transgression are to be considered as its fruits and may be more or fewer in number, more or less acrid in quality, while the tree itself remains the same. Hence the necessity of regeneration—of conversion—the new creation in Christ Jesus. The removal of this alienation, and the implantation of divine love in the heart is the essence of conversion, the preparation for Heaven. This alienation is the chief count in the indictment, on which the sentence of condemnation is founded, and the proof of its existence in the day of judgement, will be a sufficient justification of the sentence of exclusion from God and happiness. And indeed its existence must be a complete disqualification for the enjoyment and presence of God. Such a comparison as that which I have mentioned, which reason is capable of forming from the external revelation, must produce a conviction that I am guilty, unholy, helpless, condemned and undone.

But what subordinate means are to be used for the purpose of producing this conviction? I mean subordinate to the proper exercise of reason, and the strivings of God's holy Spirit. Among these I specify the indispensable duty of private prayer, as you have suggested in your note. If I cannot excite in myself the feelings of desire and hope, the spirit of prayer, I can use the posture, and the words of prayer, and I must pray to be enabled to pray; equally indispensable is the duty of reading the scriptures; as "*the Word of God*;" they are to be taken in their literal, grammatical sense; we must judge of their meaning for ourselves, only remembering that it is the province of reason not to *make* a revelation, but to understand that which *is* made; not to prescribe what God *should say*, but to understand and apply what *He has* said. I have a friend who in time of the deepest distress for the loss of a wife, and previously destitute of any acquaintance with the gospel salvation, had recourse to the bible for comfort,—he read, but could find nothing in it, more than in any book, that was adapted to affor what he wanted; he closec book, and laid it aside, as a me of no efficacy; but his distress inating in a worldly loss, conti and increasing, after a long in he opened the precious volume when a flood of divine light fl into his mind, he at once sa believed; and if there is a l man now on earth, the Rev. Ri Whalley, of Chelwood, is that In humility and sanctity of hea life, he is waiting for the summ a better world. "If any ma do his will, he shall know of th trine, &c."

Another essential mean of (I say *essential*, if attainable) constant attendance on appointe dinances. "Faith cometh by he and hearing by the word of "It pleases God, by the foolishn preaching," (an instrument whi the eye of carnal reason, appea be inadequate to the end proj and the efficacy of which depen on moral suasion, but on divine d stration,) "to save them that beli Such is the divine plan, such t dinance of God. And we mus form to God's appointments would partake of his salvati Would not the Israelites have p ed justly, had they objected to, refused a compliance with ordinance of looking to a braze pent, for recovery from the bite fiery serpents, however ineffica in its own nature, that ordi might appear. I need not dw the supreme importance, assign the principle of faith in the scrip By it, instrumentally, we are pa doned, sanctified and saved; by receive all holy comfort here, maintain the hope of everlasting this faith evidently implies, ground on which it builds, some rant for the persuasion it implies, testimony, to which it gives c Now it is the office of reason, to g from the scriptures, what the gi of comfort, the warrant of persu the testimony of truth is; and t

enquiry, reason is bound to apply all her energies, because the subject is (reason herself being the judge or umpire,) supremely momentous.—This testimony relates to the doctrine of the law, and that of the gospel; the natural state of man, and the provisions of grace; the sentence of condemnation for sin, and the acquittal through grace. Here is employment for natural reason, and if she neglects the proper office, it is no wonder if that principle which is super-natural be withheld, even the faith which is of the operation of God.

Now, my dear sir, to apply all this to the conscience, have we used those means which are within our power? means that are usually called *means of grace*? because, they lead to the acquisition of that grace which bringeth salvation. I am aware that by using those means, we cannot lay the Author of grace under any obligation of debt to confer his benefits upon us; but He himself hath in *His* word, and by His mere mercy, engaged to bestow those benefits upon those who conscientiously use the means. And I am satisfied from the word of God, that no one ever persevered in the use of those means which are in every man's power, who was finally disappointed of his hope. I have no information, my dear sir, as to the present state of your creed, which has, in times past, differed from my own; this I consider to be a matter of the highest importance; I need not say that opinions lie at the root of both experience and practice, of holiness and happiness. Scriptural sentiments constitute the object of faith, even that "faith which worketh by love," purifies the heart, and "is the substance of things hoped for, the evidence of things not seen," and though they are not the criterion of conversion, since a sound head may be accompanied by an unsanctified heart, yet they are the essential antecedents of a state of salvation, since an unsound creed is incompatible with renewed affections. Among the essentials of bible principles, I acknowledge the doctrine of the fall, and that of redemption; but on these points in all their bearings, let reason simple and unbiassed, form her own judgement on scripture premises. I am persuaded you will pardon the length to which I have, without previous design, drawn out these observations, and the liberty I have taken in them. I must adopt the language of a celebrated preacher, "I had not time to be shorter," the motive must apologize for so great an intrusion on your attention. The subject is incomparably important; I only wish the discussion had fallen into better hands. But God can work by whatever instruments he pleases, and often glorifies his own power, by employing the weakest. In his hand the adaptation of the means to the end is a matter of no consequence.

Believe me, dear sir, with sentiments of sincere regard, to be your obliged and obedient friend and servant,

THOMAS T. BIDDULPH.

Miscellaneous.

For the Christian Spectator.

On the imperfection of our religious knowledge in the present world.

The knowledge vouchsafed to man in the present state of probation, has been characterized, as limited in its extent, by the apostle, in these words: "We know in part, and we prophesy in part." An inquiry arises respecting this description of the limitation of our religious knowledge, highly interesting in its relation to practice. whether the apostle has reference to the opinions which men are able to form on religious subjects, from their means of knowledge, compared with the reality; or, which they are able

to form from their means of knowledge compared with the vast extent of the objects of knowledge.

Is the defect merely in the opinions which men are able to derive from the means they possess of knowledge? Does the apostle mean to affirm that there is no such thing in the present state as arriving at certainty of knowledge on religious subjects? that the Atheist, the Deist, the Pagan, the Jew, the Papist, the Mahometan, the Socinian, the Christian, are all mere learners, without having yet come to the certain knowledge of any religious truth? that we are all as men, necessitated alike, to be in uncertainty about religious truths, whatever are our means of knowledge? Do we all so "know in part," that we cannot be decided, that we have a certain knowledge on any one religious truth? Is this the *meaning of the apostle?*

We will allow the apostle himself to speak on this question.

First, then, the apostle claims to himself the *infallible knowledge of an inspired teacher of religious truth.* "I certify you, brethren, that the gospel which was preached of me is not after man. For I neither received it of man, neither was I taught it, but by the revelation of Jesus Christ." "Paul, an apostle of Jesus Christ, by the will of God." "The truth of Christ is in me." "We have *the mind* of Christ." "We have received the Spirit which is of God, that we might *know* the things that are freely given to us of God."

Now, since Christ had promised to give his disciples the Spirit to guide them into the truth, and since Paul, who makes these claims to the infallibility of an inspired teacher of Christ, wrought abundantly, "the signs of an apostle," it must be conceded that his claims to infallible knowledge are just. Paul then, at least for one, knew some religious truths with absolute certainty. Can it be believed then that such a man as Paul meant, in the declaration we are examining, to class himself with his fellow-men, or his fellow-christians, and say, we have no correct and certain knowledge on religious subjects?

Secondly; Paul uniformly speaks, on the religious subjects of which he treats, *with the decision of absolute knowledge.*

"They that are in the flesh *cannot* please God." "The natural man *receiveth not* the things of the Spirit of God." Here is no doubt. Here is no uncertainty. The apostle asserts something which he knows to be true. "*Predestinated* according to the purpose of him, who worketh all things after the counsel of his own will. "He *hath* chosen us in him before the foundation of the world." "He *hath* mercy on whom he will have mercy, and whom he will he *hardeneth.* There is no indecision here. The apostle knows that he is asserting what is true. "By him [Christ Jesus] *were* all things created that are in heaven and in earth." What doubt is here? What is there of ignorance? "Who *shall be* punished with everlasting destruction from the presence of the Lord." Here all is light. All is certainty. Can it be then that such a man ever made the assertion, that he had no correct and certain religious knowledge whatever?

Thirdly. Paul urges *definite opinions* on his fellow men as *religious certainties.* The very office he performed of preaching to others, implies that he communicated to them truths, which he esteemed it important for them to understand and believe. The appeal however is made to his declarations. "By revelation he made known unto me the mystery; as I wrote afore in few words; whereby, when ye read, ye may *understand my knowledge* in the mystery of Christ." "If any man preach *any other gospel* unto you than that ye have received, let him be accursed." He certainly esteemed his fellow-men capable of understanding the opinions he taught, and most solemnly bound, too, to admit them as religious truths. Can it be then, that he should have declared to those fellow-christians whom he

had instructed at Corinth, that neither they nor he, had any correct and certain knowledge on religious truths? that they who in Corinth consented to follow him as a teacher, and they who should through his writings in after ages, ought to be very cautious how they arrogated to themselves any certainty on religious opinions, and be very cautious of dissenting in a decided manner from the Pagan, the Atheist, the Deist, the Jew, the Mahometan, the Socinian, or the Universalist?

If the apostle be allowed to speak in his own case, and interpret his own meaning, then, he never meant to assert, when telling his fellow christians that "we know in part," that there is an absolute defect in us, in the present state, in regard to our arriving at certainty, from our means of religious knowledge.

The meaning of the apostle then must be that the partiality of our knowledge is owing to the limitation of our means of knowledge, compared with the extent of the objects of knowledge. There is a certain extent of revelation, which, though conveying knowledge as far as it goes, stops short of revealing to us the whole of the subject. The extent to which it leads us in the present state into the knowledge of God, is so incomplete, compared with the fuller revelations of the heavenly world, that the difference is like the views of the child compared with those of the maturer man. After we have attained to these truths that are revealed, the apostle means to assert that we yet "know but in part."

We know from revelation that there is a God of infinite perfection; yet how many things can be asked respecting this subject, that we have no means, in the present state, of answering? We know how to decide the atheistical controversy;—but in deciding it, we admit what transcends our knowledge. In the Deistical controversy, we know on which side the truth lies; but in admitting the fact of a revelation, we have a subject before us, that has in it many things transcending our knowledge. We can decide against Jews, Mahometans, Socinians, Universalists; yet the ability of doing all this does not imply the possession of boundless knowledge. What we gain by revelation in the present state, is necessarily limited then, the apostle means, because revelation itself is limited as to subjects, and the extent to which it treats on those subjects.—There is no other absolute necessity of a limited knowledge, that stops short of the contents of revelation.

Can the text of the apostle be used then as a defence of latitudinarianism, on points of absolute revelation? If any are content so to use it, it must be from opinions they have formed on the subjects of revelation itself, and not from correctly interpreting the meaning of the apostle. As to the ability or not of our coming to correct knowledge on the subjects of revelation, I will beg leave to quote an animated passage from Chillingworth.

"Though we pretend not to *certain* means of not erring in interpreting *all* scripture, particularly such places as are *obscure* and *ambiguous*, yet this methinks should be no impediment but that we may have *certain* means of not erring in and about the sense of those places which are so *plain* and *clear* that they need no interpreters: And in such, we say, our faith is contained. If you ask me, how I can be *sure* that I know the true meaning of these places? I ask you again, can you be *sure* that you understand what I, or any man else says?—God be thanked that we have sufficient means to be *certain* enough of the truth of our faith: But the privilege of not being in *possibility* of erring, that we challenge not, because we have as little reason as you, to do so; and you have none at all. If you ask, seeing we may *possibly* err, how can we be *assured* we *do not*? I ask you again, seeing your *eye-sight* may deceive you, how can you be *sure* you see the sun when you do see it? A pretty Sophism!

That whosoever *possibly* may err, cannot be *certain* that he *doth not* err. A *judge* may *possibly* err in judgment, can he therefore never have *assurance* that he hath judged right? A *traveller* may possibly mistake his way, must I therefore be doubtful whether I am in the right way from my hall to my chamber? Or can our *London carrier* have no *certainty*, in the middle of the day, when he is sober and in his wits, that he is in the way to *London*? These, you see, are right worthy consequences, and yet they are as like to your own, as an egg to an egg, or milk to milk.

"The ground of your error here is, your not distinguishing between *actual certainty* and *absolute infallibility*. *Geometricians* are not *infallible* in their own science; yet they are very *certain* of what they see *demonstrated*: And *carpenters* are not *infallible*, yet *certain* of the straitness of those things which agree with their rule and square. So though the church be not *infallibly* certain that in all her definitions, whereof some are about disputable and ambiguous matters, she shall proceed according to her rule; yet being *certain* of the infallibility of her rule, and that in this or that thing she doth manifestly proceed according to it; she may be *certain* of the truth of some particular decrees, and yet not certain that she shall never decree but what is true." O. F.

For the Christian Spectator.

THE CHRISTIAN TRAVELLER.

"Salute no man by the way."

Oh, stay me not; a Canaan traveller, I
In haste am bound to happier worlds on high.
My day far spent, I urge my onward pace:
Oh, stay me not from heaven; my natal place.

Talk not of glee; I bear a bleeding heart;
With untold sorrow pierc'd; I mourn, apart
From mortal eye and ear, nor heed their noise,
Who vaunt the worth of false terrestrial joys.

Point not mine eye to soft abodes of peace;
Below, it dwells not; soon my bright release
From earth, will crown this weary pilgrim brow:
Oh, not with treacherous hopes beguile me now.

Ask not to join the merry social song,
All mute and pensive as I pass along
This rugged, darksome land of sorrow, where
Than songs, I more lift up the voice of prayer.

Oh, stay me not; I'll pass, in harmless way,
Thy fields, thy cottage. See! the falling day;
The lengthening shadows; how they urge me on;
Oh, stay me not; I must, I must be gone.

E. W

Review of New Publications.

Inaugural Discourse, delivered before the University in Cambridge, Aug. 10th, 1819: by Andrews Norton, Dexter Professor of Sacred Literature.—Cambridge: printed by Hilliard & Metcalf, at the University press, 1819.

The practice so frequent among readers, of turning to the conclusion of a book, after they have glanced their eyes over one or two of the introductory sentences, though not in the style of a real student, is yet not without its effect in satisfying the mind, as to the attention which it should give to the work. We candidly confess, that our desire of reading *throughout* the discourse which appears at the head of this article, and of making it the subject of remark, was conceived in this anticipa-

ting and impatient attitude of the mind. The first two sentences, which clearly announce the design of the author, were found to be the following:—

> The liberality of our citizens, and especially of one distinguished individual, who bore a name which has long been honoured, and which I hope will long continue to be honoured among us, having afforded new facilities for theological instruction in this University, an additional professorship has in consequence been founded.—About to enter on the duties of this new office, I have thought that it would not be uninteresting to speak of the extent and relations of the science of theology, or, in other words, of the intellectual acquisitions and endowments required to constitute a consummate theologian.

The conclusion of the discourse runs thus:—

> And what consciousness of desert can be more honourable or more animating than his, who feels that he is directing *all* his efforts, that he is devoting the *whole* energy of his mind, that he is pouring himself out like water, to swell the tide, which is to bear his country on to happiness and glory!

If all that a "consummate theologian" intends to do, or if all the result of his "intellectual acquisitions and endowments" be what is included in "swelling the tide which is to bear his country on to happiness and glory;" and if at the same time he has no higher "consciousness of desert" than what is derived from this source, it occurred to us, that a "consummate theologian" might be but little better than a political intriguer, or at least that he might be identified with a worldly-minded statesman. Some impressions also, which time and fashion have obliterated from the minds of a part of the community professing religion, were awakened concerning that which such a theologian as Paul, or Edwards, would have felt authorized to make his governing object, or would have deserved as the result and the recompence also of his labours. From this specimen we concluded that there would be somewhat to censure in the discourse, whatever matter there might be in other respects for eulogy; and with regard to the latter, we confess we could not but feel conscious, after having read the discourse throughout, that there was in it a portion of good sense, of manly eloquence, and of correct and elegant composition highly honourable to the professor of sacred literature in Cambridge.

In whatever light the science of theology may be viewed, every reflecting mind will concede that it possesses transcendent importance; since it treats of the being and attributes of God, his relation to us as men and as sinners, the dispensations of his providence, his will with respect to our actions, and his purposes with respect to our end, it involves in its discussion the greatest interests in existence, viz. the divine glory and the salvation of the soul. The glory of God and the sinner's salvation are the paramount interests involved in theological inquiries. To promote them, should certainly be the great object of a teacher of theology, through the instrumentality of his studies and exertions. Professor N. introduces indeed the name of the Supreme Agent in a general way, and speaks of man as an immortal being: but by not adverting to the peculiarity of human nature as depraved, and the consequent relation which the divine character bears towards it, he has, as we conceive, overlooked the real extent, and some of the most important bearings of this great science. He may therefore be consistent with himself, in speaking only of the intellectual qualifications of a theologian, understanding by that phrase merely the reasoning powers, the capacity of conceiving, remembering and combining ideas, or, more generally, literary and scientific accomplishments of every sort. These qualifications, without doubt, are sufficient to teach and defend a theology, whose principal object is the augmentation of national happiness and glory—a happiness and glory which consist, let it be remembered, more in the reception of a philosophical religion, than in sub-

jection to the pure doctrines and precepts of the gospel.

But though the writer may be here consistent with himself, we cannot think that he is consistent with the truth. Something beyond great mental powers and literary accomplishments, are necessary to constitute a 'consummate theologian,' or one who can properly and ably teach the science of *christian* theology. For *this*, indeed all our natural and acquired talents are demanded, and the greater a person's talents, the more auspicious, other things being equal, may be expected to be the result of their application. But we ask, with a confidence not to be shaken, that the affirmative must be conceded to us, are not a love of the truth, purity of intention, spiritual discernment, and a heart renewed unto holiness, quite as indispensable? Intellectual and spiritual accomplishments *united*, make the real 'consummate theologian.' Some of the truths of the bible are so contrary to our natural views, or so humiliating to our natural feelings, that it is only through the medium of regeneration that they are conveyed to the heart, and seen in their real beauty and glory. Whatever the understanding may itself dictate on such subjects, however it may be capable of attaching a true meaning to the terms, which present a spiritual object to the mind; yet the heart so controls the understanding in these cases, that the latter remains, to a great extent, in darkness. They therefore who do not love the truth, and have not a disposition to bow to it, are essentially deficient in the necessary qualifications of an accurate theologian. They will with too much certainty misapprehend, pervert, or deny some material parts of the divine communication. Our author has not insisted on spiritual qualifications. He does not even speak of common virtue, or of honesty of heart; but seems to rest the proper and adequate representation of the will of God, whether as taught us in the volume of nature, or that of revelation, on strength of mind and literary skill.—These alone are expected to furnish us with greater light than has hitherto been enjoyed by the church of Christ on earth!—

But it is time to refer to a few particulars of his illustration of the extent and relations of the science of theology, or the intellectual qualifications and endowments required to constitute a theologian.

On the connection of theology with metaphysics, which is the first connection considered, we present the following paragraph:

> It is one part of the business of a theologian to make himself familiar with those reasonings, by which the mind, now that it has been educated by christianity, is able, even when left to its own powers and resources, to establish or render probable the truths of religion. He must become the interpreter of the works and providence of God, and qualify himself to perceive the harmony between the two revelations which God has given us;—that, which is taught us by the laws which govern the world, as they proceed in their regular operation; and that whose divine origin was attested by the presence of a power, controlling and suspending those laws. He will find a perfect harmony between them; and will perceive that the evidences of both, though derived from sources the most remote from each other, flow together at last, and bear us on to one common object, the truth of the essential principles of religion.
>
> Yet notwithstanding the strength of argument by which these principles are supported, we cannot but remark that our conclusions are embarrassed by some difficulties; and we know that scepticism has laboured to overthrow all our reasonings. The theologian, in pursuing his inquiries respecting these difficulties and objections, if he be determined to follow them to the uttermost, will be obliged to go on to the very limits of human knowledge; to the barriers which the mind has not yet passed, and which perhaps are impassible. He must fix a steady attention upon ideas very abstract, shadowy and inadequate. Where the last rays begin to be lost in utter darkness, he must distinguish in the doubtful twilight between deceptive appearances, and the forms of things really existing. He must subject to a strict scrutiny, words and expressions which often deceive us, and often mock us with only a show of meaning. He must engage in complicated and difficult processes of reasoning, in which the terms of language, divested of all their usual associations, become little more

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guments, to which his attention may be directly called, he must apply the results of his own inquiries to the statements which may be laid before him. We speak for instance, of that evidence for our religion, which arises from the intrinsic divinity of its character.—pp. 13, 14.

The author then proceeds to observe, that "in order to estimate this evidence justly, our religion must be compared with the systems of philosophy and morals by which it was preceded." Without rehearsing what is here said, we would in a single word observe, that the same superiority, which even a celebrated infidel* ascribed to the life and death of Jesus over those of Socrates, is predicable of the doctrines of Jesus over all that ever proceeded from the schools of human wisdom. On that kind of evidence which is called external, the following important thoughts may be presented.

> When he (the theologian) comes to the study of the scriptures, in proportion as he removes the accumulated rubbish of technical theology, under which their meaning has been buried, and obtains a distinct view of it, he will discover new and very striking evidence of the truth of our religion. It is evidence, but a small portion of which has yet been distinctly stated by any writer. We have indeed scarcely any work relating to it, except that valuable one of Paley, his Horæ Paulinæ. It is evidence which arises from the agreement of the New Testament with itself, the coincidence and correspondence of its different parts, and its agreement with all our knowledge respecting that state of things which existed during the time of the first preaching of christianity.—pp. 15, 16.

From the value of these and other remarks on this subject, we should be disposed to deduct a little, in the belief that the author meant by "the accumulated rubbish of technical theology," and "gross theological errors," which he also speaks of, many truths which we hold to be vitally important; and that all the latter statement amounts to is, let the scriptures in their doctrines especially, be construed as the Unitarians construe them, and far greater evidence will be af-

* Rousseau.

forded of the truth of our religion. If this be not his design here, we need not urge it against him, as his erroneous, or at least deficient views are elsewhere sufficiently visible.

The study of the bible, and particularly of the New Testsment, is another of the relations of theology which comes under the consideration of our author. Of this he remarks, that "it is *perhaps* more than any other the the peculiar province of the theologian." The above needed not to be hypothetically stated. The study of the bible is, without doubt, all in all to the theologian. The observations on this topic are mostly instructive, and perhaps do not vary greatly from the views lately expres-pressed by Professor Stuart in his letters to Mr. Channing, on the laws of interpretation, by which the sense of the scriptures is to be determined. Concerning the principles of the art of interpreting language, however, our author thinks that they have never yet been fully explained. It is perhaps needless to observe that he insists upon a knowledge of the languages in which the bible was originally written. But more than this. He informs us that "a mere critical knowledge of these languages, is but the first step towards their explanation. In order to know" he says, "in any particular instance, what is the true meaning of words, it is often necessary to know, under what circumstances and relations, they were used in that particular instance. The theologian, therefore, will proceed to collect and arrange all the immense variety of facts and truths, in connection with which the language of the scriptures must be viewed, in order to perceive its bearings and relations; and some one or more of which is continually entering as a principal element, into all those reasonings by which its sense is determined."

In connection with these observations, our author says that "many of those who have decided most confidently respecting the sense of the sacred writings, appear to have been ignorant of the very existence of the art of interpreting language." But however this may be, we would remark, that our reason will teach us, that it is possible to be in some respects, a valuable theologian without all that philosophical learning and critical skill on which he insists. These are highly important in themselves, but not indispensable even to distinguished utility in the evangelical ministry. Since the bible is a revelation of God's will to men, it must with the common helps that are afforded us, be easy to ascertain the essential truths. These, by the blessing of God, may be efficiently taught by men, who to a share of good sense and native powers of mind, join a respectable acquaintance with human learning, and what our author has neither here nor elsewhere noticed, a holy disposition. The more difficult portions of scripture, it will be conceded by all, possess minor importance. To the illustration of these, the adept in philology and the languages will be called; and surely their services, in the departments in which they labour, need not be underrated. We would concede to them all deserved honor. But at the same time we are anxious to guard against the error which arises from the disproportionate and unqualified statements that have sometimes been made on this subject. The importance of the branch of knowledge just referred to, should not be so stated, as necessarily to excite the suspicion in uneducated people, that something may yet be elicited from the bible of a character essentially different from what has generally been known; and that the religious views which have supported the faith, enlivened the hopes, and purified the hearts of thousands living and dying, are after all nothing but a chimera or a dream.

It may be further stated on the subject, so far as the sacred volume is concerned, that not a little danger attends the pursuit of these pilological niceties.

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use he would wish to make of the poetic license, to explain away some important truths of the bible, truths so esteemed by many serious christians; for even in the New Testament he finds what amounts to poetry.

"In the New Testament, the oriental and popular style which prevails, often requires no less than poetry itself, an acquaintance with all the uses of language, and with all the forms in which feeling, passion and imagination, express themselves, in order to distinguish and disengage the mere literal meaning from all those images and ideas with which it is associated."—pp. 21, 22.

Ecclesiastical history is the next relation which our author considers. An acquaintance with this he justly deems an important qualification for a teacher of religion. He displays much good sense in this part of the discourse, with a peculiar delicacy of discrimination; but there is nothing so original in the ideas as to require particular notice. For a similar reason, we pass by also the subject of morals, which, if we make no mistake, is the next relation that comes under the consideration of Prof. Norton.

Succeeding this is the study of human nature, which he rightly considers as being in connection with the science of theology. His thoughts on this topic, are, for the most part, valuable, and shew how accurately he has made man, in certain views, the subject of his own reflection. In *certain views*, it is to be remarked, for we do not perceive, that man is here, or any where else in the discourse, considered as a depraved and ruined being. It is true, the professor remarks, that "it is the office of a theologian to administer the medicine of the mind," and that "in order to do this, he should be acquainted with its general constitution and the diseases to which it is liable." But nothing is here said concerning an acquaintance with the great—the radical disease. The following remark is useful, if you extend it beyond the application probably intended by the writer.

"You have undertaken to be a guide to the erring and an instructor of the ignorant, you have undertaken to lead men in the path to virtue and holiness. Take care that you do not repel them from it, or lead them astray. It is not so simple a work as you may imagine. A sentence may undo the effect of a Sermon." —p. 30.

Ministers of the Gospel cannot surely have it too deeply impressed upon their minds, that it is no "simple" work, in which they are engaged. They should rather feel and say as the Apostle did, "Who is sufficient for these things?" On some incident apparently trivial in itself, which perhaps they might have avoided, could the importance attached to it have been foreseen, the success of their ministry may in a considerable degree turn. The following passage in this part of the discourse, possesses considerable beauty of thought and description, "We must study those writings in which a mild philosophy has shed a steady illumination upon the mind and heart of man; and those also, in which, as in the histories of Tacitus, flashes are, every now and then, breaking forth which send light into the recesses where the passions hide themselves."

"To complete," he says, "the character of a perfect theologian, and to qualify one for those duties to which among us a theologian is commonly called he must be an eloquent writer and speaker." Skill in writing and in elocution is therefore the last connexion which comes under the consideration of our author. But he barely does more, (and this was his intention) than to mention the subject. We have therefore no remarks to offer upon it. But we would here beg leave to ask, whether all that has now been insisted on by our author is, agreeably to a former suggestion, sufficient to make, or as he expresses himself, "*to complete* the character a *perfect* theologian, and to qualify one for those duties to which a theologian among us is commonly called." How little may it not be feared would *his* theo towards conducting a soul and heaven! How little we

"Allure to brighter worlds, an way."

Can it be supposed that do much towards preachin Gospel of our salvation—o his talents, learning and would tend even as a means the reformation and holines kind? Yet, as will presentl he anticipates better days s fect of the preaching of h gian. The ignorance, su and vices of human beings pear before it, as the shadow flee from the radiance of mo

After considering these s lations and this extent of the makes a few remarks on t tance of a knowledge of th ges, not of the ancient mere the modern French and G a preparatory study requi attainment of theological k On the Germans he passes comiums and some censure however evidently less e with them as critics, than i with some theological schol country. Indeed he says pect to the mass of thei "their value without doubt, by some considerably over He considers the charact Thirlby gives of Isaac Vo criptive of a whole class of mong them. "He had gr ing, superior genius, and too, which, if not very g enough, and more than en one, who, unless I am e ceived, cared little about d the truth upon any subject. it his object, to seek for a new, out of the way, and opinions in criticism, in pl and in theology. Whe were true or not, he left to ined by those who might th selves interested in the matt however Unitarian theologi country may affect to despi travagancies of certain Ger

legians, there is, according to the opinion expressed by Prof. Stuart, no distant prospect of their falling into the same, when urged as strenuously as they may be with the true laws of scriptural interpretation. They must either come on to the ground of orthodox sentiment, or go over to that of extravagance or rank infidelity.

In view of all the above, our author says, "I have perhaps convinced you, that it is impossible to be a theologian." And who that values the truth of God, we would beg leave to ask, does not wish that it were impossible to be merely such a theologian? It would afford us some gratification to perceive, that the author himself doubts whether it be possible to be such a theologian, were it not evident he *wishes* it might be. A teacher of religion, with nothing but the resources of nature, without the aids of grace, is the picture which he has drawn, and in commenting on the character towards the conclusion, he shows how much importance he attaches to it. A quotation of some length may here be ventured, as exhibiting opinions of more questionable character, than have yet appeared. It must be acknowledged however that he grows more eloquent, as he becomes more sincere.

"But if any one refuse to submit to the decisions of our natural reason, and the dictates of our natural feelings; if he come to us teaching what he calls incomprehensible propositions, and truths above reason; if he maintain doctrines abhorrent to all our best sentiments respecting God and his moral government; and if he require us to believe the system which he has received; we have a right to require of him in return, what are his qualifications to discuss these subjects? How extensively has he examined, how profoundly has he thought upon their nature and relations? How thoroughly has he acquired all that preparatory knowledge, which is necessary in their investigation? What is the compass of his studies, and what the reach of his faculties, that he thinks his judgments of so much value, and his censures of so much authority? Has he in fact gone through that long course of discipline, necessary to enable him to decide questions of science and criticism, as they arise in the study of theology? We shall find in many cases, that our new teacher is just as well qualified for the work which he has undertaken, as one with, or without a little elementary knowledge of mathematics, would be qualified to decide on the truth of the demonstrations of Newton or La Place. Is theology the most profound and extensive of sciences, the only one in which ignorant presumption may be allowed to dogmatize. It has indeed done this, and it has done much more. It has oppressed and persecuted. Hence it is that the progress of truth has been so slow and embarrassed. The operation of vulgar prejudices and passions has restrained the intellect of the wisest, and checked the courage of the boldest; and the science has in consequence not yet attained that rank and estimation which belong to it. It has been degraded by the irruptions of ignorance and barbarism; its provinces have been seized upon, and the rightful possessors of the soil driven away."—pp. 39, 40.

Is it then, we would ask, come to this? In the ministerial profession, are we to look only for critical skill, great talents, and commanding eloquence, desirable as these things may be? Is learning to be substituted altogether for experimental piety? Are we to be despoiled of our salvation by an unhallowed, cold-hearted philosophy, constituting the only system which a reasonable man may receive? This catastrophe must be expected to ensue, if *that* theology only shall be known and taught, which instead of making men new creatures, will, by illuminating their minds, only elevate and improve those moral principles and feelings which they naturally possess. The day moreover when no other truths, except those which are within the comprehension of human reason shall be taught and received, will be the darkest day that ever yet lowered upon the world. Revelation will be shorn of its beams, and the unlimited perfections of God reduced to the level of human conceptions. Extending the principle to natural science, we shall not be permitted to believe, for instance, that trees and plants grow, since we certainly cannot comprehend the process by which their growth takes place. Yet the author confidently expects the happiest results from the prevalence of such a theology.

"But there is a promise," he says, "of fairer and happier days to the whole civilized world. The light of christianity has been obscured, and men have been travelling in darkness. But the thick vapours, which concealed earth and heaven are breaking away; and we begin to perceive the beautiful prospect which lies before us, and the glittering of spires and pinnacles in the distance."

We also hail "the fairer and happier days to come—the beautiful prospect which lies before us," when Christ shall reign upon the earth a thousand years, and there shall be an order of things fit to be the consummation of this earthly providence. But we believe that this event so devoutly to be wished, will not be introduced through such an instrumentality as that on which this writer relies, nor be constituted by such a religion as he seems to favour.

After having made some appropriate remarks on the importance of increasing the means of education among us, of extending a steady patronage to our literary institutions, and of conferring ample rewards on our learned men, he concludes by a reference to the circumstances of our country above alluded to, which however beautiful in description, and patriotic in principle, seems hardly consonant with the larger views and nobler aims involved in true christian theology. The interests not of one nation are concerned in it, but of all nations—not of one world, but of all worlds. "To the intent," says the apostle, "that now unto the principalities and powers in heavenly places, might be known by the church, the manifold wisdom of God." The wisdom of God is, or will be made known to all intelligences, through the work of man's redemption. The scene of this work is the earth; the interested actors or spectators, are the universe of intelligences. The effect of that science which treats of these wonderful things on the interests of one solitary nation, should not so fill the views of our theologians, as to exclude from them other and grander prospects. Other interests are at stake, beside those of the American nation. Other motives of action are demanded, beside those that relate to the increase of national happiness and glory. But in what are this happiness and glory to consist? Our author would have them consist in the removal from us of what we believe to be the pure gospel, and the substitution in its place, of a liberal, accommodating, learned system, a mixture of the true gospel and of false philosophy.—This might be made evident by a quotation of the entire passage. But perhaps more than enough has already been exhibited, and it is time to bring these strictures to a close.

We cannot much admire, on the whole, such a method of representing christianity, as our author has adopted. It discloses just so much, as is calculated to make the reader hesitate, for a time, as to the real sentiments of the writer. Under generalities of expression, there lurks a sort of representation, which makes it difficult in some cases, to convict him of wrong. They who admire, and who themselves adopt this method of partial exhibition and partial concealment on the subject of religion, have been disposed no doubt to eulogize the talent displayed in this discourse. It is certainly plausible, smooth, insinuating, artful. Its faults, as a discourse on a solemn occasion, and on a weighty theme, the relations of theology, consist more in omission, than in any positive erroneous representations. Instances of the latter kind, it is believed, have been presented; but the greater number of instances is of the former kind. Important ideas which really belong to the topics treated of, are not brought into view, or if there is an allusion to them, it is so indefinite and obscure, as to produce rather embarrassment, than satisfaction. Attacks on what we believe to be the real system of the gospel, and on the views commonly entertained of it, are made in a manner so covert and insidious, that it is

impossible to meet them in any tangible form. We would here, by the way, remark, that in the more recent Unitarian publications, this mode of proceeding has been very considerably abandoned, and the discussions have become far more bold and open than heretofore. This, we cannot but believe, will, in the end, be favourable to the interests of truth; although it will impose on the advocates of correct opinion the most strenuous and unremitted exertions to meet the coming exigencies of the church. There will, at least, be this advantage in the contest, as it is now likely to be carried on, and that is, we shall know fairly what to oppose. When sneers and insinuations only are produced we know not what to say in reply; but when arguments or something in the shape of arguments are brought forward, we can meet them with arguments. We would by no means, needlessly alarm our readers on this subject; but it would not be to act the part of that wisdom, which we might learn from the children of this world, when we see the enemy advancing in all his strength, to neglect the means of repelling him. We have no apprehensions for the final issue; yet, to justify ourselves in this confidence, we must connect our reliance on the King of Zion, with our own defensive activity.

To return to our immediate subject, we would only observe further, that to those who would wish to find pure evangelical sentiment, in an inaugural discourse of a professor of sacred literature in an important seminary of learning, this production cannot be, in the highest degree, acceptable. Our taste indeed may be gratified with a style, sufficiently sweet and easy to charm the ear, without sacrificing to elegance of composition, any thing more valuable. We may be entertained for the most part, with a pure diction, chastened imagery, and rich and choice illustration. We may have our feelings in a degree elevated, and may experience a glow of pleasure, from some important views which he has disclosed of the literary connections of theology. We may be even thankful, that although he has not shown "how high" this science may arise "above," he has yet proved "how deep" it may "extend below"—to the less important objects of human research. But why did he not fasten this golden chain to the throne of God, and let it embrace not earth merely, but the eternal kingdom of Messiah! More than what he has done we have a right to expect in any discussion of a *religious* subject. At least he who gave to men their understanding, has a right to expect more for the sake of his glory, and their good. The connections and bearings of religion, or the science founded on it, reach not their destined limits, till having passed beyond the bourn of mortality, they take in the invisible world and the interests of the soul. Nor can he in any sense, be "a consummate theologian," who is not qualified by experimental piety, to teach a theology of this grand and solemn character. Our author's system of religion, so far as he discloses any, is too meager for creatures that need all the riches of divine mercy in their forgiveness and salvation. It is too cold to affect a heart so insensible as a sinner's. It is too wrapt up in generalities and abstractions, to point us to our duties, to administer to our wants, or even to inform us that we have any. If, on "the extent and relations of the science of theology," it was not absolutely necessary in order to complete the subject, to advert to some of the peculiarities of the gospel; yet it is not perceived how this could be entirely avoided by any one, so imbued with the spirit of the gospel, as *he* should be who "negociates between God and man."

Memoir of the Rev. Henry Martyn, B. D.; Late Fellow of St. John's College, and Chaplain to the Honourable East India Company; By John Sargent, Jun. Second American Edition. Boston, Samuel T. Armstrong, 12 mo. pp. 490.

As two editions of this very interesting work have already been called for in this country, and as a review of it has appeared in a valuable foreign journal, reprinted among us, perhaps some of our readers will regret finding a notice of it in our work, especially as it is our intention that this article shall consist mostly of extracts. To those who have already perused the Memoir of Henry Martyn, we would suggest, that others, perhaps a majority of our readers, are ignorant of its contents, and that it is an act of justice on our part, to inform them of this valuable accession to the stock of religious biography; an accession which will be highly prized by every pious reader of it, in this and in succeeding ages.

But although many of our readers are ignorant of the existence of the work before us, perhaps there are none, who are entirely unacquainted with the nature and value of the services of the subject of it. His name as a missionary and a translator of the scriptures, is familiar; and few employments can be more pleasing or more useful, than that of attending to the rise and progress of pious feeling in an eminent servant of Christ, and of witnessing the manifestation of it in distant, and heathen lands.

Henry Martyn, the subject of this Memoir, was born at Truro, in the county of Cornwall, on the 18th of February, 1781, and appears, with his family in general, to have inherited a weak constitution; as of many children, four only, two sons and two daughters, survived their father, Mr. John Martyn, and all of them, within a short period, followed him to the grave. Of these Henry was the third. His father was originally in a very humble situation of life, having been a laborer in the mines near Gwenap, the place of his nativity. With no education but such as a country reading school afforded, he was compelled, for his daily support, to engage in an employment, which, dreary and unhealthy as it was, offered some advantages, of which he most meritoriously availed himself. The miners, it seems, are in the habit of working and resting alternately every four hours; and the periods of relaxation from manual labor, they frequently devote to mental improvement. In these intervals of cessation from toil, John Martyn acquired a complete knowledge of arithmetic, and some acquaintance also with mathematics; and no sooner had he gathered these valuable and substantial fruits of persevering diligence, in a soil most unfriendly to their growth, than he was raised from a state of poverty and depression, to one of comparative ease and comfort: admitted into the office of Mr. Daniel, a merchant at Truro, he lived there as chief clerk, piously and respectably enjoying considerably more than a competency. At the grammar school in this town, the master of which was the Rev. Cornelius Cardew, D. D. a gentleman of learning and talents, Henry was placed by his father in Midsummer 1788, being then between seven and eight years of age. Of his childhood previous to this period, little or nothing can be ascertained; but those who knew him, considered him a boy of promising abilities.—pp. 14, 15.

The success of young Martyn was worthy of his humble but honourable parentage. At the age of fifteen, he became a candidate for a vacant scholarship at Corpus Christi College, Oxford, and though unsuccessful, he passed an excellent examination. In Oct. 1797, he became a resident of St. John's College, Cambridge, where, although he commenced his mathematical course, by attempting to commit the demonstrations of Euclid to memory, an employment which 'did not supply an auspicious omen of future excellence,' he ultimately attained the first station in his class.

The tenor of Henry Martyn's life during this and the succeeding year he passed at college, was to the eye of the world in the highest degree amiable and commendable. He was outwardly moral, with little exception was unwearied in application, and exhibited marks of no ordinary talent.

But whatever may have been his external conduct, and whatever his capacity in literary pursuits, he seems to have been totally ignorant of spiritual things, and to have lived "without God in the world." The consideration, that God chiefly regards the *motives* of our actions,—a consideration so momentous, and so essential

to the character of a real christian, appears as yet never to have entered his mind: and even when it did, as was the case at this time, it rested there as a theoretic notion never to be reduced to practice. His own account of himself is very striking. Speaking of June 1799, he says, "* * * (the friend alluded to before) attempted to persuade me that I ought to attend to reading, not for the praise of men, but for the glory of God. This seemed *strange* to me, but *reasonable*. I resolved, therefore, to *maintain this* opinion thenceforth; but never designed, that I remember, that it should *affect my conduct*." What a decisive mark this of an unrenewed mind!—What an affecting proof that light may break in on the understanding, whilst there is not so much as a dawn of it on the heart!

Providentially for Henry Martyn, he had not only the great blessing of possessing a religious friend at college, but the singular felicity likewise of having a sister in Cornwall, who was a christian of a meek, heavenly, and affectionate spirit; to whom, as well as to the rest of his relations there, he paid a visit in the summer of the year 1799.—pp. 20, 21.

It may be well supposed, that to a sister, such as his, her brother's spiritual welfare would be a most serious and anxious concern: and that she often conversed with him on the subject of religion, we have his own declaration. "I went home this summer, and was frequently addressed by my dear sister on the subject of religion; but the sound of the Gospel, conveyed in the admonition of a sister, was grating to my ears." The first result of her tender exhortations and earnest endeavours was very discouraging: a violent conflict took place in her brother's mind, between his convictions of the truth of what she urged and his love of the world; and, for the present, the latter prevailed, yet sisters, similarly circumstanced, may learn from this case not merely their duty, but from the *final* result, the success they may anticipate from the faithful discharge of it.—"I think," he observes, when afterwards reviewing this period with a spirit truly broken and contrite, "I do not remember a time when the wickedness of my heart rose to a greater height, than during my stay at home. The consummate selfishness and exquisite irritability of my mind were displayed in rage, malice, and envy, in pride and vain glory and contempt of all; in the harshest language to my sister, and even my father, if he happened to differ from my mind and will: O what an example of patience and mildness was he! I love to think of his excellent qualities, and it is frequently the anguish of my heart, that I ever could be base and wicked enough to pain him by the slightest neglect. O my God and Father, why is not my heart doubly agonized, at the remembrance of all my great transgressions against thee ever since I have known thee as such! I left my sister and father in October, and him I saw no more. I promised my sister that I would read the Bible for myself, but on being settled in college, Newton engaged all my thoughts."

At length however it pleased God to convince Henry by a most afflicting visitation of his providence, that there was a knowledge far more important to him than any human science; and that, whilst contemplating the heavens by the light of astronomy, he should devote himself to *His* service, who having made those heavens, did in his nature pass through them as his Mediator and Advocate. The sudden and heart-rending intelligence of the death of his father was the proximate, though doubtless not the efficient cause of his receiving these convictions. How poignant were his sufferings under this affliction, may be seen in the account he himself has left of it:—from whence it is evident, that it was not only a season of severe but of sanctified sorrow; a seed time of tears, promising that harvest of holiness, peace, and joy which succeeded it.

"At the examination at Christmas, 1799," he writes, "I was first, and the account of it pleased my father prodigiously, who I was told was in good health and spirits. What was then my consternation, when, in January, I received from my brother an account of his death! But while I mourned the loss of an earthly parent, the angels in heaven were rejoicing at my being so soon to find an heavenly one. As I had no taste at this time for my usual studies, I took up my Bible, thinking that the consideration of religion was rather suitable to this solemn time; nevertheless I often took up other books to engage my attention, and should have continued to do so, had not * * * advised me to make this time an occasion of serious reflection. I began with the Acts, as being the most amusing; and, whilst I was entertained with the narrative, I found myself insensibly led to inquire more attentively into the doctrine of the Apostles. It corresponded nearly enough, with the few notions I had received in my early youth. I believe on the first night after, I began to pray from a precomposed form, in which I thanked God, in general, for having sent Christ into the world. But though I prayed for pardon, I had little sense of my own sinfulness: nevertheless I began to consider myself as a religious man. The first time I went to chapel, I saw, with some degree of surprise at my former inattention, that, in the Magnificat, there was a great degree of joy expressed at the coming of Christ, which I thought but reasonable. * * * had lent me Doddridge's Rise and Progress. The first part of which I could not bear to read, because it appeared to

make religion consist too much in humiliation; and my proud wicked heart would not bear to be brought down into the dust. And * * *, to whom I mentioned the gloom which I felt, after reading the first part of Doddridge, reprobated it strongly.—Alas! did he think that we can go along the way that leadeth unto life, without entering in at 'the straight gate!' "—pp. 21—25.

It will be perceived that his pious sister had not laboured in vain; he subsequently wrote her:

With respect to the dealings of the Almighty with me, you have heard in general the chief of my account; as I am brought to a sense of things gradually, there is nothing peculiarly striking in it to particularize. After the death of our father you know I was extremely low spirited; and like, most other people, began to consider seriously, without any particular determination, that invisible world to which he has gone, and to which I must one day go. Yet still I read the Bible unenlightened and said a prayer or two, rather through terror of a superior power, than from any other cause. Soon however I began to attend more diligently to the words of our Saviour in the New Testament, and to devour them with delight: when the offers of mercy and forgiveness were made so freely, I supplicated to be made partaker of the covenant of grace, with eagerness and hope; and thanks be to the ever-blessed Trinity, for not leaving me without comfort. Throughout the whole, however, even when the light of divine truth was beginning to dawn on my mind, I was not under that great terror of future punishment, which I now see plainly I had every reason to feel: I look back now upon that course of wickedness, which, like a gulph of destruction, yawned to swallow me up, with a trembling delight, mixed with shame at having lived so long in ignorance, and error, and blindness.—pp. 27, 28.

At Cambridge, he now constantly attended on the ministry of Mr. Simeon, and thus 'gradually acquired more knowledge of divine things;' but he says, 'I can only account for my being stationary so long, by the intenseness with which I pursued my studies, in which I was so absorbed that the time I gave to them seemed not to be a portion of my existence.' At the public examination for degrees, " his mind was singularly composed by the recollection of a sermon which he had heard not long before, on the text 'Seekest thou great things for thyself—seek them not.' received the highest academic our. He says, 'I obtained my est wishes, but was surprised I had grasped a shadow.' In 1802, he was chosen a fellow college, and twice discharged ties of a Public Examiner with propriety. In October, of the year, he determined to labour cause of Christ, as a missionar

The triumph of Martyn's r over the temptations of literat worthy of notice. In all sch degree of emulation will exist, must not unfrequently have unhappy influence on the mi the subjects of it. In colleges, the rival parties are of maturer and the objects in view are valuable, the rivalry must be g and the evils of it proportion creased. But from no one public institutions, can we le value of those objects for whi members of an English Uni contend;—we say *contend*, exertions of the rival parties frequently be associated wi worst of passions, and are frec pursued to the ruin of healt that country, the avenues to reputable and profitable emplc are crowded, and in addition t obstacles intervene, which ex premiums only can remove; ery thing a *license* must be ed, and for every license sum be paid, which are prescrib a government versed in the taxation, and needing all th which it exercises. Stimulatec ertion, by the difficulty of secur independence, and by the rewa successful literary exertion, the ar who is without patrons or g sources, feels that he is strivi the comforts and conveniences If successful, he obtains a fello worth perhaps two or three tim salary of a President of Yale C and a fellowship may be a st stone to some of the livings gift of his college. If he do n tain a fellowship, the good s

may find other very eligible situations; and distinction at the University will be a good security for obtaining them. These circumstances, in addition to all the common inducements to exertion, incite the students to the most unremitted labour. Henry Kirke White, who fell a victim to intense application, said that if he were to 'paint a picture of Fame, crowning a distinguished undergraduate, after the Senate-House examination, he would represent her as concealing a Death's head under the mask of beauty.' This however, is not all the evil. Ambition, envy, and other evil passions, must of course spring up, and the youthful christian is in great danger. The same grace which enabled White to come off, unimpaired in moral worth, from such dangerous ground, called Martyn into the kingdom while a student, and enabled him to triumph over the temptations of learning. Severe application to science perhaps retarded his progress, but christian principle increased in strength, and gained a decided victory.

Some might have supposed from the manner of his conversion, from the fact that his convictions of sin were not unusually great, and that he was 'brought to a sense of things gradually,' that he would not have been eminent for piety. Such convictions of sinfulness, as some at the period of their conversion are favoured with, are undoubtedly very desirable. They leave an impress upon the mind, which gives to it a determined character, and are perhaps productive of that ardour in the cause of religion, which renders the possessors of it so useful. The case of Martyn, however, is one of the exceptions to the general rule, if such rule exists; and his religious character was one of uncommon excellence.

We have seen that he rose superior to the temptations which surrounded him at college. Not only did he triumph over them; he made his acquisitions subsidiary to his religious improvement. That patient attention and determined perseverance, with which he followed his mathematical pursuits, which increased their power by use, and which at length in the Senate-House, gave him the first rank among men of great talents, and as great industry, enabled him also to make unusual advances in divine knowledge. The great attention which he gave to the instructions of Newton, enabled him to give still greater to the precepts of his God. He had a daily subject for religious meditation, and doubtless felt the value of that power of mental abstraction which Stewart places among the faculties, but which is evidently the product of patient study. All his knowledge became consecrated. His acquisitions of every kind were devoted to the cause of religion. It was in this spirit that he determined on a mission to the heathen. His self-devotion was not that of a man who had nothing to relinquish, and little to hope for. He had learned, not so much by the afflictive dispensations of God, as by the teachings of his Spirit, that all is vanity; and he acted in conformity with the lesson taught him. While he was the object of high regard for his talents and acquirements, while in the enjoyment of a fellowship which secured him an honourable independence, while surrounded by friends who were uncommonly dear to him, and who abundantly repaid his attachment, and while the future presented an inviting prospect, fair to the eye, and rich in every valuable product, Martyn, looking not at the things which are seen, but at those which are not seen, with a determination which nothing could shake, but with a humility which was unfeigned, said to those who wished for messengers of the grace of God to the heathen, 'Here am I, send me.' The sacrifice which he made was a free-will offering, but the devoted victim was not insensible to the consequences of such self-denial.

Such was the result of his conviction of religious truth. He made continual advances in the divine life. In

his Journal of Jan. 5th, 1805, he thus writes: 'Hitherto hath the Lord helped me. It is now about five years since God stopped me in the career of worldliness, and turned me from the paths of sin; three years and a half, since I turned to the Lord with all my heart, and a little more than two years, since he enabled me to devote myself to his service as a missionary. My progress of late has become slower than it had been; yet I can truly say, that in the course of this time, every successive year, every successive week, has been happier than the former.' Few convictions, how powerful soever they may be, terminate in such conversions. Henry Martyn sought not his own, but the things which are Jesus Christ's. Of this, the whole course of his life, after he thought seriously of the things of religion, is proof; and in his intercourse with men, he manifested a benevolence, as rare as it is valuable. As a proof of this, we give the following sentences from a journal, which he supposed no eye but his own would ever see, and which when leaving India for Persia, in the fear that he should not return, urgent solicitations only prevented him from destroying. The extract was written while he was in India, but we introduce it for the illustration of what we have said. 'In prayer, at the appointed hour, I felt solemnity of mind, and an earnest desire that the Lord would pour out a double portion of his Spirit upon us, his ministers in India; that every one of us may be eminent in holiness and ministerial gifts. If I were to judge from myself, I should fear God had forsaken his church; for I am most awfully deficient in the knowledge and experience requisite for a minister:—but, my dear brother Corrie, blessed be God, is a man of a better spirit:—may he grow more and more in grace, and continue to be an example to us!' The religious character of Martyn would have been conspicuous in *any* station, and in whatever situation placed, he would have gone thr serving God, and doing good It was not simply because h missionary, that he was able the flame of piety burning wit and brightening flame. It is as difficult for a missionary, a er christians to keep the 'la med and burning.' The wi storms of heaven make no di in his favour. Removed f world in a degree, he may perhaps if any man has seaso the things of this present ev are viewed, as they will be when the world and the fashi of shall have passed away, sionary must be that man. the missionary has in this re culiar advantages, he is, in ot subject of peculiar disadvan To the benefits of christia course, he is in a great m stranger; and is obliged al counter temptations, wher subject to the scrutiny only whose eye is in every place, ing the evil and the good.. H tyn remained in England, h have instructed and allured b ample. Had he remained ir lege, or entered upon the public life, the same humi disinterestedness, conspicuou language we have quoted re his associate, would have p him from dreading the prese colleague, whom he might h posed was in the possession riour talents and qualification

Mr. M. was ordained at E 22nd, 1803, 'having attaine gree of self-knowledge and s ty equally rare.' On this he felt compelled to reprov the candidates for ordination, indifference and inattention solemn business in which th engaged. With what effec this we know not, but the stance reminds us that we lay before our readers an ins which his giving reproof was tive of much good.

"I have lately," he writes in the second letter, "been witness to a scene of distress. * * * in this town, with whom I have been little acquainted, and who had lived to the full extent of his income, is now dying, and his family will be left perfectly destitute. I called yesterday to know whether he was still alive, and found his wife in a greater agony than you can conceive. She was wringing her hands, and crying out to me, 'O pray for his soul'—and then again recollecting her own helpless condition, and telling me of her wretchedness in being turned out upon the wide world without house or home. It was in vain to point to heaven; the heart, distracted and overwhelmed with worldly sorrow, finds it hard to look to God.—Since writing this, I have been to call on the daughters of * * *, who had removed to another house because, from the violence of their grief, they incommoded the sick man. Thither I went to visit them, with my head and heart full of the subject I was come upon, and was surprised to find them cheerful, and thunderstruck to see a Gownsman reading a play to them. A play—when their father was lying in the agonies of death. What a species of consolation! I rebuked him so sharply, and, I am afraid, so intemperately, that a quarrel will perhaps ensue.—p. 34.

"The Gownsman I mentioned, so far from being offended, has been thanking me for what I said, and is so seriously impressed with the awful circumstances of death; that I am in hopes it may be the foundation of a lasting change."

It will be highly pleasing to the reader to know, that the anticipation with which the above letter concludes was verified. Mr. Martyn had afterwards the happiness of laboring in India together with that very person who had been reproved by him, and who, from the divine blessing accompanying that reproof, was then first led to appreciate the value of the Gospel.—p 36.

On account of the loss of his own, and his youngest sister's property, it was thought advisable for him to leave England as a chaplain to the East-India Company; and when it was intimated to him that there was a probability of his obtaining this appointment, he wrote in his journal, 'The prospect of this world's happiness gave me rather pain than pleasure, which convinced me that I had been running away from the world rather than in overcoming it.' He received the appointment; and on June 8th, 1805, sailed from Portsmouth. The congregations to which he had preached, parted from him with regret and with tears; and his last interview with some intimate christian friends is thus related.

The few days Mr. Martyn remained at Portsmouth were spent in conversing with his brethren on the things pertaining to the kingdom of God, in social supplication and thanksgiving. His prayer, on the day he expected finally to quit the shores of England, will not easily be forgotten by those who bowed their knees together with him to the God and Father of our Lord Jesus Christ: it ascended to the "lofty One," from the lowest depths of humiliation, and it breathed the most entire devotedness of body, soul, and spirit to his service. His whole demeanor, indeed, could not fail of tenderly affecting, as well as indelibly impressing their hearts and minds. One of those then present, who little thought that the task he now so inadequately attempts to execute would ever be assigned him, well remembers his own sensations on that most trying but triumphant occasion; and how completely every thought within him was absorbed in admiration of the astonishing grace bestowed on his friend, and in bitter regret at being forever to be deprived of his society.—Nor let it be here surmised, that Mr. Martyn's sacrifices and sufferings have been magnified, from being contemplated through a medium, raised by the fond and ill-judging partiality of friendship. His situation as a chaplain to the East India Company, it is really admitted, was an eligible, or, as it may be deemed, an enviable station. But this, so far as *worldly prospects* are *concerned*, would have been contemptible in his eyes when placed in competition with the *poorest curacy in Cornwall*. And it ought not to be forgotten, in our estimate of his privations, that, although he was not the only one of the many sailing with him from the happy land of their nativity, who clung to it with ardency of affection, and parted from it with the most lively sorrow, without disparaging *their* motives, those by which he was actuated were *solely* of a spiritual kind: they too, it must be remembered, were cheered with the hope of one day shedding the tears of joy, where then they were pouring forth those of sadness—but no such distant gleam streaked Mr. Martyn's horizon. He went forth to preach the gospel to the heathen, and it was his fixed resolution to live and die amongst them. *When he left England, he left it wholly for Christ's sake, and he left it for ever.*—pp. 118, 119.

On the 31st of August they left Cork, and amid many discouragements. Mr. M. continued faithfully to

discharge his duty. The fleet touched at Funchal, and at St. Salvador. Of the latter place he thus speaks.

Nov. 12.—"The coast was beautiful, with much romantic scenery. The town exactly resembled Funchal, but was rather more cheerful. The objects in the streets were strong negro-men slaves, carrying very heavy casks on a pole, with a sort of unpleasant note—negro-women, carrying fish, fruit, &c.—a few palanquins, which are drawn by two mules, the things exposed to sale were turtles, bananas, oranges, limes, papaws, watermelons, tamarinds, fustich wood. I walked up the hill, in order to get into the country, and observed a man standing by the way side, holding out for the people's salutation a silver embossed piece of plate of a small oval size, and repeating some words about St Antonio. Some kissed it; others took off their hats; but the man himself seemed to ridicule their folly. They were performing mass in one church: it was not so splendid as that of Madeira: many of the priests were negroes. I soon reached the suburbs, on the out-side of which was a battery, which commanded a view of the whole bay, and repeated the hymn, 'O'er the gloomy hills of darkness.' What happy Missionary shall be sent to bear the name of Christ to these Western regions! When shall this beautiful country be delivered from idolatry and spurious Christianity! Crosses there are in abundance; but when shall the doctrine of the cross be held up! I continued my walk in quest of a wood, or some trees, where I might sit down; but all was appropriated: no tree was to be approached, except through an enclosure. At last I came to a magnificent porch, before a garden gate, which was open. I walked in, but finding the vista led straight to the house, I turned to the right, and found myself in a grove of cocoa-nut trees, orange trees, and several strange fruit trees: under them was nothing but rose trees; but no verdure on the ground: oranges were strewed as apples in an orchard. Perceiving that I was observed by the slaves, I came up to the house, and was directed by them to an old man sitting under a tree, apparently insensible from illness. I spoke to him in French, and in English; but he took no notice. Presently a young man and a young lady appeared, to whom I spoke in French, and was very politely desired to sit down at a little table which was standing under a large space before the house, like a verandah. They then brought me oranges, and a small red acid fruit, the name of which I asked, but cannot recollect. The young man sat opposite, conversing about Cambridge: He had been educated in a Portuguese University. Almost immediately, on finding I was of Cambridge, he invited me to come, when I liked, to his house. A slave, after bringing the fruit, was sent to gather three roses for me: the master then walked with me round the garden, and shewed me among the rest, the coffee plant: when I left him he repeated his invitation. Thus did the Lord give his servant favor in the eyes of Antonio Joseph Corre."—pp. 145—147.

From the family to which he was thus introduced, he received many kind attentions, and in conversation with Sennor Antonio, with Franciscan friars, and other Catholics, he conducted as became a conscientious Protestant.

November 21.—I left him (Sennor Antonio) in order to go on board; but, finding as I went along, a chapel open, I went in to see the pictures; all of which contained as a prominent figure, a friar of some order. In one, some people in flames were laying hold of the twisted rope which was pendent from his waist. how apt the image, if Jesus Christ were in the room of the friar! At this time a friar, dressed identically as the one in the picture, moved slowly along: I followed him through the cloister, and addressed him in Latin. He was a little surprised; but replied. He told me that the chapel belonged to a monastery of Franciscan friars. In a cloister which led round the second floor of the building, he stopped; and by this time we were able to understand each other exceedingly well. I then asked him to prove from scripture the doctrine of purgatory, of image worship, the supremacy of the Pope, the transubstantiation. His arguments were exceedingly weak, and the Lord furnished me with an answer to them all. During our conversation, two or three more friars assembled round and joined in the dispute. I confuted all their errors as plainly as possible from the word of God; and they had nothing to reply. but did not seem disconcerted. A whole troop of them passing in procession in the opposite cloister below, beckoned to them to retire; which they did, taking me along with them to a cell—two before, and one on each side. As we passed along the passage, one asked me whether I was a christian. When we had all reached the cell, and sat down, I asked for a bible, and the dispute was renewed. I found that they considered their errors as not tenable on scripture ground; and appealed to the authority of the church. I told them this church was, by their confession, acting against the law of God; and was therefore not the church of God. besides, I referred them to the last words in the Revelations. They seemed most surprised at my knowledge of scripture. When they were silent—and had nothing to say, I was afraid they

business would end here without good; and so I said—you who profess to teach the way of truth, how can you dare, before God, to let them go on in idolatrous practices, which you know to be contrary to the word of God? They looked very grave. The one who spoke French, and also the best Latin, grew very angry during their dispute; and talked of the *Scripturarum interpretes—pii sapientissimique viri Augustinus, Bernardus, &c.; but, said I, 'they were not inspired.' Yes, he said. But here he was corrected by the rest. As this man seemed in earnest, (the rest were sometimes grave, and sometimes laughing,) I asked him why he had assumed the cowl of the friar—he answered, †'ut me abstraherem à vanitate rerum mundanarum et meipsum sanctum faciam ad gloriam Dei." He spoke with great impression and earnestness, and seemed the most sincere of any. They were acquainted with logic, and argued according to rule. He began by saying, ‡'nullam salutem esse extra ecclesiam Catholicam, axioma est?' 'Concedo,' said I—'sed extra Romanam salus esse potest.' 'Minime,' they all cried out. 'Quare,' said I, 'proba,' but they could not. At last I went away, as the sun had set, and they all attended me through the long dark passages. I almost trembled at the situation and company I was in, but they were exceedingly polite, and begged to know when I was coming ashore again, that they might expect me. I had staid so long, that after waiting for hours at the different quays, no boat returned; and I was obliged to return to Sennor Antonio's, from whom I received an affectionate welcome. His wife and slaves, who seemed to be admitted to the utmost familiarity, delighted to stand around me, and teach me the Portuguese names of things."—pp. 153—154.

Nov. 23.—"In the afternoon took leave of my kind friends Sennor and Sennora Corre. They and the rest came out to the garden gate, and continued looking till the winding of the road hid me from their sight. The poor slave Raymond, who had attended me and carried my things, burst into a flood of tears, as we left the door; and when I parted from him, he was going to kiss my feet; but I shook hands with him, much affected with such extraordinary kindness in people, to whom I had been a total stranger till within a few days. What shall I render unto the Lord for all his mercies!—In my way to the quay, I met a young friar of the order of St. Augustine. He understood me enough to conduct me part of the way to the convent of the Franciscans—till he met with a young priest, to whom he consigned me. With him I had a dispute in Latin. When I said that in no part of scripture it was commanded to worship the Virgin; he colored, and said in a low tone, 'verum est.'* At the monastery, I met with my old friends the same four friars. After regaling me with sweetmeats, they renewed the dispute. We parted with mutual lamentations over one another; I telling them they were in an awful error; they smiling at my obstinacy, and mourning over my lost condition. I went away in no small dejection, that the Gospel should have so little effect, or rather none at all. This was by no means diminished when I came to the boat. It was the commemoration of the Hegira; and our Mahomedan rowers, dressed in white, were singing hymns all the way to the honor of Mahomet. Here was another abomination. B*** sat beside me, and we had a long conversation, and for some time went on very well. I cleared away error, as I thought, very fast; and, when the time was come, I stated in a few words the gospel. The reply was, that "I was not speaking to the purpose; that for his part, he could not see what more could be necessary than simply to tell mankind they must be sober and honest." I turned away, and, with a deep sigh, cried to God to interfere in behalf of his Gospel: for in the course of one hour, I had seen three shocking memento of the reign and power of the Devil, in the form of Popish and Mahomedan delusion, and that of the natural man. I never felt so strongly what a nothing I am. All my clear arguments are good for nothing; unless the Lord stretch out his hand, I speak to stones. I felt, however, no way discouraged, but only saw the necessity of dependence on God."—pp. 156—157.

The fleet sailed from St. Salvador for the Cape of Good Hope. The object was the capture of that place, then in the possession of the Dutch; and the attack was attended with success. In awakening the attention of the careless to the temporal and eternal dangers of their condition, and in discharging the offices of kindness and of religion, to the victims of a dangerous disease, he had abundant employment. Sickness for a while pre-

*Interpreters of Scripture—the pious and learned Augustine, Bernard, &c.

†That I may withdraw myself from the vanity of earthly things, and consecrate myself to the glory of God.'

‡'It is an axiom that there is no salvation out of the Catholic Church.' 'I grant it, said I;—'but there is salvation out of the *Roman*.' 'By no means,' they all cried out. 'Wherefore?' said I, 'prove it;' but they could not.

*It is true

vented him from active duty, but his returning strength was devoted to the same holy employments.

We have not time to dwell on the account of the reduction of the fortress. Mr. Martyn was led to the field of battle, by a desire of doing good to the wounded and dying.

I lay down on the border of a clump of shrubs or bushes, with the field of battle in my view; and there lifted up my soul to God. Mournful as the scene was, I yet thanked God that he had brought me to see a specimen, though a terrible one, of what men by nature are. May the remembrance of this day ever excite me to pray and labour more for the propagation of the Gospel of peace. Then, shall men love one another. Nation shall not lift up sword against nation, neither shall they learn war any more. The Blue Mountains, at a distance to the eastward, which formed the boundary of the prospect, were a cheering counterpart to what was immediately before me; for there I conceived my beloved and honoured fellow-servants, companions in the kingdom and patience of Jesus Christ,* to be passing the days of their pilgrimage far from the world, imparting the truths of his precious Gospel to benighted souls.—pp. 165—166.

At Cape Town, Mr. M. met with Dr. Vanderkemp, and Mr. Read, a circumstance which gave him much pleasure. He took lodgings in the town, and was occupied in conversing with his brethren, on subjects connected with missionary exertion, and in doing the work of an evangelist.

January 30.—"Rose at five and began to ascend Table Mountain at six, with S*** and M***. I had went on chiefly alone. I thought on the Christian life—what uphill work it is—and yet there are streams flowing down from the top, just as there was water coming down by the Kloof, by which we ascended. Towards the top it was very steep, but the hope of being soon at the summit, encouraged me to ascend very lightly. As the Kloof opened, a beautiful flame-coloured flower appeared in a little green hollow, waving in the breeze. It seemed to be an emblem of the beauty and peacefulness of heaven, as it shall open upon the weary soul when its journey is finished, and the struggles of the death bed are over. We walked up and down the whole length, which might be between two and three miles, and one might be said to look round the world from this promontory. I felt a solemn awe at the grand prospect—from which there was neither noise nor small objects to draw off my attention. I reflected, especially when looking at the immense expanse of sea on the East, which was to carry me to India, on the certainty that the name of Christ should at some period resound from shore to shore. I felt commanded to wait in silence, and see how God would bring his promises to pass. We began to descend at half-past two. Whilst sitting to rest myself towards night, I began to reflect with death-like despondency on my friendless condition. Not that I wanted any of the comforts of life, but I wanted those kind friends who loved me, and in whose company I used to find such delight after my fatigues. And then, remembering that I should never see them more, I felt one of those keen pangs of misery that occasionally shoot across my breast. It seemed like a dream, that I had actually undergone banishment from them for life; or rather like a dream, that I had ever hoped to share the enjoyments of social life. But, at this time, I solemnly renewed my self-dedication to God, praying that for his service I might receive grace, to spend my days in continued suffering, and separation from all I held most dear in this life—forever.—Amen. How vain and transitory are those pleasures which the worldliness of my heart will ever be magnifying into real good! The rest of the evening I felt weaned from the world, and all its concerns, with somewhat of a melancholy tranquillity."

January 30.—"From great fatigue of body, was in doubt about going to the hospital, and very unwilling to go. However, I went, and preached with more freedom than ever I had done there. Having some conversation with Colonel ***, I asked him 'whether, if the wound he had received in the late engagement had been mortal, his profaneness would have recurred with any pleasure to his mind on a death bed.' He made some attempts at palliation—though in great confusion; but bore the admonition very patiently."—

February 4.—"Dr. Vanderkemp called to take leave. I accompanied him and brother Smith out of the town, with their two waggons. The dear old man shewed much affection, and gave me advice, and a blessing at parting. While we were standing to take leave, Koster, a Dutch Missionary, was just entering the town with his bundle, having been driven from his place of residence. Brother Reed, also, appeared from another quarter, though we thought he had gone to sea. These, with Yons,* and myself, made up

*The Missionaries of the United Brethren at Gruenekloof and Gnadental, and those belonging to the London Missionary Society at Bethelsdrop

*The Missionary, probably, destined for Madagascar

six Missionaries, who in a few minutes, all parted again."—pp. 169—171.

In a few days after the occurences recorded in the last extracts, Mr. M. sailed for India. When sailing from Madras, for the Hoogley, "the great Pagoda of Juggernaut now becoming distinctly visible, was a sight sufficient to raise him from almost any depths of depression, either of body or mind. Contemplating that horrid altar of blood and impurity, his soul was excited to sentiments of the tenderest commiseration for the children of wretched India, 'who had erected such a monument of her shame on the coast, and whose heathenism stared the stranger in the face.'" At Aldeen, near Calcutta, he was kindly received by Mr. Brown, in whose family he resided, and near whose residence a pagoda was fitted up for his convenience. He preached at Calcutta; the truths of the gospel were very offensive to many of his hearers, and particularly to some of his brother chaplains.

His first discourse at the New Church, on 1 Cor. i, 23, 24, occasioned a great sensation, of a kind very different indeed from that which he heartily desired, but which, from the treatment to which he had been accustomed on board the ship, he was prepared to expect. The plain exhibition of the doctrines of the Gospel was exceedingly offensive to many of his hearers. Nor did the ferment thus excited subside quickly, as it often does, into pity or contempt. He had the pain very shortly after, of being personally attacked from the pulpit by some of his brethren, whose zeal hurried them into the violation, not only of an express canon of the Church, but of the yet higher law of Christian charity, and led them to make an intemperate attack upon him and upon many of the truths of the Gospel. Even when he was himself present at Church, Mr. * * * spoke with sufficient plainness of him and of his doctrines, calling them inconsistent, extravagant and absurd; drawing a vast variety of inferences from them, and thence arguing against them—declaring, for instance, that to affirm repentance to be the gift of God—and to teach that nature is wholly corrupt, was to drive men to despair—that to suppose the righteousness of Christ sufficient to justify, is to make it unnecessary to have any of our own—Though compelled to listen to this downright heresy; to hear himself described as knowing neither what he said, nor whereof he affirmed—and as speaking only to gratify self-sufficiency, pride, and uncharitableness,—"I rejoiced," said this meek and holy man thus unjustly aspersed, "to receive the Sacrament of the Lord's Supper afterwards—as the solemnities of that blessed ordinance sweetly tended to soothe any asperity of mind; and I think that I administered the cup to *** and ***, with sincere good will." When exposed to a similar invective from another preacher, who commenced a public opposition to him, by denouncing his last sermon in particular as a rhapsody—as unintelligible jargon—as an enigma; declaring that the epistles of St. Paul were addressed to Heathens alone, and that if St. Paul could look down from Heaven, and see what use was made of his words to distress and agitate the minds of men, he would grieve at such perversions; and who, in addition to this, pointedly addressed Mr. Martyn, and charged him with the guilt of distressing and destroying those for whom Christ died, with taking away their only hope, and driving them to mopishness, melancholy, and despair—and finally, with depriving them of the only consolation they could have on a deathbed,—he again observes, "we received the Sacrament of the Lord's Supper, and I was glad of the blessed ordinance, as it tended much to compose my mind, and soften it to compassion and love towards all mankind."

But, if Mr. Martyn had abundant reason to be grieved and pained at the conduct of some of his brethren at Calcutta, he had no small satisfaction in the wise and temperate line pursued by another Chaplain in this season of doubtful and distressing disputation; who, perceiving that the doctrines of the Church of England were becoming a matter of warm and general controversy, adopted the admirable plan of *simply reading the Homilies to the congregation*—thus leaving the Church *authoritatively to speak for herself*, and affording to all classes, an opportunity of deciding which of the parties was in accordance with her incomparable formularies—Mr Martyn or his opposers. Mr. * * *, he says to the great satisfaction of all serious people, began to read a Homily by way of sermon; after stating the diversity of opinion which had lately prevailed in the pulpit, and again "at the New Church, I read, and Mr. * * * preached the second and third parts of the 'Homily on Salvation.' The very clear exhibition of divine truth which was thus presented was very rejoicing to our hearts."—pp. 189—191.

(To be concluded.)

Literary and Philosophical Intelligence.

In press, and will be published by Sherman Converse of New-Haven, and Silas Andrus of Hartford, 'A New Universal Gazetteer, or Geographical Dictionary: by Jedediah Morse, D. D. and Richard C. Morse, A. M.'

Sir Humphrey Davy, has been chosen President of the Royal Society of London.

Sir Walter Scott, Bart. has been unanimously elected President of the Royal Society of Edinburgh, on the resignation of Sir James Hall.

Mason on Self Knowledge, has been translated into Modern Greek, by Mr. Lowndes, at Zante. Mr. L. has also been engaged in compiling a Dictionary in English and Romaic.

Cleopatra's Needle, a celebrated monument of antiquity, has been presented to the king of England, by the Pacha of Egypt. It is to be set up in Waterloo Place, opposite Carlton Palace. The weight of the column is two hundred tons. The diameter of the Pedestal seven feet.

The following article is interesting, and probably entitled to credit, but we do not know in what publication it first appeared:

'It is announced from Rome, that M. Mai, the principal librarian of the Vatican, has made several discoveries interesting to the lovers of ancient learning. Among these are parts of the books usually designated as *lost*, of Polybius, Diodorus Siculus, and Dion Cassius; fragments of Aristotle, Ephorus, Hyperydes, and Demetrius Phalerius. Fragments of various other ancient works have also been discovered, but the names of the authors are not known. Some fragments have been found of the Byzantine writers, such as Europius, Menander of Byzantium, Priseus, and Petrus Protector. The fragments are of precisely the most interesting parts of these historians. M. Mai has also found several harangues of the rhetorician Aristides, and seven books of the Physician Oritorius, which are a valuable acquisition to the History of Natural Science. The fragments discovered of Polybius contain the 39th book, in which he announces that the 40th, and last, will treat of Chronology.

Scio.—In letters addressed by Messrs. Fisk and Parsons, American Missionaries to Palestine, and now residing in the Isle of Scio, to the Rev. Mr Dwight of Boston, there is some information which will be interesting to the friends of religion and learning. They are pursuing the study of the modern Greek language, and enjoy opportunities of distributing religious tracts among the inhabitants of Scio, and of other islands. They write, "the Isle of Scio is separated from the continent of Asia by a channel eighteen miles in width. On the north, is a distinct view of the Isle of Mytelene; on the east, of the shores of Asia, the city of Ichesme, near to which was destroyed the Turkish fleet; on the south-east of the Isle of Samos. The length of the island, it is said, is thirty miles; the breadth, from twelve to eighteen. A high range of mountains, composed principally of limestone, runs through the whole length of the island, like the green mountains of Vermont. On the east side is an extensive and highly cultivated plain; upon which is the principal city, Scio, a number of fine villages, and numerous summer seats of respectable merchants. The low lands are covered with fruit trees, as orange, lemon, fig, olive, pomegranate; but the mountains are barren, except now and then a small grove of pine-trees.

As to the *population*, we depend upon the statements given us by the Greek Bishop. They are as follows: the entire population 60,000, or 70,000; of these not less than 3000 are Turks; 800 or 900 Catholics, a few Jews, and the rest Greeks.

The *Turks* live most of them in a large castle on the sea-shore, separated from the city by draw bridges. They have in the city twelve mosques, all of which are still occupied as places of worship. During *Ramizan*, the Mahomedan fast, the minarets are illuminated in the night. Bells are not in use among the Turks, but a person is employed to give notice of the different hours for prayer, by crying aloud from a high part of the minaret. It

Scio, the Turks usually speak the *Greek* language, and sometimes marry into Greek families. Christians enjoy great liberty, and are never interrupted in their religious services.

Catholics have six churches, three in the city, and three in the country—one bishop, and twenty-eight priests.

The Greeks have fifty or sixty churches in the city, and very many, (some say five hundred, others a thousand) in different parts of the island.—There is one bishop, and five hundred, or six hundred priests, besides monks. Only five or six, out of the six hundred priests, ever attempt to preach the gospel. Their duties are limited to the reading of the church service upon the Sabbath and feast days. The books used in the churches are in ancient Greek, and are read with great rapidity and indistinctness. Among them we have noticed "the Menaion," consisting of twelve folio volumes, one for each month: the "Time-Piece," one folio volume; selections from the gospels, and some smaller books. The whole Bible is not found in the churches, and seldom indeed in the houses. We have seen only two Bibles, one Septuagint, and three Testaments, excepting those left by the Rev. Mr. Jowett, and Rev. Mr. Williamson. Psalters are kept for sale, and are used in schools. There are about one hundred holidays, besides the Sabbath. On these days, the people assemble morning and evening, in the churches for religious service. Both in the summer and winter the morning service is performed by candle light. Prayers are read or sung by two or three individuals, and the congregation respond, "God be merciful." The Lord's prayer and the Creed are repeated at every season of worship.

The *College* in this city was established in its present form and government about five years since, when Mr. *Bambas*, the principal instructor, took the charge of the institution. There are at present seven hundred or eight hundred students—fourteen instructors—one Professor of Chemistry, and Rhetoric, one of Mathematics, one of Theology, Geometry, &c. one of the Turkish language, one of the Latin and French; and nine teachers of the ancient and modern Greek. A considerable proportion of the scholars are young, and are instructed in the first principles of Grammar; the higher classes are required to study Plutarch, Xenophon, Demosthenes, Plato, Homer, Herodotus, Pindar, and the Iliad.

The four first days of the week, lectures are delivered in Chemistry, Rhetoric and History. There is a good chemical laboratory, and a printing press, obtained the last year from Europe. The funds of the college are obtained in part from the Greek community, and in part by private donations. A gentleman in Russia has given twenty thousand or thirty thousand dollars to this seminary. Tuition is given *gratis* to all the students. On Friday the first class are instructed in the "Holy Catechism," and twice in a week the second class have lessons from the Acts of the Apostles, and from Ethics. This term, lessons have been given to thirty or forty students from the English work called, "*Young Minister's Companion.*" The Professor gives a translation of it in Greek, and requires each student to write as he speaks it. Great good may result from this mode of instruction.

Northern Expedition.—It is stated in the London Literary Gazette, that 'throughout the year the wind blows almost constantly, either from the north, or from northern points of the compass. And as soon as the sun begins to produce an effect, a radiation of heat from the land ensues, which, by the height of summer, July and August, becomes very powerful and active. The result of these two operations of nature is the loosening and release of the ice on the northern coasts; and its consequent driving towards the south. Thus, instead of the southern sides of bays, straits, and seas, where navigators would plausibly look for channels of open water, (under the supposition that they would be most likely to be found in the middle latitude) it actually happens that the openings exist on the northern sides, where the radiation of heat, aided by the prevailing north winds, detaches the frozen mass from the shore, and blowing it off, leaves a passage between the ice and the land. On their return up Lancaster's sound, the expedition reaped the benefit of this discovery, sailing on the north side while the south was completely blocked up. Vessels hereafter sent to explore the arctic regions, will, of course, be guided with reference to this principle; and thus,

we doubt not, be enabled to reach more distant points, if not to achieve the famous north-west passage. 'It has been suggested, that as Cook could not enter Bhering's Straits, no other navigators could issue thence; and therefore, that though the Polar Sea was attained from Baffin's Bay, that sea must be the utmost voyage. For the above reasons, we are inclined to question this theory, and especially as Hearn and Mackenzie both speak of open sea on the northern coast of America, to which, supposing the Prince Regent's inlet of Parry to lead, there will then be no impediment to a passage into the Pacific, except in Bhering's Straits themselves; and we see no reason for thinking that these, following the same rules as Lancaster's Sound, may not be as practicable as that sound has been ascertained to be, though till now held to be impassable.'

Another expedition for discovery in the arctic regions, has been determined on, and is to consist of two vessels.—Capt. Parry, the commander of the last expedition, will also command this, but the particular place to which he is to direct his observation, has not been named. The officers of the late expedition have been promoted, and the Parliamentary grant of £5,000 has been distributed among the officers and seamen.

List of New Publications.

THEOLOGY.

A Tribute to New-England; a Sermon, delivered before the New-England Society of the City and State of New-York, on the 22nd of Dec. 1820: by Gardiner Spring, D. D. Pastor of the Brick Presbyterian church in New-York.

A Sermon, preached January 3d, 1821; at the interment of the Rev. Joseph Lathrop, D. D. Senior Pastor of the First Church in West-Springfield: by William Buell Sprague, surviving minister of said church.—Hartford.

MISCELLANEOUS.

Remarks on the late publications of the First Church in Worcester, relative to the 'Origin and Progress of Difficulties' in that church. 8vo. Worcester.

A Description of Ithiel Town's Improvement in the construction of Wood and Iron Bridges; intended as a general system of Bridge-building, for rivers, creeks, and harbours, of whatever kind of bottoms, and for any practicable width of span or opening, in every part of the country.—New-Haven.

The American Journal of Science and Arts; conducted by Benjamin Silliman. Vol. III. No. 1.—New-Haven.

Travels in France and Italy, in 1817 and 1818; by the Rev. William Berrian, an Assistant Minister of Trinity Church, New-York.—New-York. 8vo.

The National Calendar for 1821.—Washington. 12mo.

Religious Intelligence.

From the Missionary Herald.

MISSION IN CEYLON.

Extract from a letter of the Missionaries to the Corresponding Secretary.

Jaffna, March 31, 1820.

Rev. and Dear Sir,

The last public letter from this station, forwarded by way of Calcutta, brought down the affairs of the mission to Nov. 15, 1819; and a duplicate, sent by way of Bombay, Jan. 14, 1820, contained, in a postcript, the grateful information of the arrival of brother and sister Scudder at Jaffna, and of the brethren and sisters Winslow and Spaulding at Columbo. From brother and sister Woodward nothing had then been heard, since they were left behind at Calcutta. We are now hap-

py to say, that they arrived at Trincomalee Jan. 10th, and, after waiting 16 days for a conveyance over land, reached Jaffna on the 3d of February.

By a letter from brother Woodward dated at Batticotta, you will learn the various dealings of Providence with him and Mrs. Woodward, after they were separated from the other brethren. Sister W. who was at that time ill, soon began to recover; but before her health was so far re-established as to bear the fatigues of a voyage, a new and severe trial was sent them by Him, who afflicts not willingly. Alone, and in a strange land, our brother and sister were called to bury, by the side of brother Scudder's dear little Maria, the remains of their lovely babe. It was indeed a pleasant child; but the afflicted parents were enabled to say, "the Lord gave, and the Lord hath taken away."

Soon after this afflicting event, they took passage for Ceylon in a small brig, which proved to be old, rotten, and under the command of an injudicious captain. In danger of shipwreck, they were obliged by stress of weather, to put into Vizagapatam, where they were kindly received by the missionaries, Gordon, Pritchett, and Dawson.* After some repairs of the vessel, and the detention of about a week, they re-embarked, and, though they encountered a storm, in which the vessel sprung a leak, and exposed them to imminent danger, at length reached Trincomalee in safety. Sister Woodward had suffered much on the voyage, not only from anxiety of mind, but from great bodily weakness; and brother W. from too great exertion in time of the storm, was attacked with a hæmorrhage, which had some appearance of being an affection of the lungs. The change, however, from sea to land, was very favourable to them both: and the very hospitable attentions of Wesleyan brethren at Trincomalee contributed much to the restoration of their health. In their journey through the wilderness they had good weather, and amidst much fatigue their way was rendered prosperous.

The brethren Winslow and Spaulding also forwarded a joint letter from Columbo, giving an account of their passage, and that of brother Scudder to Trincomalee, and of their voyage round the Southern part of the island to Columbo. The passage from Calcutta was long but pleasant; and was rendered somewhat interesting by the good attention which the seamen on board the Dick gave to religious instruction, and the apparent seriousness of two or three of their number.

On arriving at Trincomalee, the brethren all wished, though their passage was paid to Columbo, to leave the ship and go by land to Jaffna, (though a wretched pathway, through an almost continued jungle of 150 miles, was not inviting, especially as it was infested by elephants and other wild beasts, and crossed by several considerable rivers to be forded;) but they could not obtain conveyances for all their number; and as no house was vacant, could not remain long at Trincomalee. Besides, as the rainy season was just commencing, there was a prospect that the rivers on the way would soon be so much swollen, as to be rendered impassable. Brother and sister Scudder only took this route.—Their journey was rendered extremely unpleasant, and somewhat dangerous by heavy rains, and their accommodations on the road were extremely bad; yet they were preserved by Him, who hath said, "When thou passest through the waters I will be with thee, and through the rivers they shall not overflow thee."

The other brethren and sisters regretted the necessity of any longer detention from the field of labour; but they have now the satisfaction of thinking, that, by this means, they very much lessened the expense of getting to their station, and were enabled, in making almost the circuit of the island, (a considerable part of the way by inland navigation) and by visiting all the principal places, as well as different missionary stations, to acquire some knowledge, and form some acquaintances, which they hope will hereafter be of use to them. They were every where treated with much kindness, particularly at Galle and Columbo.—At the latter place they had the happiness of meeting almost all the Wesleyan missionaries on the island, and all those from the church Missionary Society, except Mr. Knight of Jaffna. With these dear brethren, as well as with our beloved brother Chater, into whose family they were most gener-

* These missionaries are in the service of the London Missionary Society.

ously received, they enjoyed some interesting seasons of christian communion. His Excellency, Gov. Brownrigg gave them a very kind reception, and leave to remain on the island with his best wishes; and his successor, Sir Edward Barnes, granted them a favorable audience. After witnessing the departure of governor and lady Brownrigg from the island, they had a favourable passage by inland navigation to Jaffna, where they arrived Feb. 18th, accompanied most of the way, by that very valuable friend to our mission, J. N. Mooyart, Esq. They were detained sometime in Columbo, waiting for Mr. Mooyart; but were at last enabled, by his assistance, to make their arrival earlier than they could have done alone by the outer passage, on account of the opposing monsoon.

Thus has the Lord, though he saw fit to separate, for a season, those who hoped always to share each other's joys and sorrows, again brought them together on that spot, so long the object of their earnest desire, and permitted them to enter into the labours of their dear brethren. Yes, Rev. Sir, they are called upon, not only to bless God for his goodness in guiding them all the way hither, but in permitting them to unite with a prosperous mission, and to rejoice "in the things made ready to their hands." They must be allowed to say, that their hearts have been greatly cheered, by what their eyes have seen, and their ears heard, at these stations. Let any one imagine, how animating must be to them the sight of religious congregations among these poor heathen, to the number, sometimes, including children, of two or three hundred, listening attentively to the glad news of salvation; how encouraging to look at 700 boys in the different schools, receiving the rudiments of a Christian education; how full of hope the contemplation of 70 children in the mission families enjoying greater advantages for a knowledge of the truth, than are generally possessed by the children even of christian parents, and then how grateful the sight of at least six or seven, in whom the image of Christ seems to shine through the darkness of their visage, and amidst the former marks of their heathenism.

Oh! could our beloved brethren and fathers behold these "first fruits of a long harvest," and look at these lea then converts as, what they probably are, the future messengers of salvation to their countrymen—could they visit the mission families, and see the boys assembled morning and evening to join in praise and supplication—often meeting in little circles by themselves for prayer, and always, when assembled to take their food, falling down on their knees around it, and in an artless manner begging the blessing of that God, who feeds them: surely they would say, "this is worth our prayers; this is a precious return for our labours and substance." And when, as the boys pass in review before them, they hear the names of Dwight, Worcester, &c. they must be constrained to ask, with a faith which almost answers its own inquiries—what those loved and honoured names are in America will not these be in Ceylon?

Those of us, who have been recently added to the mission, have, however, been called to trust the Lord in darkness as well as in light, on finding the strength of our dear brethren withering under their labour. One is not! Another, though brought back almost by a miracle from the grave, and preserved a little longer to aid us by his counsels and prayers, is still almost beyond the hope of final recovery;—(though we rejoice to say, that for some weeks brother Richards has been gaining beyond all expectation;) and on both the others the hand of disease has been laid too insidiously, and we fear too firmly, soon to be removed. Brother Poor is still feeble; and brother Meigs, though better than when we last wrote, is now gone to Columbo for his health.

There is another view of the mission, which we must all say affects us very deeply; and that is the embarrassed state of our funds. This subject was fully stated, in the last public letter; and we confidently expect, if that is duly received, that the means of relieving our embarrassments are already on the way. Still, as it is a subject which presses upon us, we beg leave to bring it up again: and not only to state our wants, but suggest some methods, which appear to us practicable, for having them more regularly and permanently supplied. Not that we are particularly anxious about our personal support, though for that our eyes must be directed to the churches, which have sent us forth; for we do

not doubt the promise, that our bread and water shall be sure; but we are anxious, and deeply so, for the prosperity of our mission—anxious lest, after having left our own country and our fathers' houses, the object of this sacrifice should be lost, either wholly or in part, for want of efficient patronage. If money is the nerve of war, it is equally indispensable to all extensive missionary operations. Nothing can be done without money; and it is essential, almost to the existence of a mission, that supplies be seasonable and regular. We do not say this from any doubt, whether the Committee think with us on this subject; but because they cannot well feel as those do, who in a strange land, are dependent on a distant country for support; a support, the supplies for which a thousand circumstances may retard or prevent. Were a man confined to a barren rock in the ocean, and visited every month by a single boat with water and provisions, he would not think it enough to have the arrival of this boat set for the very day when, with every care, all his former stock must be expended, lest some storm should then delay or destroy, for once, this only source of his subsistence. We must say it is not enough for us to expect a remittance, just in season to save the wheels of the mission from being entirely stopped, after every exertion has been made, and many perplexing expedients adopted to keep up a sinking credit.*

* The missionaries were called to a trial of their faith, for several months subsequently to the date of this letter, by the delay of expected remittances; a delay occasioned in part by the want of convenient opportunities to send money, and in part by the straitened resources of the Treasury. The Committee have recently learned that the ship in which Mr. Garrett sailed, and in which money was remitted for half a year's salary, arrived at Madras on the 4th of August. This arrival was a great relief doubtless, both to the missionaries at Ceylon, and to those at Bombay; but the money must have been in great part expended before it arrived; that is, the missionaries must have been compelled to borrow money to a considerable amount. Another remittance of a quarter's salary has since been made; but this will not save the mission from a recurrence of the embarrassment. By the first opportunity, (and one will probably be offered in a few weeks,) another remittance must be sent, adequate to the wants of the missions, if the resources of the Treasury will permit. But the friends of these missions, and of the Board, ought to be distinctly informed, that the funds now on hand *are quite insufficient to meet the expected calls of the different missions*, and that, unless the donations are speedily increased, *all the missionaries must experience very distressing embarrassments;* and the Committee must be left in a state of great perplexity and anxiety to know in what manner they, as agents and instruments, are to fulfil the engagements, into which the christian public has entered with the missionaries,—engagements, to which great multitudes of professed christians have been parties, and which have been made and repeated in the most solemn manner.

If the means are not in the hands of the Committee, we ask, will not some Whitefield arise to plead with the churches—to show them—we do not say our necessities—but the necessities of the heathen; to place before them at least one picture, the children rescued for a time, by their charity, from ignorance, idolatry and wretchedness, and taught just enough to show them the evils of their former condition, now cast back into 'the habitations of cruelty' from which they were taken, as though they were fostered for a moment only, that they might be more susceptible of misery. It is true, that no one has yet been dismissed for want of support; but we have been obliged to shut our doors against many a poor child, who has come again and again to ask that charity which we dared not grant.

The station, which we have concluded to fit up, is Oodooville. It has a large population; and is about five miles from Jaffnapatam, six from Batticotta and four from Tillipally. The house and church, both built of brick, and somewhat spacious, bear very strongly the marks of time; nothing remaining of the former, except the walls, and these are gone at one end. The church is less injured, but both have been long deserted. For half a century, probably, the intruding banyan has taken root in many a crevice unnoticed, and gradually destroyed the monument of nominal christianity. The house was once the residence of a Franciscan friar. The expense of putting it into a proper state of repair, would be very considerable; but we shall, for the present, only make it habitable.

In connexion with the boarding schools, we have only to add a request, that if the names of boys to be supported at Bombay are transferred to these stations, very particular directions may be given us on the subject, and money sent out accordingly; and a caution, that it be not thought by the christian public at home, from what we have said on this subject, that we need funds for this object of charity, more than for the general purposes of the mission. On the contrary, it is a method of doing good, which, though exceedingly interesting, is necessarily in some degree limited. It must, at least, be proportioned to the extent of other operations. If boys are to be supported in mission families, missionaries and teachers must be supported to receive and instruct them. Buildings likewise must be erected for their accommodation, and various other expenses must be incurred, which will always require more money, than the simple maintenance of the children. We say this from our apprehension that the education of heathen children is so popular a charity, that it may possibly receive a disproportionate patronage.

And now, Dear Sir, could we close this letter by giving you the joyful intelligence that not only are the fields ripening to the harvest, but that the reaper already begins to fill his arms, we trust that the tear, which steals into the eye, as we think of our dear native land, would forget to fall, or drop only in gratitude; and while we *can* say, that there is some seriousness among the boys of our families: that the first fruits of our labours in the Lord continue, generally, to appear well;—that a spirit of inquiry seems more and more to prevail among the heathen around us;—that the fervency of united prayer begins to warm the breasts of the missionaries of different denominations, as appears in our monthly meetings, and in a daily union of prayer;—and that the Lord has been pleased to add one more to our church since we last wrote; one, too, who has already been useful to us as an interpreter and school-master, and who promises to be a blessing to his benighted countrymen—we do rejoice in our work, and bless God, that "to us, the least of all saints, is this grace given, to preach among the Gentiles the unsearchable riches of Christ."

Asking your prayers, and the the churches, and trusting, that n you nor they will despise the small things, we subscribe ourselv

Rev. and Dear Sir,

Your servants in the Lord J

James Richards,
Daniel Poor,
Levi Spaulding,
Miron Winslow,
Henry Woodward,
John Scudder.

AMERICAN EDUCATION SOCIE

From the Boston Recorder

To the Patrons and Beneficia the American Education Socie

The Directors of this Socie their quarterly meeting in Oc adopted the general rule that eac eficiary, in making application continued aid of the Society, transmit to the Treasurer his no one half the sum of the last appr tion which he has received fr funds. This note is to becom within one year after the bene shall have entered on his profe labors, and if not paid by the that year, then to be on interest.

The principal reasons which the adoption of this measure a following.

For some time past there ha a regular diminution in the curr ceipts of the Treasury: so that they are but about one tenth much as they were two years This fact may be ascribed, pa the pecuniary embarrassments times, and partly to the confide dulged, too readily perhaps, th character and objects of the S were already so well understoo regarded with so deep an inte to supersede the necessity of r peals to the public in its behalf.

While the funds have been t minishing, the number of benef has been constantly increasing. prospect that this increase may ue to present claims on the Boa yond its resources, suggested th ous necessity either of rejecting of these young men, or of re them all to refund a portion o they receive, that it may be successively in aid of others, wh hereafter be equally necessito equally deserving with themsel

e this measure will require an
: of economy and personal ef-
n the beneficiaries, and to the
stitute will be a severe trial of
rseverance, the Directors hope
ıot, in any case, be attended
uperable embarrassment. And
: persuaded that pious young
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wfth means of pursuing an edu-
will cheerfully devote the ne-
time, after entering on their
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he above proportion of what
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l be understood, however, that
ne chooses not to obligate him-
his manner, he may, notwith-
, receive one half the usual ap-
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:orrectness of the views which
he adoption of the foregoing
October, is confirmed by the
ecent state of things. At the
of the Board on the 10th inst.
re informed by the Treasurer
amount in his hands for pre-
: was only $1,446. As no re-
he funds from the proposed re-
ıt of beneficiaries can be expect-
r several years, it became ne-
also to make a reduction of
five per cent in the ratio of ap-
ion. Still, without abandon-
great object committed to their
ey could not stop short of vot-
s, amounting to $2,408. This
l, relying on that generous co-
n of the christian public, which
retofore furnished prompt as-
in a similar emergency.
: is one more subject on which
quested to express, in this com-
ion, the views of the Directors.
al instances, young men, who
n assisted from the funds of the
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en found deficient in the quali-
ı required by the constitution.
ard wish it to be understood,
en any beneficiary is thus deem-
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:r expenses he may have incur-
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nsistently with their sacred
ake any appropriation towards
penses, in addition to what he
ve actually received at the time
cision is made in his case.
behalf of the Directors,

E. PORTER, Committee.

19, 1821.

LETTER OF DR. PATTERSON.

[In the Appendix to the sixteenth Report of the British and Foreign Bible Society, are contained some interesting letters from the Agents of the Society. The following letter of Dr. Patterson, relates to a country of which little is known.]

Mollonen, August 8, 1819.

As this is a day of rest, I employ it to give you some account of what has occurred since leaving St. Petersburgh.

The place from which I now write you, lies quite in the heart of Finland, about half way between Kuopio and Wasa.

The first place at which I stopped was Kexholm, a small town situated at the mouth of the river by which the lakes which extend from Williamstrand to beyond Kuopio empty themselves into the Ladoga lake. The inhabitants consist of Finns and Russians, in nearly equal proportions, and are in general very poor. The Finnish inhabitants of this town and parish can all read; even the children of five years old can read the New Testament. I had previously suspected that this part of Finland would be found peculiarly destitute of the word of God; and in this parish the Finnish clergyman assured me there were not twenty Bibles to be found, and the people in general are so poor that they cannot afford to buy them even at the moderate price at which they can now be obtained. It is pleasing to learn that these poor people are very attentive to the duties of religion. In every village in the country parts of this parish, the peasants meet on the Sundays, morning and evening, in some house where the Bible, or some religious book is to be found, and listen while one of the number reads to them the words of eternal life. They sing psalms, and pray, and then depart. I promised their worthy Pastor to endeavour to procure him some Bibles for distribution among his poor people.

At Konenberg I called upon the worthy Dean, Slottman, whose Deanery runs up the side of the Ladoga, all the way to the Russian government of Olonitz.

From this gentleman I got much information about the state of this part of the country, and of which I formerly knew nothing. The people in his Deanery can all read. Here, as in ev-

ery other part of Finland, this is chiefly to be ascribed to the attention which parents pay to their children. For, although in most parishes they have school-masters, yet it is impossible, from the extent of the country, for parents to send their children to school, and therefore they teach them at home. To assist parents in the work of educating their children, this worthy Dean has introduced circulating schools, which have been attended with singular advantage.

The people in the whole of this part of Finland are remarkable for their sobriety, purity, and simplicity of morals. Few crimes are committed, and seldom any of the more heinous kind. They are a simple-hearted people. All they want is the Bible, in order to exalt their morality, and to bless them with the purer joys of religion. The great body of the people in this district are very poor, and, may have, comparatively speaking, but few copies of the Scriptures among them. They could be more easily supplied from St. Petersburg than from any of the Societies in Finland. The Dean begged much that arrangements might be made for this purpose, and also for procuring him a supply of Bibles and Testaments for gratuitous distribution among the poor. Few countries have such strong claims on the liberality of Bible Societies. All can read, and all are desirous of possessing the Scriptures. I have had many proofs of this on my journey, as I always carry a number of Testaments along with me, which have been received with tears of joy. So grateful were they for them, that, although poor in the extreme, they refused to take money from me for lodging and victuals at the post-houses. Bible Societies must indeed prove a blessing to Finland, for without them her inhabitants could never have been supplied with the scriptures.

In the neighborhood of *Nyeslott* I called on the Rev. Mr. Maconi. His parish has been pretty well supplied with Bibles, even of the older editions; and he had just received from the Society in Kuopio fifty Bibles and twenty-five Testaments, which were nearly all disposed of. The people in this Parish are in general well informed; fond of reading, and have been supplied with books on various subjects by their worthy vicar. It is truly a pleasure to meet with such a man amidst the wilds of Finland. I spent the best part of a day with him.

The next I called on was Dean Cleve, at Randasalm. The parish contains about 1500 inhabitants, and there are very few Bibles to be found among them. The schoolmaster here, has much distinguished himself in erecting Schools in this and the neighboring parish. Here also they have adopted circulating schools with much advantage. The Dean has yet received no copies of the Scriptures for numerous parishioners who are anxious to receive them. I was delighted to find in his lady a pious, well-informed woman, and whose example I hope will be useful in this part of the country.

I also visited the Dean of the district, Dr. Bunstorf. It may give you some idea of the state of the parishes in Finland, to mention that his parish is about eighty-six English miles long, and fifty-two broad; on all this extent of country there live only 14,000 inhabitants. This is one of the poorest parishes I have been in. Many are so poor that they seldom can procure pure bread for their families; but mix their coarse flour with the bark of the pine-tree, with straw and with a coarse kind of moss. Last year, which was an unfavourable one, the poor people had scarcely any corn, and lived almost entirely on bark, &c. They are also in a great measure destitute of the Scriptures.

The second Sunday after leaving home I spent at a delightfully retired spot called Suonenjoki. I went to the church in the forenoon, and carried a number of Testaments with me to distribute among the people. The clergyman gave away some of them in my presence. To see the tear of joy and gratitude stealing down the manly cheek of the peasant, excited feelings of gratitude in my heart to that God who has counted me worthy to be a dispenser of blessings to others. I felt something of the blessedness of giving. Here they have received no Bibles.—The extent of the country lays many difficulties in the way of circulating the Scriptures.

On Monday the 2d inst. I arrived in Kuopio. There are some pious people here whose acquaintance I made when I passed the place in 1817, on my way to England, on whom I im-

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d who has chosen this
s for the pious purpose
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and are even looked up to by the rest of the Finns. They are also industrious; but their country, although perhaps one of the most romantic and beautiful in the world, is not productive: all the hopes of the husbandman being often cut off by one night's frost. They have managed to get bibles even to their remote regions; but they are few in number. As the people can generally read they seemed to require, in no ordinary degree, the attention of the Bible Society. It may be necessary here to mention, that at the request, and with the advice of the friends in Abo, I appropriated the money, granted by your Society to the Auxiliary Societies in Finland, to the procuring and keeping up a sufficient stock of Bibles in each of the government towns, from which all the parishes could be easily supplied. This you will observe, secures a constant supply of copies of the word of God for the future. Gratuitous distribution, expense of carriage, &c. must be defrayed out of their own subscriptions.—Their income in Kuopio has hitherto been small, and the little they have received has been used for necessary expenses. If any copies are to be given away gratis, they must receive assistance from abroad, and I promised to apply to you for a little assistance for nine of the poorest of their parishes, all situated in Karel; and which would require about 100 Bibles, and 500 Testaments, to relieve their most urgent wants. This will be only about 50*l.*; but this is only for the Kuopio government, and does not include that part of Karel over which Dean Slottman is placed, and which is equally destitute and poor, and deserving of attention.—If you would give about half of the sum mentioned above, for his district, including Kexholm, you would gladden the heart of many a pious, but poor christian, and cause many thanksgivings to ascend to the Father of mercies. Indeed I have promised to apply to you for assistance; and told them that you would not disappoint their expectations. I shall expect orders from you to send them the required supply by the time I reach Petersburgh. I hope that I need not mention, as an inducement to grant my request, what one of my friends mentioned to induce me to take an interest in the situation of these good people; that one Sunday, at their Parish

Church, he examined the scrips of all of them, and found only one which contained bread unmixed with bark. I have no room to tell you any thing about the beauties of this beautifully romantic country. The scenery is the finest perhaps in the world. What renders it so peculiarly delightful, is, the numerous lakes with which the country is covered; and the hundreds of beautiful islands with which they are studded. Here I am in one of the wildest parts of the country, but am happy to have found the divine volume in several places, and to find it used.

What discoveries will be made in this respect, on that day when all his elect shall be gathered together, and he caught up to meet the Lord in the air! Then those who have been instruments in putting the Scriptures into their hands, shall reap of the fruit of their labours, and shall rejoice together with those who have been saved by their means.

SUMMARY.

Foreign Missions.—In the Missionary Herald, a work which we would recommend to the patronage of our readers, an appeal is made to the friends of Missions, in behalf of those Missions to the heathen, 'which have been instituted, and hitherto supported, by the liberality of Christians in the United States,' but which are 'now in immediate danger, for want of support.' We hope that this call upon the liberality of the christian public will receive the attention which it merits.

Domestic Missions.—In the nineteenth Report of the Hampshire Missionary Society, the Trustees state that they have 'to notice labors of their missionaries in six of the United States; performed in Maine by the Rev. Messrs. Josiah Peet of Norridgewock, Fifield Holt of Bloomfield, Thomas Williams of Brewer, and Bancroft Fowler of Bangor; in Vermont by Rev. David H. Williston in the northern, and Rev. Philip Spaulding of Jamaica, in the southern part of the state; in New-York, by Rev. Messrs. Isaac Clinton of Lowville, Joel Wright of Leverett, Mass. and Samuel Parker of Danby, county of Tioga; by the Rev. Royal Phelps in Pennsylvania, south of lake Erie and near the line of Ohio; by the Rev. Messrs. Joseph M. Curtis and William Strong, in Ohio; and by Rev. Asa Brooks, in the county of Lewis, Virginia.

'To encourage the settlement of christian ministers, which is an object with the Trustees, engagements have in several instances been entered into with them, with the consent of their people, that they should labour as missionaries ten weeks annually, for five years, in the employment of this Society.

'The holy Bible and other religious books and tracts continue to be distributed. Important aid is given to the establishment and conducting of Sabbath Schools, to the no little benefit of children and youth Persons are found, and some who hopefully are pious, that do not possess a complete copy of the inspired scriptures. A feeble old man, a missionary relates, who doubtless has seen more than seventy years, and had no means of support but the labour of his hands, came to me, and with an air of meekness and humility requested the favour of a Bible, saying that *in his old age he had been brought to an understanding of what the Bible teaches, but* that he had not *a whole copy of it.* A Bible was given him, and after expressing his gratitude with much warmth of feeling, the aged man returned rejoicing, to his house

The receipts for the year ending August, 1820, amounted to	$1690,59
Disbursement for the same time	1180,55
Cash in Treasury	410,04

Ministerial Fund.—In the First Society in Farmington, the sum of $10,000 has been raised by subscription, for a permanent fund. Of this sum, one man subscribed $2,500.

Mariner's Church.—In Charleston, S. C. a church is to be built for the exclusive use of seamen.

Missionary Church.—In that part of Ohio, called the Western Reserve, measures are taking to fit out a mission to the Indians of the Pawnee nation, up the Missouri. 'It is to consist of two ordained ministers of the gospel, physicians, schoolmasters, farmers, mechanics, together with a brewer and baker, and is calculated to embrace about twenty families.

'The Missionary Church propose to fit out a part of its members in the early opening of next spring. They thankfully receive, and faithfully appropriate any articles of clothing, cloth, yarn, books, medicine, implements of husbandry, or any thing which will tend to the promotion of the general object.

The Corresponding Secretary of this society, is the Rev. Joseph Badger.

New England Tract Society.—The following are the titles of tracts recently published by this society.

No. 108 True Prophecies, 12 pages; 109 The way to Happiness, 4 pages; 110 Affectionate Friend, 16 pages; 111 The two Lambs, 12 pages; 112 Peter and John Hay, 12 pages; 113 Green's Question and

Counsel, 4 pages; 114 Busy Bee, 8 pages; 115 History of Catharine Haldane, 20 pages; 116 The Sunday Scholar, 8 pages; 117 Important Questions, 12 pages; 118 Strayed Lamb, 4 pages; 119 Sunday School Remembrancer, 12 pages; 120 Heaven Lost, 16 pages; 121 On the Lord's Prayer, 8 pages; 122 The Assizes, 8 pages; 123 The way to Convert a Cottage to a Palace, 8 pages; 124 Sabbath Breaker, 4 pages; 125 Fatal effects of Ardent Spirits, by Dr Porter, 28 pages; 126 The Heavenly Pilot; 127 Life of Emily Geddie, 128 The Church safe, 129 Poor Sarah, 130 The Two Apprentices.

MISSIONARY SOCIETY OF CONNECTICUT.

[We suspend the continuation of the Summary of Religious Intelligence, for the purpose of commencing the publication of the "Twenty-second Annual Narrative of Missions, performed under the direction of the Trustees of the Missionary society of Connecticut, principally in 1820," which has just appeared, and which will be alike interesting to the inhabitants of this and the other states.]

From the Rev. Simeon Woodruff, who has a pastoral charge in Tallmadge, no communication has been received of a later date than July last. By his journal, it appears that he had spent nine weeks in the service of the Society, part of which was performed in Dec. preceding. He observes that several of the Missionaries had made arrangements to succed each other in regular tours of two weeks each; and that this arrangement was found convecient to the Missionaries and agreeable to the people whom they visited. By this means their appointments could be more extensively known, and more generally attended by those who wish to enjoy the benefit of missionary labours.

The Rev. John Seward has a pastoral charge in Aurora. Between the 25th of October, 1819, and December 14th, 1820, he spent twenty one weeks in the service of the Society. Besides the ordinary labours of a Missionary, he attended the meeting of the Synod and of the Presbytery, the ordination of Mr. Sullivan, and the dedication of a house of worship in Hudson. He remarks that within the circle of his missionary labours the attention to religion has been greater this year than it has any year since 1812; and if he include the county of Trumbull, as perhaps he ought, it has been greater and more extensive than in any year since the Connecticut Reserve was inhabited by civilized men.

From the journal of the Rev. Caleb Pitkin, who is connected with the church and people in Charlestown, it appears that he has laboured for the Missionary Society twenty seven weeks. His first tour commenced the 3d of Dec. 1819. The same pleasant and encouraging appearances of a religious nature, mentioned by other Missionaries, were to some extent, witnessed by him. The monthly concerts for prayer, which he attended, were interesting and refreshing seasons. He found occasion to lament the lukewarmness and worldly mindedness of some who profess to be the disciples of Christ.

The Rev. William Hanford has a pastoral charge in Hudson. In the service of the Society, he laboured twenty one weeks. Notwithstanding severe bodily infirmities, he succeeded in fulfilling, with few exceptions, all his appointments. Generally speaking, the audiences to which he preached were attentive and solemn. Judging from appearances, he was led to conclude that religion, was, on the whole, in a prosperous state. Still he could not suppress the fear that the hearts of many of his apparently serious auditors were yet fixed on the world. In Hudson he has had the happiness to see a new meeting-house erected and completed in a handsome style, and ornamented with a parish bell. And, what is still more remarkable, he had the pleasure to see the whole accomplished, *even to the distribution of the seats*, with the most perfect harmony and good feeling. He solicits the prayers of God's people, that the Lord will pour out his Spirit, and cause the house thus happily consecrated to his service, speedily to be filled with his glory.

No returns have been received from the Rev. Jonathan Lesslie, of a later date than August 22d, 1820. He had spent forty two weeks in the service of the Society, a portion of which was performed the preceding year. In one place, in the course of his mission, he met with a sect of religionists who deny the Divinity and Humanity of Our Lord Jesus Christ, among whom he was induced to discuss these prominent doctrines of the Christian Faith.

and he hoped with good effect. In the town of Westfield, where he spent a considerable portion of his time, there was an extensive and powerful work of divine grace. The house of worship was crowded with solemn and anxious worshippers. The people appeared to hear the word as for eternity. The hopeful subjects of conversion were of every age, from twelve to sixty three. Their experience led them most cordially, to embrace the doctrines of grace. He attended a religious conference, or preached a lecture 33 evenings out of 35. That good work extended itself to other towns in the vicinity, and probably constitutes a part of that which has been noticed by other Missionaries.

In his last letter, he informs the Board that he had deemed it expedient to request of the Presbytery a dismission from his pastoral charge in Harperafield, which request was granted. To this course he was induced, by the increased pecuniary embarrassments which he suffered, in consequence of the severe illness of his wife, and by the hope, that a removal, to a more southern climate, may prove an essential benefit to his long afflicted, and, at present helpless companion.—It is not his intention immediately to leave the service of the Society; and, should providence permit, he may take a commission to labour in a more southern field.

In Burton is the pastoral charge of the Rev. Luther Humphrey. His journal specifies but thirteen weeks of missionary labor. During the past summer, he left his people, and the missionary field, to attend the General Assembly of the Presbyterian Church, at Philadelphia, and to visit his friends in New-England. On this tour he solicited, with some success, donations for the Literary Institution, established at Burton. He obtained about four hundred dollars in books and other things. The great object of those who manage this Institution is, to aid the cause of missions. A few young men are now in the Institution, who have their hearts fixed on the work of the Gospel ministry as their future employment. It is believed, that if that infant seminary could be furnished with sufficient funds, it would soon send forth streams which would make glad the city of our God

The journal of the Rev. Giles H. Cowles, who is stationed at Austinburgh, gives a detail of his labours for the society, twenty-six weeks during the year, commencing December 10th, 1819. He notices with much interest, the precious revivals, to which frequent allusion has already been made. He laboured, a part of his time, in the midst of those revivals; and was hopefully instrumental in comforting and encouraging the children of God, and in guiding awakened and convinced sinners to the Saviour of the world.—In his vicinity, a Missionary Society has been formed, of which he is appointed one of the directors. Under the patronage of this Society, a company is forming to constitute a Missionary Colony, and to go to a branch of the Osage Tribe of Indians. The Rev. Messrs. Badger and Lesslie are particularly engaged in carrying this benevolent project into operation.

The Rev. Alvan Coe, resides in Greenfield in the County of Huron. In that town no church, of any denomination, has yet been organized. Since Aug. 1, 1819, he has spent forty weeks in the service of the Society. The general state of religion around him is very low. A few individuals have hopefully been brought into the kingdom the year past. He is frequently receiving pressing invitations to preach, in those destitute regions. He has charge of a school composed of sixteen Indian youth.

[*To be continued.*]

DONATIONS TO RELIGIOUS AND CHARITABLE INSTITUTIONS.

The Treasurer of the American Board of Commissioners for Foreign Missions, acknowledges the receipt of $2339,83 from December 21, 1820, to January 20, 1821. Donations in articles of clothing, &c. for the Missions to the American Indians are also mentioned in the monthly statements of the Missionary Herald.

The Treasurer of the American Education Society acknowledges the receipt of $1483,11, in the months of December and January.

The Treasurer of the American Bible Society acknowledges the receipt of $1316,81 in the month of January. The issues from the depository in that month were; bibles, 2582; testaments, 1618 value $255?,59

Ordinations and Installations.

Jan. 25th. The Rev. CHARLES Y. CHASE was ordained pastor of the Congregational Church and Society in Corinth, Vt. Sermon by the Rev. Dr. Bates, President of Middlebury College.

Jan. 31st. The Rev. REUBEN SEARS, was installed by the Londonderry Presbytery, pastor of one of the Churches in Dracut. Sermon by the Rev. Mr. Bradford, of New-Boston, N. H.

Feb. 6th. The Rev JAMES W. BRACKETT, was ordained by the Rev. Presbytery of Albany, and installed pastor of the congregation at Malta, Saratoga, Co. N. Y. Sermon by the Rev. Dr. Moore, President of Williams College.

Feb. 8th. The Rev. SAMUEL PORTER WILLIAMS, was installed Pastor of the First Presbyterian Church and Society, in Newburyport, Mass. Sermon by the Rev. Mr. Codman, of Dorchester, Mass.

Feb. 14th. The Rev. ASA CUMMINGS, was ordained Pastor of the Frst Church in North Yarmouth, Mass. Sermon by the Rev. Mr. Allen, President of Bowdoin College.

Feb 22d. The Rev. BENJAMIN BLYDENBURG WISNER, was ordained Pastor of the Old South Church and Congregation in Boston. Sermon by the Rev. Dr. Woods, of Andover.

Dedications.

Jan. 17th. The new Presbyterian Meeting-House in the Rev. Mr. DEAN'S society, Groton, N. Y. was dedicated to the worship of Almighty God.—Sermon by the Rev. Mr. Lansing, of Auburn, N. Y. A paper printed in the vicinity of Groton observes:

The house is 65 feet by 50, with an elegant steeple—contains on the lower floor 76 pews and slips; and for convenience, taste and workmanship, is surpassed by few in this part of the country. From the newness of the place and the hardness of the times, the people have had to struggle with many difficulties, but they have shown a commendable zeal and perseverance in prosecuting their object. It is devoutly hoped that what they have accomplished will promote their spiritual welfare and subserve the interests of religion in that place."

Jan. 17th. The Presbyterian Meeting-House recently erected in Kingston, R. I. was dedicated to the worship of Almighty God. Sermon by the Rev. Mr. Brown. On the same day, a Church of Christ was regularly organized and the Lord's Supper administered.

View of Public Affairs.

UNITED STATES.

On Wednesday the 14th instant, the votes for President and Vice-President of the United States, were opened in the presence of both Houses of Congress. The presons now holding those offices, were found to be re-elected. Mr. Monroe had all the votes for President but one. Congress did not decide whether the votes of Missouri should be counted.

The Treaty between the United States and Spain, has been ratified by the latter government, and the Senate of the U. S. gave their assent to it on the 19th inst. By this treaty, we come into the possession of the Floridas, and in addition to the advantages reaped by those merchants who have claims upon Spain for the capture and confiscation of their property, are to be reckoned the benefit derived by government from the suppression of smuggling, and by the cause of humanity from the decrease of traffic in slaves. Contests with the Indians in that quarter, will not so frequently occur.

FRANCE.

His Majesty, Louis XVIII opened, in December, the Session of the Le-

gislative Body in France. He announced a diminution in the taxes. He concludes by observing that "every thing announces that the modifications operated in our electorial system will lead to the advantages which I anticipated. Whatever adds to the strength and independence of the Chambers, adds to the authority and dignity of my Crown. This session, will I hope, achieve the work happily commenced in the last. In strengthening the necessary connection between the monarch and the chambers, we shall succeed in founding that system of government which so vast a monarchy must always require, and which the actual state of France and Europe most imperatively commands.

"It is to accomplish these designs that I desire a prolongation of the days that may yet be reserved to me. It is also in order to their accomplishment, that we ought to depend—you, gentlemen, upon my firm and inviolable will, and I upon your loyal and constant support."

SUMMARY.

In England, Parliament assembled on the 23d of November, the day to which it had adjourned. It was prorouged to the 23d of January. The Queen sent a Message to the House of Commons the object of which was to call the attention of the House to her situation;—she having declined an offer of money for her support, from the Ministry, and no permanent provision having been made by the House. The prorogation prevented this Message from being read, and much confusion was created in the House by her Majesty's friends.

The Common Council of London, have presented the Freedom of the City to Mr. Brougham, Mr. Denman, and Dr. Lushington, the Queen's counsel. The freedom was presented to each of them in a box of Heart of Oak, value 100 guineas.

The Sovereigns who assembled at Troppau, severally addressed a letter to the King of Naples, requesting him to meet them at Laybach. His Majesty determined to comply with the request, and on the 13th of Dec. embarked on board the British man of war Vengeur, to proceed up the Adriatic to Trieste, whence he expected to proceed to Laybach.

The London Courier says, "The course which it is intended to pursue towards Naples by the Allied Sovereigns, is clearly defined. *They will not negociate with the prevailing party at Naples, because it would be recognizing the right of insurrection, the instigators of which were a secret political sect, and whose instrument was the army.*" The Courier further states, that the journey of the King of Naples to Laybach was probably required, as a proof that *he was in a state of liberty.*

The attention of the Legislature of the State of Rhode-Island, has been directed to the subject of establishing free schools.

James Barbour, of Virginia, has been re-elected a Senator of the United States for six years from the 3d of March next.

Mr. Forsyth, late minister of the U. S. at Madrid, has returned to this country.

Martin Van Buren, of New-York, has been elected Senator of the United States, for six years from the 3d of March next, in the place of Mr. Sanford.

David Holmes, of Mississippi, has been re-elected a Senator of the U. S. for six years, from the 3d of March next.

The number of inhabitants in the State of Connecticut is 275,248; increase in 10 years 13,275. The number of free coloured persons, is 7,870; the number of slaves, 97. There are 50,518 persons engaged in agriculture; 3,581 in commerce; 17,541 in manufactures.

The number of inhabitants in the city of New-York is 123,706; increase in 10 years 27,383; increase in 20 years 63,217.

The number of inhabitants in the city and suburbs of Philadelphia, is 129,275; increase in 10 years, 25,063.

Ontario County in the State of New-York, contains 88,267 inhabitants; increase in 10 years, 46,241.

The Census of the state of Maine is completed. The number of inhabitants in 1810 was 229,705, in 1820, 297,839; increase in 10 years, 69,134.

The French Minister to Brazil, M. de Neuville, is in the city of Washington, where he is occupied in negociations with government.

The Legislature of the state of Delaware has laid a tax of 25 cents each, on the passengers in stages and steamboats.

It has been ascertained that the Esquimaux, (chief he has been styled) brought to this country by Capt. Hadlock, has received instruction from a Moravian missionary, can read his own language printed in the Roman letter, and is not ignorant of English. Capt. Hadlock has been held to bail for bringing this man and a woman away, as it is alleged in opposition to their wishes.

We take from the N. Y. Advertiser, the following statement, respecting the Thermometer, in different places, on some of the coldest days in January.

Place.	*Date.*	*Hour.*	*Deg. Cold.*
Saco,	Jan. 19.	morn.	23 below 0
Portland,	24,		11
do.	25,		17
Amherst, N. H.	24,		18
Mt. Vernon, N. H.	24,		19
Concord, N. H.	25,	morn.	28
Newburyport,	24,		10
do.	25,		18
do.	26,		9
Salem,	25,		16
do.	25,	even.	4
do.	26,	morn.	5
Concord, Mass.	25,		14
Springfield, Mass.	19,		23
Monson,	19,		17
Northampton,	19,		26
Providence, R. I.	25,		10
do.	26,		7
Newport, R. I.	24,	even.	8
do.	25,	morn.	6
New-Haven,	25,		16 1-2
Hartford, Con.	25,		17
Norwich,	19,		26
New-York,	25,		10
do.	25,	even.	14
Philadelphia,	25,	morn.	6
Baltimore,	24,	even.	9

Obituary.

Died—At New-Haven, Sabbath morning 4th inst. Susan B. Marble, second daughter of Mr. Simeon Marble, in the 14th year of her age.

She was naturally of an amiable disposition, agreeable in her person and manners, ardent in her feelings, very active in her habits, with a countenance peculiarly interesting. She was of an inquisitive mind, and quick perception; and possessing good advantages, profited by them beyond most of her age. She was early instructed by her parents in the doctrines and duties of the christian religion, and dedicated to God in baptism.

The revival of religion, which commenced in this place, early in July, 1820, did not particularly interest her feelings until the middle of the month following. She had always heard the preached word with attention; but about this time she was awakened to a sense of her sinfulness in the sight of God. She felt that she was depraved, and although she had not to accuse herself of the commission of crime, or violation of the rules of morality in the view of men, she knew that her heart was opposed to God. It was peculiarly interesting to converse with her at this time. A person ignorant of the natural character of man, as delineated in the scriptures, would think that one so young and amiable could need nothing new; yet according to the estimate of the Saviour of sinners, she still lacked one thing. This she felt and deplored. What chiefly distressed her was the sinfulness and hardness of her heart, and its opposition to God. Though subject to the restraints of a religious education, she acknowledged herself to be a great sinner, and that it would be just in God to punish her forever for what she had done. A new heart she confessed to be necessary to the enjoyment of heaven, and that without it she must perish. Her troubled spirit, like the dove which fled from the ark, and wandered over a world of waters, found no rest until she was finally brought to submit herself as a lost sinner, unconditionally, to God. In prostration of soul at the foot of the cross, she experienced peace, and hope, and joy, agreeably to the invitation and promise of the Saviour, —"come unto me all ye that labour and are heavy laden, and I will give you rest." The day on which, as she supposed, she gave her heart to God, fifteen others indulged the hope of having been made the subjects of the same change; most of whom were her school mates.

She now became more interesting than ever. Religion not only clothed her with additional ornament, but increased her natural agreeableness. The sprightliness, and activity which before characterized her, received a new direction. Prompt yet humble, active yet unassuming, de-

cided yet docile, the great ultimate end of all she said and did seemed to be the salvation of souls, the honour of Christ and glory of God. In the pursuit of these, she exhibited a propriety of deportment, a strength of intellect, and a maturity of character rarely belonging to a child of her age. From the commencement to the close of her short, but luminous career, she continued in the exhibition of the christian character, to give satisfactory and increasing evidence of a real change of heart. Early in December she was propounded for admission into the Church. She was to have been received into the Church, on the first Sabbath in January, and had evidently set her heart very much upon it, as a most solemn and affecting season; but on account of the severity of the weather, on that day, it was judged best to defer the expected exercises. The admission of members and the administration of the Lord's Supper, were postponed, the next Sabbath for the same reason. The first Sabbath of February was now fixed on, as the day for the performance of the services which she anticipated with so much interest. Monday evening of the week preceding, she attended a prayer meeting, and returned home very much animated. After this, she appeared indisposed; still, as late as Thursday or Friday, thought she should be able to attend public worship on the Sabbath. The next day she said nothing on the subject; and at 6 o'clock on Sabbath morning expired, not being supposed dangerously ill, more than ten minutes before her departure. "Papa, I can't see, I feel strangely," was all she said, and fell asleep. The day in reference to which, she had made many prayers and been twice disappointed, at length came—a day long to be remembered by her friends and the people of God. It came not, however, to witness her admission into the Church on earth, but to translate her immortal spirit from its tenement of clay into the kingdom of the redeemed in glory. On that day, one hundred, principally young persons, were admitted into the Church. But one dear lamb of the flock was absent. Was she disappointed? Glorious disappointment! inestimable gain thus to exchange communion with christians here below, for the society of saints and angels above.

The tidings of her death, excited unusual sympathy. An unprecedented number of the young especially, assembled to pay their last tribute of respect to her remains, and having followed as mourners in the funeral procession, amid a profusion of tears committed their departed friend to the grave; while a select company sung

"Unveil thy bosom faithful tomb,
Take this new treasure to thy trust,
And give these sacred relics room
To seek a slumber in the dust.
So Jesus slept; God's dying son,
Pass'd thro' the grave and blest the bed;
Rest here blest saint, till from his throne
The morning break and pierce the shade
Break from his throne, illustrious morn,
Attend O earth! his sov'reign word,
Restore thy trust, a glorious form;
She must ascend to meet her Lord."

The journal which she kept during a few of the last months of her life, and which she never intended should be seen by any eye but her own, is the best exhibition that can be given of the state and exercises of her mind.

The day on which she supppposed her heart was changed (and the evidence of which every subsequent day increased) she wrote the following, which begins her journal.

"Having employed the first thirteen years of my life in sin, folly, and vanity, I hope the remainder will be devoted to the service of my Lord and master. I once was ashamed of my Saviour.

Asham'd of Jesus that dear friend,
On whom our hopes of heaven depend?
No! when we blush, be this our shame,
That we no more revere his name.

I now hope that I have been brought from nature's darkness into marvellous light, at least I trust so; but yet I have my doubts and fears. Last week I thought my sins were so great that they could not be forgiven; but yes, the worst of sins can be pardoned through Jesus Christ's blood alone. Now let me begin to consecrate my life to God. It seems as if I could love every body, especially christians I am almost afraid that I am too happy."

The next evening she records—"My joy is inexpressible: never have I experienced so happy a day since my existence."

Her happy experience, like that of every true christian, only made her more watchful over her own heart, more solicitous to ascertain the real state of her soul. After quoting the following lines in contemplation of the Sabbath,

"There is a land of pleasure,
Where streams of joy forever roll;
'Tis there I have my treasure,
And there I hope to rest my soul."

She subjoins—"but should I be deceived! I pray thee O Lord to search my heart, and if I am deceived, acquaint me with the worst of my situation. If I am one of thy true followers, thou knowest it." And again, "I can't help having my doubts and fears. (But it is all for the best.)"

She seemed, with a true christian spirit, to be afraid of being lifted up, or of growing secure, in consequence of the enjoyment of the divine favour, and therefore

gracious God ! wilt thou make
le in spirit and holy in life, that
one of thy true followers." In
nstance, having cited Luke 18,
ıdded. "O Lord my heavenly fa-
eseech thee that thou wilt make
humble, and wilt thou make me
am not worthy of a place at thy
May I be as the poor publican."
he date of January 7th, the first
ın which she expected to have
itted into the church, she wrote,
stormy that we are deprived of
the house of public worship.—
e are deprived of making a pro-
sd sitting at the table of Christ to
ırate his death, may we, O our
Father ! be better prepared when
lled." Being disappointed in the
ıner the next Sabbath, she cheer-
ıitted, and resolved thus to im-
dispensation—"As we have
ived two Sabbaths in succession
ng God's sanctuary, it being ve-
and blustering; yet may I re-
t I can praise God, and have
ımunion with him in my cham-
by myself."
urn of the Lord's day used to di-
art with joy.
ıth, Aug. 27th.—I can now say
Newton and Mrs. Newell,

of all the week the best,
em of eternal rest.' "

th, Sept. 10th.—I think I can
orning that I feel a greater wish
›sperity of Zion than ever ; and

›y whose kind care we meet,
;ood Spirit from above ;
communications sweet,
: our hearts to burn with love."

notice of times and seasons, she
the beginning of a month, and
ly the commencement of the
"This day a new month com-
I hope that it will be devoted to
e of my Lord."
s day is the first of the year, may
well ! O Lord, if thou art pleas-
e my life to the close of this year,
t look back upon it with regret ;
spent in worshipping and ador-
›ly name ; and may this glori-
al be greater than it ever has
lt thou make thy professing peo-
active in this great work,—may
soon come when Christ shall
heathen for his inheritance, and
ıost parts of the earth for his
."
implicity is there in the follow-
rations, and how easily do they
way to the heart.
walk up to the burying-ground :
o inspire solemn thought,—for
ıoon lie there ; soon we shall
f we are good, we shall go im-
mediately to heaven,—if not, to the place of everlasting torment."

"This week I have heard many times the bell [toll] for some youth,—and Oh ! heavenly Father, wilt thou help me to realize the shortness of my time, so as to number my days, and apply my heart to wisdom."

"I cannot help saying, what a great deal I have to do, and how short my time is—it is but a vapour ; but short as my life is, it may be devoted to the service of my God."

"While others are sick and dying on my right and left hand, I am spared—but for what ? Am I of any service to my Lord and master ? I have health and strength,—but what service am I to my Lord ? I can but answer, not any."

The interest she felt for the progress of the revival, may be learned from the following extract : "It is with inexpressible joy that I hear that this glorious work, which God has commenced, goes on with great rapidity. Sinners fly to Christ as clouds, and as the doves to their windows ; also this evening (Thursday) I was informed that twenty precious souls (since Monday) had gone to Christ, and found refuge."

She often expressed a strong desire, and offered up fervent prayers for the salvation of others—of sinners in general, as well as of her particular acquaintance.

"What a desire I have that my classmates, would seek the Lord."

"O Lord ! may thy word preached this day, be the means of convicting and converting many poor souls, who are far from thee, and wilt thou send an arrow of conviction into their hearts."

She formed a proper estimate of the value of the truth, while sensible of the necessity of divine influence to give it effect.

'This day I commenced reading the holy bible.' (Her plan was to read three chapters every day, including five every Sabbath, and so go through the whole in the course of a year.) 'And, my heavenly Father, wilt thou be my guide, and explain it to me as I read, may I not let one verse pass by without being acquainted with it.'

Actuated by a holy principle, she aimed, on all occasions, to bridle her tongue, and watch over her thoughts.

"Wilt thou, O Lord, forgive all that we have said amiss this evening ; may we for the future have our conversation more upon holy things.'

She felt a strong desire to do something for the instruction and salvation of the heathen. Reflecting on the time and money spent in the ball-room, and in parties, 'I cannot (she said,) help asking myself if I could not make better use of my money ; and I can answer, yes ! yes ! the money that has been spent in such employments, how much better

would it have been to have sent it to the heathen, who know not God, and where $12 (annually) would educate a youth.—May I, O Lord, make better use of my time and talents, and may I be employed either in working or reading to gain useful instruction."

The subjoined resolutions show regular, systematic, and persevering efforts to advance in holiness, and be useful in the world.

'This morning I arose full of new resolutions, viz.—1. To employ my time more for working for the poor and destitute. 2. To read God's holy word oftener than I have done. 3. To worship my Lord and Saviour oftener in my closet. 4. To reprove my former associates more than I have done. 5. In time of prayer to collect my wandering thoughts.'

She embraced every opportunity to converse with her acquaintance on the subject of religion; but not satisfied with this she wrote several letters to her youthful friends. The following, copied into her journal, is part of a letter which she wrote to two of them.

'My friends, the Lord commands you to choose this day whom you will serve, God or Mammon. Choose which you will, life or death,—they are set before you. Can you bear to see all your friends travelling on to Canaan's happy shore, and you left behind? O, lay your burden down at the feet of Christ; even now he stands with outstretched arms, waits for you to receive his kind invitations. The angel Gabriel waits to carry the blessed news.—I must tell you, I have thought this long time, that you were going back into the world; but, my dear friends, if you are, what will be the consequences! Perhaps you are saying, we will wait a little longer, and we will grow better; but, dear friends, though I am not capable of giving instruction myself, [yet] as I hope I have been brought from nature's darkness, into marvellous light, I feel it my duty to write a short epistle, or converse with you on this important subject. O will you not come with us! The Lord does not say to-morrow; but he says 'now,' if ye will hear my voice, harden not your hearts.—Do you think the Lord will be more ready to-morrow than to-day? No: my precious friends, perhaps you may grieve the holy Spirit, or perhaps your life will not be spared. Do go to Christ, and there prostrate yourself, saying, 'I can but perish if I go—I am resolved to try,' &c.; but no one was ever known to pe yet. Where would you go, if to die this moment! Choose w will have—life or death—they a fore you.'

In another letter, to two of he companions, she says, among m things: 'It is of great importan to make your peace with God, no longer. There are a great ma younger than you are, in distres 'what shall I do to be saved?' answer me this question, have attempted to covenant with Go yourself solemnly and irrevocab —hoping for acceptance throu alone—taking God in Christ as nant God, and satisfying portio souls? The Lord's Spirit has l ing with each of you for this lon am afraid you will grieve it awa do, what will be the consequen invites, commands, and intreats repent. There is joy in heaven sinner that repenteth. Say, c love the Lord Jesus Christ, wh done so much for us? God gav begotten son to die, that we, thr might live. Will you not give away to the Saviour of sinners, a him for salvation? Will you tel Is the reason you will not repe one of the followers of Christ and beseech you that you wi slumber to your eye-lids, until e have found an interest in Chris not your friends and relations re much to see you travelling on t Will you answer me this questio should lay your heads on your night to sleep, and awake no m would your souls be, and how w appear at the day of judgment?

Such was the dear child who so interesting, and whose death ing. Such were her exercises after her heart was changed b Such were her reflections upo prospects in view of eternity. hoped, is now, and will be fo joy and rejoicing in heaven. O be many such children and yo lovely face we shall see, her sw we shall hear no more. Rem all objects of earth, time and reposes in the bosom of the Sav —but being dead, yet speaketh- for the young—still beseeches reconciled to God, and follow h followed Christ.

Answers to Correspondents.

A. Z.; B.; and D. U. have been received

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Religious Communications.

For the Christian Spectator.

Professor Everett's definition of a Christian.

A late Sermon by Professor Everett, of Harvard College, contains the following sketch of the christian character:—"Be upright and honourable, punctual and trusty in the affairs of life; let your word and your promise be sure and faithful; your intercourse kind, friendly and open; be not too forward, but always ready for every kind and charitable work; let your houses be the abode of decency and of order, of purity and of peace; enter with moderation into the cheerful and innocent pleasures of life, for which Heaven has given us the senses, the faculties and the tastes; build an altar of family worship in your dwellings; and be not superstitiously precise, but regular and punctual in your attendance on the public worship of this place, and you will not need to assert your claim to the name and character of christians."

In this full-length portrait of a Unitarian christian, what trace is there which we do not find in thousands, and tens of thousands around us, who are moral, charitable, warm-hearted, and punctual in the observance of religious institutions; and who yet are supremely devoted to the world, actuated solely by its principles, immersed in the pursuit of merely temporal good, and who are too honest to make the slightest pretensions to the character of those who "walk by faith and not by sight?" What is there that may not be found in the consistent *Deist*, who on his own principles, is bound to the exercise of piety towards God, and of justice and benevolence to his fellow-men? What is there, except the external rites of worship, which was not actually found, in no ordinary degree, in the sceptic, Hume; and yet Mr. Everett goes on to assure his hearers who possess this character, "You will require no ingenious defence of your tenets; you will not need the aid of learning and of eloquence; you will not need to ask for respect and charity; they will be more than paid, they will be given, they will be showered upon you."

Religious belief, then, constitutes no part in the character of a Unitarian christian; for it is undeniable that a man may be all that is here described, while he rejects every doctrine of the scriptures, except the being of a God. Besides, all that is enjoined, reaches merely the *external* conduct. Not a word escapes the preacher as to the principles or motives which control the outward act: nothing which excludes the most abandoned hypocrite, who puts on the mask of virtue to accomplish his designs.—But Mr. E. it may be said, undoubtedly meant to imply that a man should be *sincere* in the conduct specified. Be it so. May not a man be sincerely "upright and honourable, punctual and trusty," from motives of selfishness, from a sense of shame, or the influence of early habits and associations? May he not be "kind, friendly, and charitable" from the force of those instincts and feelings, which are implanted at our birth, and which are sometimes stronger in the notoriously vicious,

than in the established christian?—Would not a refined taste alone dictate that his house should be "the abode of decency and of order, of purity and of peace"? May not family and public worship be the cold tribute of the understanding, without one correspondent emotion of the heart? or the transient burst of sympathy, the enlivening glow of sublimity, or the offspring of a mistaken and selfish gratitude? Let all these qualities be united in their liveliest exercise, and most graceful proportions, and still without the controling influence of supreme love to God, they are pronounced by the apostle to be "as sounding brass or a tinkling cymbal." What shall we say of a christian, in a high-wrought sketch of whose character, no trace of *repentance* is found? no intimation of a daily conflict with indwelling sin? nothing of his reliance on the Holy Spirit for strength? of his being "crucified to the world, and the world crucified to him?—What would the apostle Paul have said to a christian who rejects the atonement of the Redeemer; who is not "justified by his blood," or found "glorifying in nothing save the righteousness of Christ;" who pours forth no fervent thanksgiving "to Him who loved us and *washed* us from our *sins* in his own *blood*;" who makes no self-denying exertions to bear the glad tidings of eternal life to the heathen nations? What would the Saviour say to that christian, who lays claim to no higher qualifications than those of that amiable youth whom He rejected, when on earth, as destitute of holiness?

Mr. Everett has honestly disclosed the result of Unitarian principles. A system which tears the doctrine of Atonement from the christian dispensation, and makes nothing necessary to vindicate the character and uphold the government of God in the pardon of sinners, must of necessity reduce sin to a *trivial evil*. It changes the whole aspect of the scriptures as to the character and condition of fallen man. It takes away all ground of reliance on the merits of Christ, and of gratitude to Him as the author of salvation. Repentance becomes less pungent, as the evil of sin is extenuated; the necessity of christian watchfulness is proportionally diminished; conformity to the world becomes less guilty and less dangerous; the line of separation between the christian and the sober moralist is obliterated, and that change of heart which produces the christian character, requires no influence of divine grace, but merely the gradual culture of our social feelings, and the subjection of the passions to the control of reason. It is not surprising, when we consider what human nature is, that this accommodating system is popular in many of our large towns. What can be more gratifying to a class of high-spirited and worldly minded men, who are bent on obtaining the name and character of christians, but who are held back by the firmness of a faithful minister, who flashes their true character in their face, and from tenderness to their souls repels them from the circle of that covenant to which their hearts cannot subscribe—what can be more gratifying than that false and fatal liberality which breaks down the barriers between the church and the world; sets aside the merits of the Redeemer; disclaims the necessity of renewing grace; and reduces the standard of christian character to the principles and convenience of the natural man? Where such a system prevails, what motive has any man to be an infidel, when all that is humbling to the carnal mind, is obliterated from the scriptures? The fact so confidently urged by Dr. Ware, that the ranks of open Infidelity have been deserted since the prevalence of Unitarianism, is perfectly natural, and carries with it the condemnation of his cause.

That the spirit of Unitarianism is a compromise with the spirit of the world, must be evident to every one who has traced its progress in England or in this country. A remarkable fact in confirmation of this

statement, is, *that a leading Unitarian clergyman in Boston, has recently invited the whole body of his congregation, without even the formality of a public profession, to commune at the table of Christ.*— Let our churches ponder this subject deeply; and let every man who is seduced by the allurements which are spread in the path of Unitarianism, look at the precipice to which it leads.

B. F.

A SERMON.

2 Cor. vii. 10—*The sorrow of the world worketh death.*

By the *sorrow of the world* may be understood those griefs and afflictions of the present life, which are endured without religion. These may be produced by temporal calamity, or by the illumination of the Spirit causing conviction of sin. When it is declared that these sorrows of the world work death, it is not to be understood that this is always the fact. Thousands have been rescued from death by means of sanctified afflictions, and all who are saved, experience doubtless more or less conviction of sin, which serves as a schoolmaster to bring them to Christ.— But in these cases another influence interposes, and prevents the regular catastrophe to which these causes alone would have conducted the soul. It is therefore the tendency and termination of these two streams of worldly sorrow, which it is proposed to trace in this discourse. With respect to the effect of unsanctified sorrow, occasioned by temporal calamities, it is observed,

1. That it sometimes works death by increasing the attachment of the sufferer to the world.

The loss of property, when it does not break the spirit, nor wean the heart from idols, augments the desire of gain, and quickens the energies of worldly enterprise. Health restored, after long sickness, if the heart is not benefitted by the discipline, is enjoyed with new interest and increased forgetfulness of God. The death of a child often increases the attachment of parents to their surviving children, and, by a stronger attraction, draws their hearts away from God. As the shipwrecked mariner clings to the last plank with a desperation proportioned to its insufficiency to save, so do our hearts, when the world fails, and God is not our refuge, cling to the last fragment of worldly good. In all these cases, the providential instruction is lost, and the effort of heaven to withdraw the heart from idols, does but strengthen the destructive alliance.

2. In other cases, the sorrow of the world destroys, by creating a powerful diversion of the *attention* from God and the concerns of the soul.

Through the hardness of the heart the eye of the understanding becomes fixed exclusively upon second causes, and the sufferer does but philosophize and apply to the physician, when he should be seeking after God. The more he suffers, the more intensely are his thoughts fixed upon the causes and the remedy of his disease.— The louder the voice of God, the more profound is his deafness; the more distressing the stroke of the divine rod, the less does the sinner regard the operation of the hand which wields it. When the destroying angel enters towns and cities, then is not the time for religion to revive, and the souls of men to prosper. The attentions to the sick and dying, with the panic influence of fear, withdraw the thoughts from eternity, and "chain them down to sense."

In like manner, sudden reverses in worldly circumstances operate, where there is no religion to counteract the tendency. Such new and powerful demands are made upon the time, attention, and strength of the afflicted man, that he feels as if it were impossible to attend to the concerns of his soul for the present, and then his sorrow worketh death.

3. Another common effect of the

sorrow of the world, is hardness of heart.

Instructions repeated and misimproved, harden the heart, and afflictions unsanctified have, upon the same principle, the same effect. At first the stroke of heaven may startle the conscience, but the design of the chastisement being at length disregarded, the conscience slumbers amid the sighs and tears of suffering.—Thus were the chastisements upon the Israelites reiterated, till the whole head was sick, and the whole heart faint; being often reproved, they hardened their neck, and were suddenly destroyed. There is also an insensibility, the effect of sorrow, which results from the frailty of our animal nature. There is a limit to our capacity of feeling, and excessive grief often terminates in apathy. The man becomes a statue, and his heart, stone.

4. The sorrow of the world worketh death, in some instances, by producing a murmuring disposition, and rousing the enmity of the heart against God.

In prosperity, such feelings were not perceived, nor the possibility of their existence suspected, as the unprovoked adder basking in sunshine feels no rage. But the repeated strokes of the Almighty try the heart, and rouse its latent malignity to contend with God. "What have I done to deserve such chastisement? Why should this affliction fall on me? Why should I suffer so much more than others?" And the feeling of the heart is, that God is unjust, and that the sufferer has cause to be angry.

It may here be observed that this spirit of daring controversy with God, becomes, in all the relations of social life, a spirit of petulance and vexation. The softer social affections seem to be drowned in sorrow, while all the malignant passions of the soul grow rank as in their most congenial soil. No object ministers comfort, but every object, directly or by association, occasions sorrow, and thus continued visitation of mental pain exhausts the patience, and winds up the nervous system to a state of unmanagable irritation.

At length, perhaps, a dark cloud of melancholy settles upon the mind, and heart-withering discouragement unmans the soul. Exhausted nature sometimes fails and finds a respite in the grave. But in other instances, a still more deplorable result ensues.—Unmitigated anguish drives the sufferer to seek a momentary alleviation in inebriation; and he drinks though every exhilerating draught, augments the misery of his condition and shakes his soul with increased alarms. And now, pressed by woes, reason totters on her throne and yields her sceptre to madness or to idiocy; or if strong to suffer, no alleviation comes unsought, an alternative still more terrific remains. Goaded by suffering to desperation, the barriers of life are forced, and the tortured spirit urges its way from destruction on earth, to destruction in hell.

II. With respect to that sorrow which results from the illumination of the Spirit, it may be proper to show that it is, strictly speaking, the sorrow of the world.

The consideration that this sorrow is an effect of light which God has shed upon the mind, has led some to insist that it has something in it which God regards with complacency, and which renders the strivings of sinners, while under its sole influence, acceptable to God, and available for the attainment of further divine influence and even of conversion. Is it not, say they, an effect of what God has done, and will not the Divine Being be pleased with the effects of his own influence upon the heart?

But the position, that God must needs be pleased with all the consequences which result from his power as exerted upon free agents, is most fallacious and absurd. Such agents always have the power of perverting his blessings, so that what God does for their good they may turn to evil. God upholds all the faculties of free agency, but is he of course, pleased

with all the ways in which they are exercised? God sends mercies, but their tendency when perverted is to harden the heart. Is God therefore pleased with hardness of heart? He sends judgments, but misimproved they produce death. Is God pleased with death, because it is a consequence of an impression which he, by his providence, has made upon the heart? God exhibits instruction in his word and ordinances, and these often become a savour of death unto death. Has God any pleasure in the death, of him that dieth because it is accelerated and rendered more dreadful by what he has done?

God by his Spirit convinces of sin. But this conviction of his Spirit, like the common light of his word, may be resisted *and abused*, and it is abused and resisted until the sinner yields to the energy of divine truth. Is God then, when he has awakened a sinner, pleased with his fears and terrors while he continues to rebel, notwithstanding his increased light and obligation. It might as well be insisted that he is pleased with the fears and the wailings which roll the tide of lamentation and woe through eternity. Conviction of sin, in its highest degree and most terrific consequences, will reign in hell forever; but God will see nothing in that dark world but objects of abhorrence.

Salutary and indispensable as the conviction of the Spirit may be, however benevolent his design and pure his influence, this inestimable price to get wisdom may be in "the hands of a fool who has no heart to it" and who by his perverseness will make it, as well as the preaching of the word, a savour of death unto death. And we are to trace in the remaining part of this discourse, the melancholy process by which one of heaven's greatest gifts is made to accelerate the work of death.

1. It increases the extent and clearness of knowledge. This is especially the fact with respect to the spirituality of obedience or the claims of God in all his requirements upon the heart, and the impossiblity of rendering to God any service which he can accept, unattended in some form or other by that love which is the fulfilling of the law and the spring of every christian grace and evangelical duty.

2. This increased knowledge of the nature and extent of duty, causes the disclosure of a corresponding extent of guilt. By the law is the knowledge of sin. While the sinner reads and understands the letter only of the law, he feels as if he had only sinful actions to answer for—duties not done, or sins committed, as also that to balance these defects he has many good deeds upon record; but when the commandment of God brings its claims home to his mind and heart, sin revives, and he sees himself to have done nothing according to the true meaning and intent of the law. What things were gain to him, are now counted loss. The crime of spiritual disobedience which has attended every action of his life, sinks him in debt, where he verily thought he was forming a balance of good deeds in his favour.

3. This same illumination of the Spirit brings into view more clearly, and presses on the heart more powerfully, the motives to obedience. It sets before the sinner dangers of which he little thought, and which he felt still less; life far exhausted with all its uncertainties of continuance; God angry with the wicked every day, and determined by no means to clear the guilty; Christ pleading in vain, and the strivings of the Spirit resisted, or compensated with tears, and the repetition of resolutions unfulfilled; the soul awaking to its own majestic importance, still dying with the wounds of sin and still left to die without a single application to the Great Physician; and the Spirit, the sinner's last hope, warning him that he will not always strive. In this manner, fear literally comes upon him as desolation, and distress and anguish take hold on him.

In this condition, Jesus, following the footsteps of the law, which has

slain the sinner, comes to raise him and bind up his wounds. In accents of mercy, he sends over the wide extended field of groans and desolation, the invitation, "look unto me and be saved; come unto me and find rest. Love me for mine excellence, so much as to intrust your soul in my hand, and you shall not perish, but I will raise you up at the last day; for one exercise of true love I will save you from hell, I will give you heaven."

And now is it strange that the sorrow of the sinner in this condition, who will not love, and will not repent, should work death? Does God require much of him to whom much is given? and to whom has He given more than to the sinner, rescued by his Spirit from stupidity and ignorance, made to see, with the beams of noon-day, his duty and his guilt, his danger and his remedy? And with all the terrours of the Lord arrayed against him, and all the mercies of the Lord in melting concert multiplying their expostulations and entreaties, may he still rebel and reject Christ, and resist the Spirit, and go back to stupidity, and his sorrow not work death? We do not say that the death will inevitably be eternal—that none who have once been awakened, and refused to believe in Christ, will never be awakened again; but from the word of God, and from experience, we are authorized to state the following as among the common effects of the stifled and unproductive efforts of the Spirit:

1. Apathy; a state of stupidity more profound and unfeeling than existed before.

This is in part the necessary result of withdrawing the high mental excitement which had been produced by divine illumination. When this light is extinguished, or withdrawn, and former darkness returns, the soul, exhausted by its protracted wakefulness and exertions, falls back upon a long night of insensibility. Hence at the close of a powerful revival of religion, I should as soon go into the grave-yard with the expectation of raising the dead, as to preach in such a place, with the expectation of awakening those who had been awakened, and had lost their convictions. Another cause doubtless of the same unfeeling state is, that God has left them; the Spirit has let them alone, and a stone without power applied, will not be more motionless, than the heart of man abandoned to itself.

2. Another not unfrequent effect of the unsanctified sorrow produced by conviction of sin, is a settled hatred of the truth, and of all that love the truth.

This will show itself by an *untired* propensity to *cavil* at the doctrines of the bible, which shall designate emphatically who it is that belong to the denomination of murmurers and complainers, who cannot inherit the kingdom of God. It will show itself also by a sleepless vigilance to watch for the haltings of the people of God, by a joy surpassing the joy of harvest when they fall, and in a trumpet tongue, never weary in giving publicity to the reproach which by such causes is brought upon Christ. Were I to select from the ranks of heresy, the most bitter opponents of the doctrines of the cross, or of the ministry of reconciliation, or to collect specimens of this kind from the printed page, or the daily record of invective which is kept in the book of God, I should probably find in every instance that the authors of this unrivalled obloquy are those who were once enlightened by the Spirit, so far as to see and feel their sin and their danger, and who with much trembling and importunity had once demanded what shall we do to be saved.

3. Another not uncommon effect of such convictions, is the belief of errour.

Having trembled under the requirements of truth, and finding no rest, and having been too proud to submit, and fully set to do evil, they begin to fear that if these things are so, they shall never be saved, and as a despe-

rate alternative, begin to look around to see if there be not some other way of escaping the damnation of hell. In this condition, every voice which will cry peace is welcome, and is listened to with more than candour. The disciple enters the school of errour, desirous of believing another gospel. He rushes into it when he finds such a place of resort, with hopes raised to importunity, and he cries out as he approaches his master, 'Prophesy unto me smooth things, for all whom I have heard, I hate, because they never prophesy good concerning me, but evil.' Now it makes but little difference who is the teacher, or what he teaches, provided he does not demand those affections of the heart which he will not give to God, and does not terrify him by the alternative, repentance or perdition. He will bear with zeal in the propagation of errour, which he would have scoffed at had it been displayed in the cause of truth; and he will patiently hear unanimated and uninteresting discourses, which from orthodox lips had been pronounced intolerable.—He will give, and urge others to give upon a scale of liberality for the propagation of errour, although the same liberality manifested for the extension of truth, and the salvation of the world, would have filled him with apprehensions, and caused predictions that society would be reduced to bankruptcy by the intolerable drain.

Those to whom God sends 'strong delusion that they might believe a lie,' are usually those who have once known the truth, by the illumination of the Spirit, and having no pleasure in it, but preferring the dictates of unrighteousness, have earnestly desired to disbelieve the truth, and to believe falsehood. Not a few of this description the sorrow of the world has made, and as revivals of religion multiply, will produce; for the greater the blessing perverted, and the obligation violated, the greater is both the calamity and the crime.

4. Another effect of the sorrow of the world in conviction of sin, is one which may not be apparent in change of character. It is the effect it has on the divine mind and determination with respect to ever granting the influence of the Spirit to awaken and to convert the soul. It has been taken for granted that the abuse offered to the Holy Spirit by the sinner's resistance, has no influence on the purpose of God to save or abandon, but it is a conclusion formed according to 'that which man's wisdom teacheth,' and not according to that which 'the Holy Ghost teacheth.' How often does God speak hypothetically of what he *should* have done, if sinners had done differently. "Oh that my people had hearkened unto me, and Israel had walked in my ways, I should soon have subdued their enemies, and turned my hand against their adversaries." Some who have resisted the influences of the Spirit, may still remain in a degree solicitous respecting their spiritual condition, and all their lifetime, through fear of death, be subject to bondage, and yet never come from this bondage into the glorious liberty of the sons of God. Their education, their conscience, their situation in life, may render them attentive and respectful to religion, after the things which belong to their peace are hid from their eyes. Their sorrow has worked death by producing the determination, "they shall not enter into my rest."

Let those then who are young awake to their duty and their interest, and embrace without delay the religion of Jesus Christ.

You are entering a road where temptations and dangers await you, and where, if you travel prosperously many days, the days of darkness will still be many. The loss of property, the loss of friends, the loss of health, the calumny of enemies, and the treachery of pretended friends, may come at an hour when you think not. Multitudes have been cast down by these adversities. The road before you is marked by the monuments of ruin, is whitened by the bones of those who have perished by the way.

Jesus Christ offers to conduct you through; and the man is mad who enters upon the journey of life, neglecting him, and relying on his own wisdom to guide, and on his own strength to sustain the sorrows of the way. Come then, beloved youth, to Christ, and while the *world* weeps you shall rejoice; and even when *you* weep, your sorrow shall speedily be turned into joy, for this light affliction, which is but for a moment, shall work out for you a far more exceeding and eternal weight of glory.

2. Let those who have been visited with great worldly afflictions, seriously inquire what effect they have had upon them. You have been called to bend over the dying bed of a friend, and your heart has been torn with anguish, while the cold, but beloved form has been committed to the tomb. Often have you retraced the melancholy way, to remember joys departed, and weep on that cold sod which covers the spot where your friend sleeps; and now, whenever busy memory brings up the beloved likeness, and the thousand places and incidents are met, which by association recal it, though time may have applied his healing touch, the wound bleeds afresh, your heart melts, and your tears flow. But tell me, mourner, have you wept for sin? Has it melted and broken your heart, to reflect what indignities you have done to God? what ingratitude you have manifested to Jesus Christ? and have your sorrows, though not joyous, but grievous, produced at length the fruits of righteousness and peace,—or have they, through the entire period of their visitation, been working death? Reflect on departed hours of sorrow, and on the record which has been made of them in heaven.

If your health has failed, and alarming invasions of disease threatened your life, have you, when restored to health, rendered to God according to his benefits? Have you performed the vows made in the anguish of your souls—or have you relapsed into the dead calm of ingratitude and stupidity? If this is your case, can you wonder that the sorrow of the world should work death? If your riches have made to themselves wings and flown away, what has been the effect? Have you followed them in thought with increased attachment, and with impassioned exclamation cried, 'ye have taken away my gods, and what have I more?' Or have you said, 'it is the Lord, let him do what seemeth to him good.' Have your cares been multiplied, as your wordly portion has diminished, and your attachment to earth increased as your interest in it declined? If the rod intended to separate you from the world, and to drive you to God, has in fact made you cleave to the world with firmer grasp, can you fail to see, and can you wonder that your sorrow is working death?

3. This discourse demands the attention of those who have once experienced convictions of sin, which by violence or a gradual resistance, have at length ceased, and left them stupid and unmolested.

The most favourable application which can be made to such, is to say your sins have been greatly aggravated. Your hearts have been hardened, and God in a most fearful manner provoked to give you up to your own heart's lust. If you have by deliberate violence stifled your convictions, and scoffed at your former fears; if with renovated malignity your heart arms itself against the doctrines of the bible, and the work of the Spirit, in revivals of religion, and if refusing yourself to enter the kingdom, you seek to hinder those that are entering, this at least is certain, that hitherto your sorrow has tended to death. With respect to those who have, as *they* suppose, reluctantly lost their convictions, though their case is not so hopeless, it cannot be denied that their last state is worse than their first, and that they stand exposed to that fearful denunciation, 'he that being often reproved hardeneth his neck, shall sudden-

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Editor of the Christian Spectator.

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occasioned by an atrocious in-
of self-murder, in the town
live. A. Z.

Address, &c.

I so oppressed by the specta-
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—whether we pity or abhor;
we attempt to extenuate the
crime, or to set it forth in its true colours.

But something is due to the living, something to the suffering cause of religion and humanity. I have been called here to officiate as a minister of the gospel; and when I see the sacred barriers which protect the life of man, broken down by his own ruthless hand; when the holy law of God is thus fearlessly, and even scornfully trampled under foot; when all the terrours of death and of judgment are set at defiance, I cannot hold my peace; nor can I "call evil good," nor refrain from expressing my abhorrence of suicide, and holding up the self-murderer, as a warning to others who may be living in similar habits, and exposed to the same temptations.

In cases like this, every one is ready to ask, what was the cause? What could induce the man thus to cut the thread of mortality, and force his way to the judgment seat? Let us for a moment pursue the inquiry. Was he suffering under some overwhelming worldly calamity? If he had been, that would have afforded him no excuse for destroying his own life. The command of God is, *thou shalt not kill.* And this as much forbids the taking away 'of our own lives, as the lives of others.' But he does not appear to have been the victim of that desperation, which worldly afflictions and losses sometimes produce. Was it a religious melancholy? Had he been induced to listen to the warnings of ministers, and to dwell upon the threatnings of the divine law, till sinking in despair, he could live no longer, and determined at once to know the worst of the case? If it had been so, how would it have rung in our ears from a hundred tongues at once, and through the land too, that the poor man died a martyr to religious phrensy, and that such are the consequences of preaching terrour, and of what are called necessary convictions of sin. But no; it cannot so much as be pretended, that

ministers or religion had any influence in the case before us. No man was further from the operation of such causes, than the deceased. Nor was he a poor maniac, who having broken his chains and escaped from his keepers, took that opportunity to break away from life itself by a deadly stroke of his own hand. The jury, receiving the testimony as it was, and acting upon their oaths, "as good and true men," in obedience to the laws, and for the safety of the commonwealth, could make nothing less of the case, than deliberate self-murder.

Probably the immediate cause, which led to this horrible crime, can never be ascertained in the present world. Indeed, I very much doubt whether any *immediate* cause, other than the instigation of the devil, existed. But there was a *cause*, which, as it has hurried thousands on to the same destruction, I feel it my solemn duty to mention.

Of the early life and habits of the deceased, I shall say nothing, because I am wholly ignorant of that part of his history. When "life was young," he may have been a sweet and lovely boy, a son of many prayers and many hopes; and he may have passed reputably through the giddy and critical period of youth. He may have entered upon the scenes and duties of life, a sober and promising man, and what we see before us, may be the ruins of a fabric, on which the eye once reposed with delight. This picture may, or may not have had an original, in that which is now more like almost any thing else. But of the man, for the last three years, I can speak with confidence; and with his manner of life you are all but too well acquainted. He was notoriously and habitually intemperate. When, or where, this loathesome and detestable habit commenced, I do not pretend to say, nor to know; but it existed. Like others of his class, he probably fell by little and little. No man becomes a drunkard in a day, or a week. Bad as human nature is, it requires time to form even those habits, which are most congenial to a depraved heart. This was doubtless the case with the self-murdered victim now before us One visit to the place where ardent spirits could be obtained, made way for another. The more he went, the harder it was to stay away. He was probably within the sweep of the mighty vortex, long before he was aware of it. His appetite for strong drink imperceptibly increased, till it became master of his reason and conscience. The mantling of shame, which was at first observable upon his cheek, soon gave place to the livid flush of inebriation. His property was measured out to him, by the glass and half pint;—I will not say where, nor by whom. In spending his estate, he trampled his character in the mire of intemperance. He alienated the affections, or broke the hearts of his friends. He put the brand of infamy upon every line and feature of his countenance. If ever he had any thing like principle, he spurned it away from his bosom, and laughed to scorn all the motives which could be presented to save him.

Behold him, then, the miserable and degraded victim of an insatiable appetite, without property, without character, without a home, without friends,—with a seared conscience, and a heart more than brutalized by the habit of intoxication. Though not intoxicated at the time, he was fairly upon the enemies ground. His ear, deaf to every remonstrance, was nevertheless open to the temptations of the adversary. He listened, he yielded. He had lived long enough, to use his own language, in a note which he pasted upon the door; and after a variety of preparations, which must have taken up considerable time, and which were made with a dreadful steadiness of purpose, he fastened the fatal noose, and launched into eternity. We will not follow him; blackness and horrour close the scene.

I turn to the living. And first to those of you, who have contracted

ne destructive thirst for strong

But what shall I say? My bleeds for you; poor self-man- captives! Pitiable victims of a than beastly appetite! But I t chide. I will entreat, I will e you to think of your parents; k of your wives and children; k of your present condition, f your eternal destiny. You before you a spectacle which well chill your blood, and ought to produce a solemn tion of total abstinence from the ardent spirits.

you know my friends, that you t just behind ———; that e going down the same stream, carried him away; that you ng yourselves open to all the of that very temptation which him out of life; and that you be kept back from the crime of immediate murder, ill soon effect your own destruc- another way. By continuing r present habit, you shorten ays, and thus incur the guilt of rder. I beseech you to pause nsider; and not with your eyes with the flames of hell flashing r faces, and the wailings of the d coming up to meet you, headlong into the burning gulf. nnot conclude, without leaving an warning with those, who hitherto been preserved from of intemperance; particularly e youth who are now present. ends, you see that corpse. You the wages of sin, which is

You can distinctly trace the ard progress of the self-mur- from the first excess, to the last desperation. Now are you to follow him? Will you de- the community of your good example, and of what you might bring into the common stock of human happiness? Will you break every heart that cares for you? Will you carry on a deadly war against your own lives and souls? Will you "harden yourselves against the Almighty," and despise "the blood of sprinkling," and place yourselves at a hopeless removal from heaven? If you will not, then beware of strong drink.— Abstain from it altogether. It is not necessary either for health or comfort. Never parley with such an enemy.— Flee from it as "a roe from the hunter, and as a bird from the snare of the fowler." The beverage may sparkle in the cup; but "at the last it will bite like a serpent, and sting like an adder." Stand aloof from those centres of moral pestilence, where health, character, reason, conscience and heaven are bartered for strong drink. Come not near their threshold. It is to thousands the gate of hell. "Pass not by it, turn from it, and pass away."

You may think there can be no danger in a little indulgence; but let me tell you, that in this very security, the greatest danger lies. Others who stood quite as firm have fallen, and so may you. You may be half way down the steep, before you perceive that you have begun to slide. You may be in the very centre of the vortex, while you flatter yourselves that there is no danger. From step to step, you may proceed, if you once become the "companions of fools;" till with ——— you shall be prepared to cut the thread of life with your own hands, and to leap from that frightful precipice which overhangs the gulf of eternal despair. Despise not this warning. "Choose life, and your souls shall live."

Miscellaneous.

Editor of the Christian Spectator.

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g leave, through the medium r work, to venture a suggestion to the Directors of our Education Societies. The cause in which they are engaged, is second in importance to no one at the present day. Experi-

ence has taught us, that all our noble enterprises for the salvation of men must be arrested in the midst of their career, unless new and extraordinary exertions are made, to increase the number of those who shall publish the glad tidings of eternal life. To select young men for this purpose from the indigent classes of society; to be assured, at so early a period, of their talents, piety, prudence and diligence; and to conduct them successfully through a course of preparatory instruction, is a task of extreme delicacy, in which a constant miracle would be requisite to ensure *unfailing* success. All that the public can demand in this case, is the establishment of rigid principles which shall control the distribution of this sacred charity, and the scrutinizing application of those principles, under divine guidance, to each case as it occurs. In deciding on the qualifications of their beneficiaries, the Directors must rely chiefly on the testimony of others. Here lies the great difficulty. Men who are influenced by the best intentions, may sometimes be led, by adopting too low a standard of talent, by personal attachment, or high-wrought expectation of future improvement in their young friends, to recommend as proper objects of assistance, those who will be found deficient when brought to the trial.

To the Directors it must be painful to strike from their list the name of one who had relied on their bounty: to the young man himself it must be deeply afflictive, because by this act he is publicly declared to be unqualified for the sacred employment to which he aspires. Those therefore who recommend beneficiaries to our Education Societies, should feel themselves to be acting under a most solemn responsibility. They should weigh the subject impartially, and possess themselves of decisive evidence, before they venture on a step which may, in its consequences, bring discredit on this sacred cause, and involve their young friends in the deepest affliction. While I make these remarks by way of caution, it is but justice for me to say, that an extensive acquaintance with the beneficiaries of our Education Societies, has convinced me that the Directors have thus far been more successful in the distribution of the public charities, than could reasonably be expected. It may indeed be regarded as a peculiar testimony of divine approbation, that their appropriations have been so uniformly directed to those who have proved worthy of assistance.

I would beg leave however to enquire whether a greater prominence might not with propriety, be given to one class of qualifications, to wit, *a talent for public speaking*. Under this, I mean to include a good person, an easy address, promptitude of thought, self-possession, a clear voice and a distinct, forcible enunciation. These are the foundation of a good delivery; and where these are wanting the higher excellencies of emphasis, tones, inflexions, and gesture will rarely if ever be acquired. A large proportion of those who receive aid from Education Societies, are somewhat advanced in years. Their habits of speaking are already formed; and if they have not good voices, and a distinct, forcible articulation, the probability is not very great of their ever obtaining them. I do not mean that the attainment is impossible, for we have on record the most striking instances to the contrary. But the drudgery of correction, is so intolerable, after our habits are firmly established, and the organs of speech have lost their pliability, that few men beyond the age of twenty-five, have sufficient perseverance to remedy any great and *radical* defects of enunciation. Self-possession and promptitude of thought are requisite to extemporaneous speaking; and I take it for granted that the power of speaking extemporaneously is an indispensable qualification to a minister, under the existing state of the church in this country.

Higher excellence in delivery is daily becoming more requisite in our

es for the clerical office, be-
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ually rising. In most of our
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ries. PHILO.

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ev. Mr. Barber, who is the
ct of the following extract was
rly an officiating priest in
Waterbury in this State. He became a papist, and was visited at Rome, by the Rev. Mr. Berrian, an Assistant Minister of Trinity Church, New-York, from whose Travels in France and Italy, the extract is taken.]

The desire of seeing a friend, an acquaintance, or even a countryman, in a strange land, is stronger than those can conceive who have never been far from home. It was from a motive of this kind that I made many inquiries of the ecclesiastics whom I met, after Mr. Barber, all of which were fruitless. The conversion of a Protestant clergyman, in a distant country, it could hardly be expected would be much known at Rome, though it was an event of such rare occurrence as to have excited much notice at home. At length a layman to whom I applied for information, took me to the college of the Jesuits, as a place where a Jesuit might most easily be found. I here inquired again for Mr. Barber. The porter, who was a member of the order, told me that no person of that name belonged to the institution. After a moment's pause, he suddenly said, as if recollecting himself, perhaps you mean Signori Barberini? It may be, I replied. On being conducted to this person's room, I found him whom I had sought, transformed in appearance as well as name. He received me with great cordiality and joy, but without any wonder or surprise. I spent a short time with him very pleasantly. He spoke with freedom of the rites and ceremonies of his adopted religion, but with perfect delicacy, and the most studied regard to my feelings. There was even a liberality in censuring what he thought blame-worthy, which was somewhat surprising in a new convert.

A hard bed, laid on bare planks, a table, a desk, two or three chairs, a small crucifix, and the pictures of some Romish saints, were all the articles with which his solitary chamber was furnished. He was dressed in the coarse black cassock, which is

the habit of his order; the crown of his head was shaved, and both in his countenance and in all the objects around him, there was an air of austerity and mortification.

[The following extracts are made from 'Travels in the Ionian Isles, Albania, Thessaly, Macedonia, &c. during the years 1812 and 1813: by Henry Holland, M. D. F. R. S. &c.' The first extract gives an account of a visit which he made to the monastery of Aios Stephanos, in the valley of the Salympria, or Pineus; the other describes the habitations and domestic economy of the higher classes of the Greeks, in the family of one of whom, in Ioannina, he resided for a number of weeks.]

Passing through the ravine just mentioned, we wound round the base of the rock, gradually ascending till we came to the foot of a perpendicular line of cliff, and looking up, saw the buildings of the monastery immediately above our heads.* A small wooden shed projected beyond the plane of the cliff, from which a rope, passing over a pulley at the top, descended to the foot of the rock. A man was seen looking down from above, to whom our Tartar shouted loudly, ordering him to receive us into the monastery; but at this time the monks were engaged in their chapel, and it was ten minutes before we could receive an answer to his order, and our request. At length we saw a thicker rope coming down from the pulley, and attached to the end of it a small rope net, which we found was intended for our conveyance to this aerial habitation. The net reached the ground: our Tartar, and a peasant whom we had with us from Kalabaka, spread it open, covered the lower part with an Albanese capote, and my friend and I seated ourselves upon this slender vehicle. As we began to ascend, our weight drew close the upper aperture of the net, and we lay crouching together, scarcely able, and little willing, to stir either hand or foot. We rose with considerable rapidity; and the projection of the shed and pulley beyond the line of the cliff was sufficient to secure us against injury from striking upon the rock. Yet the ascent had something in it that was formidable, and the impression it made was very different from that of the descent into a mine, where the depth is not seen, and the sides of the shaft give a sort of seeming security against danger. Here we were absolutely suspended in the air; our only support was the thin cordage of a net, and we were even ignorant of the machinery, whether secure or not, which was thus drawing us rapidly upwards.—We finished the ascent, however, in safety, and in less than three minutes of time. When opposite the door of the wooden shed, several monks and other people appeared, who dragged the net into the apartment, and released us from our cramped and uncomfortable situation. We found, on looking round us, that these men had been employed in working the windlass, which raised us from the ground; and in observing some of their feeble and decayed figures, it was impossible to suppose that the danger of our ascent had been one of appearance alone. Our servant Demetrius, meanwhile, had been making a still more difficult progress upwards, by ladders fixed to the ledges of the rock, conducting to a subterranean passage, which opens out in the middle of the monastery.

* At the height of 180 feet.

The habitation of our host resembled those which are common in the country. Externally to the street nothing is seen but a high stone wall, with the summit of a small part of the inner building. Large double gates conduct you into an outer area, from which you pass through other gates into an inner square, surrounded on three sides by the buildings of the house. The basement story is con-

structed of stone, the upper part of the structure almost entirely of wood. A broad gallery passes along two sides of the area, open in front, and shaded over head by the roof of the building. To this gallery you ascend by a flight of stairs, the doors of which conduct to the different living rooms of the house, all going from it. In this country, it is uncommon, except with the lower classes, to live upon the ground floor, which is therefore generally occupied as out-buildings, the first floor being that always inhabited by the family. In the house of our host there were four or five living rooms, furnished with couches, carpets, and looking glasses, which, with the decorations of the ceiling and walls, may be considered as almost the only appendages to a Grecian apartment. The principal room (or what with us would be considered the drawing room) was large, lofty, and decorated with much richness. Its height was sufficient for a double row of windows along three sides of the apartment; all these windows however being small, and so situated as merely to admit light without allowing any external view. The ceiling was profusely ornamented with painting and gilding upon carved wood, the walls divided into paunels, and decorated in the same way, with the addition of several pier glasses. A couch or divan, like those described in the seraglio, passed along three sides of the apartment, and superseded equally the use of chairs and tables, which are but rarely found in a Greek house.

The dining room was also large, but furnished with less decoration; and the same with the other living apartments. The kitchen and servants' rooms were connected by a passage with the great gallery; but this gallery itself formed a privileged place to all the members of the family, and it was seldom that some of the domestics might not be seen here partaking in the sports of the children, and using a familiarity with their superiors, which is sufficiently common in the south of Europe, but very unusual in England. Bedchambers are not to be sought for in Greek or Turkish habitations. The sofas of their living apartments are the place of nightly repose with the higher classes; the floor with those of inferior rank. Upon the sofas are spread their cotton or woollen mattrasses, cotton sheets, sometimes with worked muslin trimmings, and ornamented quilts. Neither men nor women take off more than a small part of their dress; and the lower classes seldom make any change whatever before throwing themselves down among the coarse woollen cloaks which form their nightly covering.—In this point the oriental customs are much more simple than those of civilized Europe.

The separate communication of the rooms with an open gallery, renders the Greek houses very cold in winter, of which I had reason to be convinced during both my residences at Ioannina. The higher class of Greeks seldom use any other means of artificial warmth than a brazier of charcoal in the middle of the apartment, trusting to their pelisses and thick clothing for the rest. Sometimes the brazier is placed under a table, covered with a thick rug cloth which falls down to the floor. The heat is thus confined, and the feet of those sitting round the table acquire an agreeable warmth, which is diffused to the rest of the body.

The family of Metzou generally rose before eight o'clock. Their breakfast consisted simply of one or two cups of coffee, served up with a salver of sweetmeats, but without any more substantial food. In consideration to our grosser morning appetites, bread, honey, and rice-milk were added to the repast which was set before us. Our host, who was always addressed with the epithet of Affendi by his children and domestics, passed much of the morning in smoking, in walking up and down the gallery, or in talking with his friends who called upon him. Not

being engaged in commerce, and influenced perhaps by his natural timidity, he rarely quitted the house; and I do not recollect to have seen him more than five or six times beyond the gates of the area of his dwelling. His lady meanwhile was engaged either in directing her household affairs, in working embroidery, or in weaving silk thread. The boys were occupied during a part of the morning in learning to read and write the Romaic with a young man who officiated as tutor, the mode of instruction not differing much from that common elsewhere.

The dinner hour of the family was usually between twelve and one, but from complaisance to us they delayed it till two o'clock. Summoned to the dining room, a female domestic, in the usage of the East, presented to each person in succession a large bason with soap, and poured tepid water upon the hands from a brazen ewer. This finished, we seated ourselves at the table, which was simply a circular pewter tray, still called *Trapezá*, placed upon a stool, and without cloth or other appendage. The dinner consisted generally of ten or twelve dishes, presented singly at the table by an Albanian servant, habited in his national costume. The dishes afforded some, though not great variety; and the enumeration of those at one dinner, may suffice as a general example of the common style of this repast in a Greek family of the higher class:—First, a dish of boiled rice flavoured with lemon juice; then a plate of mutton boiled to rags; another plate of mutton cooked with spinach or onions, and rich sauces; a Turkish dish composed of force meat with vegetables, made into balls; another Turkish dish which appears as a large flat cake, the outside of a rich and greasy paste, the inside composed of eggs, vegetables, with a small quantity of meat; following this, a plate of baked mutton, with raisins and almonds, boiled rice with oil, omelet balls, a dish of thin cakes made of flour, eggs and honey; or sometimes in lieu of these, small cakes made of flour, coffee and eggs; and the repast finished by a desert of grapes, raisins and chesnuts. But for the presence of strangers the family would have eat in common from the dishes successively brought to the table, and even with separate plates before them this was frequently done. The thin wine of the country was drunk during the repast; but neither in eating or drinking is it common for the Greeks to indulge in excess.

The dinner tray removed, the bason and ewer were again carried round—a practice which is seldom omitted even among the inferiour classes in this country. After an interval of a few minutes, a glass of liquor and coffee were handed to us, and a Turkish pipe presented to any one who desired it. In summer a short *sieste* is generally taken at this hour, but now it was not considered necessary. After passing an hour or two on the couches of the apartment some visitors generally arrived, and the family moved to the larger room before described. These visitors were Greeks of the city, some of them relations, others friends of the family, who did not come on formal invitation, but in an unreserved way, to pass the evening in conversation. This mode of society is common in Ioannina, and, but that the women take little part in it, might be considered extremely pleasant. When a visitor enters the apartment, he salutes, and is saluted, by the right hand placed on the left breast—a method of address at once simple and dignified.—Seated on the couch, sweetmeats, coffee and a pipe are presented to him—and these form in fact the only articles of entertainment.

Review of New Publications.

A Sermon delivered at the Ordination of the Rev. Jared Sparks to the pastoral care of the First Church in Baltimore, May 5, 1819; by William Ellery Channing, minister of the Church of Christ in Federal-street, Boston. Second Edition: Boston.

Letters to the Rev. William E. Channing, containing Remarks on his Sermon recently preached and published at Baltimore; by Moses Stuart, Associate Prof. of Sac. Lit. in Theol. Sem. Andover. Third Edition: Andover.

Review of Stuart's Letters in the Christian Disciple for September and October, 1819.

We have not so long neglected to notice the controversy now introduced to the attention of our readers, because we have been indifferent spectators of its progress. We have waited rather that the noise and tumult of battle might subside, and that thus we might possess better advantages, for making a fair and accurate report of its results. Though we probably have not all the emotions of those who are in the scene of conflict, there has been no recent instance of theological warfare in which we have felt,—none as we think in which the Church of God has reason to feel, a deeper interest. We may too highly appreciate its importance. But if the history of the Church furnishes a striking example, in which errour has multiplied its friends and advocates by disguising its real nature, and by that negative mode of inculcating truth which leaves its prominent peculiarities to be forgotten, it is we believe, to be found in the case before us.—Whether it be owing to a peculiar hostility to creeds, or to a peculiar reluctance to maintaining any settled opinions, or to the stratagem of propagating a system of faith by avoiding attack through concealment, or, as it is hinted, to a spirit of the mildest Catholicism, the fact is, and is now avowed, that no formal and specific disclosure of the creed of one of the parties, has been made until a late period. Mr. C. seems to be the first authorized champion, at least the first supported by his compeers who has ventured into the open field by publishing a creed. Emboldened by his example and perhaps constrained by the necessity of defending a common cause, Dr. Ware has followed in a still more minute and argumentative exhibition of the articles of his creed; and thus after all their reserve and caution, and artifice to hide from public inspection their religious opinions, a twenty years silence consisting in telling the world what they did *not* believe, is broken; and Unitarians have published to the world what they *do* believe, on the subject of religion.

We hail this as an auspicious event in more respects than one. While it opens in direct and clear prospective the object of attack, it imperiously demands a faithful and decisive attempt on the part of the Orthodox, to expose the errours of Unitarians, a work which we trust is begun not to be abandoned till it be effectually accomplished: while it precludes hereafter the artifice of propagating opinions, without the heavy incumbrance of refuting an adversary, it has by its locality called forth those able defenders of the faith, in whose hands we can leave the cause without distrust or anxiety. The friends of truth could hitherto do little more than act on the defensive. The friends of errour will perhaps now find that they must defend as well as assault. We believe the time has come, when the danger, if it ever existed, of giving notoriety to Unitarianism is justly regarded as past; and when the conviction is nearly universal on the part of ministers and churches, that the means of propagating heresy are too

numerous and too powerful to be despised. Confident we are, that the light-heeled enemy has long enough scattered the seeds of errour through the garden of God without molestation; nor are we less confident that they who have embarked in the enterprise of his overthrow, will not forget their high responsibilities, still to wield the weapons that are mighty through God. For the result we have no anxiety. While facts tell us what success may attend the silent and unnoticed mode of propagating opinions adopted by the Unitarian party, facts too will soon tell us with what proficiency their work can go on, amid the shocks of orthodoxy.

We mean not by these remarks to hazard our prophetical character beyond a certain limit. There doubtless may be found in our larger towns, materials for Unitarianism, and perhaps to some extent in the more desolate and uninstructed regions of the country. In the human heart there is nothing to repel, but much to welcome the system of doctrines which it inculcates; and out of the church of God, there is little except an enlightened conscience, that rears the least barrier to its universal prevalence. We are not therefore surprised at the success which has hitherto attended its efforts at propagation, nor shall we be in future, should it be able to find converts among those who are too ignorant to discern its abominations, and too wilful to be instructed. But we are much deceived in our anticipations, if the disclosure which has now been made of it, and the occasion thus furnished of unfolding, in still broader aspect, its deformity as a system of religious truth, do not prove an effectual check to its progress in this country. Its present abettors will probably die such; others may rise up among their descendants and friends to fill their places, but the generations who shall come after them, under advantages to judge of truth and evidence without the influence of prejudice and party attachments, will reap the benefits of this controversy.

Mr. Channing's professed object is to exhibit the distinguishing opinions of his party. He considers first, some of the principles which they adopt in the interpretation of Scripture, and secondly, some of the doctrines, which they suppose the Scriptures thus interpreted, to express. Mr. Stuart confines his reply to some remarks on the first head of the sermon, and to a more extended discussion of the doctrines of the Trinity and of the divinity of the Saviour.—The Reviewer instead of formally attempting to meet the arguments of Mr. S. is satisfied with giving to the public the reasons for his own opinions. We shall confine the present article to these three publications as they respect the doctrine above alluded to, and shall sufficiently exhibit the course of the discussion, by some general remarks which we propose to make concerning it.

Before entering directly on the subject, we feel ourselves called to a slight exercise of our critical prerogative in a few animadversions on the learned Professor's letters.

After justly complaining of the want of fairness and candour in the representation made by Mr. C. of the views of Trinitarians, in which there is not an intimation that they believe in the unity of God, Mr. S. proceeds to exhibit his own views of this doctrine and to evince their general coincidence with those of the great body of Trinitarians. He says,

> I believe, then,
>
> I. That God is ONE; *numerically one, in essence and attributes.* In other words; the infinitely perfect Spirit, the Creator and preserver of all things, the Father, Son, and Holy Ghost, has *numerically* the same *essence*, and the *same perfections*, so far as they are known to us. To particularize; the Son possesses not simply a *similar* or *equal* essence and perfections, but *numerically the same* as the Father, without division, and without multiplication.
>
> II. The Son, (and also the Holy Spirit,) does in some respect *truly* and *really*, not merely nominally or logically, differ from the Father.—p. 20

While we award much praise to Mr. S. for the judicious caution, with which his general statements of the doctrines in debate are made, we frankly confess that we doubt the entire judiciousness of the above statement of the doctrine of the divine unity. It is true, and it must be admitted, that God is not one in every possible sense, and also three, in some other sense. If then the commonly received principle of philosophy be correct, viz. that essence and attributes constitute the whole nature of being, it would seem to follow, that a being who is one in essence and in attributes, is one in every possible sense, and cannot therefore be three in any sense. It is indeed impossible as Mr. S. supposes, "to shew what constitutes the *internal nature* of the divine essence and attributes, or how they are related to each other, or what internal distinctions exist." At the same time it is possible to predicate a numerical oneness of the essence and attributes of God, which shall preclude the possibility of a numerical distinction. And we are greatly deceived, if the assertions of Mr. S. that God is numerically one in essence and attributes, that the Father, Son and Holy Ghost has *numerically* the same essence, and the *same perfections* so far as they are known to us, that the Son possesses not simply a *similar* or *equal* essence and perfections, but *numerically the same* as the Father without division, or multiplication, are not understood by a great majority of his readers to declare such an absolute indentity of the Father and the Son as to preclude the possibility of a distinction. It is not known, nor can it be proved, that essence and attributes do constitute the whole nature of God, and therefore the position that God is numerically one in essence and attributes, may not be inconsistent with the Trinity of the Godhead. We do not therefore intend to deny the truth of this statement. We do however regard it as injudicious to affirm any thing more explicitly respecting the divine unity than the Scriptures unequivocally authorize; and whether they do thus authorize the position of Mr. S. seems to us to depend on the philosophical question, whether essence and attributes, as these terms are ordinarily understood, constitute the whole nature of God. While therefore we can discover neither necessity nor reason for this minuteness of statement, we are disposed to object to it, that it opens the door to a philosophical question on which the general current of opinion would be against the Professor, and also that it assumes more than can be proved to be true respecting the mode of the divine existence. It is not however, our design to dwell on this particular. Whether our remarks are justified, or not, by the language of Mr. S. candour obliges us to regard it as an inadvertence in the use of terms which convey different ideas to the mind of others from those in his own, and the errour, if it be one, is wholly immaterial to the main point in debate. No one we think, can read his letters, with the same views of the foregoing statement which we have, without seeing that it does not at all obscure the general exhibition given of the doctrine of the Trinity.

We have an exception to make to one part of Mr. Stuart's remarks on the subject of interpretation. On the supposition that the inspiration of the Scriptures be admitted, he says,

> My simple inquiry must be, what sentiment does the language of this or that passage convey, without violence or perversion of rule? When this question is settled *philologically* (not *philosophically*,) then I either believe what is taught, or else reject the claim of divine authority. What can my own theories and reasonings, about the absurdity or reasonableness of any particular doctrine, avail in determining whether a writer of the New Testament *has taught* this doctrine or not? My investigation must be conducted independently of my *philosophy*, by my *philology*. And when I have obtained his meaning, by the simple and universal rules of expounding language, I choose the course I will take; I must believe his assertion, or reject his authority.—p. 59.

We think that in these and similar

remarks, Mr. S. has not exactly met the Unitarian, and driven him from his ground. The Unitarian will readily concede, that when the meaning of a writer is fairly ascertained by the right rules of exposition, he must either believe his assertion or reject his authority. But he will not concede, that his investigation is to be conducted by his *philology*, independently of his *philosophy*; nor do we think that Mr. S. has shewn or can shew, that it ought to be so conducted. Should we find in a book of acknowledged inspiration, the assertion that *Peter and John are one*, we should find the language used in such circumstances as to lead us at once to decide, that the meaning is *not* that they are one being; and our decision would rest on these two principles; first that our received philosophy forbids such an interpretation, and secondly, that the language, according to a common usage has evidently a figurative meaning. Now these are, as we shall have occasion to shew hereafter, precisely the principles which Unitarians adopt in interpreting the texts that speak of the divinity of Christ. The case in the mind of Professor Stuart, was evidently one in which there was no usage to authorize the supposed metaphorical meaning of the passage: or a case in which the second of the above principles could not be applied. To recur to the example given above; the book is inspired, it affirms that Peter and John are one, there are no circumstances to authorize any other than a literal meaning of the terms. Now in such a case Professor Stuart maintains, and justly maintains, that the point at issue is between the authority of the writer, and that of our philosophy, and therefore we are brought to the alternative of believing the writer's assertion, or of rejecting the writer's authority. To all this we have no doubt the Unitarian would readily assent, still he would not feel as it was the Professor's object to make him feel, that he must believe the divinity of Christ, or reject the inspiration of the Scriptures; for he would reply that the passages supposed by Trinitarians to assert Christ's divinity, admit *according to the common use of language* of another interpretation, and that his philosophy decides that of the two meanings of which the passages are capable, that of the Trinitarian cannot be the right one. He therefore rejects that interpretation and maintains the authority of revelation.—We do not here mean to affirm that Mr. S. has not in the subsequent discussion effectually closed the way of escape from his dilemma, against the Unitarian. We have no doubt at least that he has abundantly furnished the materials. We only regret that when formally laying down the principles of interpretation, he did not, as we think he might have done, cut off every retreat.

We shall now proceed to those general remarks which we proposed.

1. We regard Mr. Stuart's letters, as a complete and triumphant refutation of the sermon of Mr. C. and in effect of the review in the Christian Disciple. on the main questions in debate. As the controversy has been conducted in the present instance, it turns almost wholly on two points, *the intrinsic absurdity of the doctrines of the Trinity and the supreme divinity of Christ: and the testimony of the scriptures to the latter doctrine.* We do not suppose it necessary to prove the assertion, that Unitarians regard the doctrine of the Trinity as absurd. Mr. C. has stated his objections to the doctrine in some diversity of form, but we are utterly unable to discover the least force in either of them, except what results from the supposed absurdity of the doctrine. The following extract, will exhibit Mr. C's. objection in its entire strength.

> We object to the doctrine of the Trinity, that it subverts the unity of God. According to this doctrine, there are three infinite and equal persons, possessing supreme divinity, called the Father, Son, and Holy Ghost. Each of these persons, as described by theologians, has his own particular consciousness, will, and perceptions.—

They love each other, converse with each other, and delight in each other's society. They perform different parts in man's redemption, each having his appropriate office, and neither doing the work of the other. The Son is mediator, and not the Father. The Father sends the Son, and is not himself sent; nor is he conscious, like the Son, of taking flesh. Here then, we have three intelligent agents, possessed of different consciousness, different wills, and different perceptions, performing different acts, and sustaining different relations; and if these things do not imply and constitute three minds or beings, we are utterly at a loss to know how three minds or beings are to be formed. It is difference of properties, and acts, and consciousness, which leads us to the belief of different intelligent beings, and if this mark fail us, our whole knowledge falls; we have no proof, that all the agents and persons in the universe, are not one and the same mind.—pp. 13, 14.

Let us now recur to Mr. S's reply to this statement of Mr. C.

You will permit me, then, to add, that we speak of *person* in the Godhead, to express that which in some respect or other corresponds to *persons* as applied to men, i. e. *some distinction; not* that we attach to it the meaning of three beings, with a *separate* consciousness, will, omnipotence, omniscience, &c.—p. 34.

Then surely it is not the best mode of convincing your opponents, to take the word in a sense so different from that in which they understand it, and proceed to charge them with absurdities, consequent upon the *language* of their creed. It has always been a conceded point, that in the statement of difficult subjects, or the discussion of them, terms might be used in a sense somewhat different from their ordinary import.—p. 35.

One of your rules of exegesis, to which I have with all my heart assented, demands that "every *word* . . . should be modified and explained, according to the *subject* which is discussed, according to the PURPOSES, feelings, *circumstances* and principles of the writer." Do us the justice to apply this law of interpretation to our language, and the dispute between us about the meaning of the word *person*, is forever at an end.

What then, you doubtless will ask, is that distinction in the Godhead, which the word *person* is meant to designate? I answer without hesitation, that I do not know. The *fact* that a distinction exists, is what we aver; the definition of that distinction is what I shall by no means attempt. By what shall I, or can I define it? What simile drawn from created objects, which are necessarily derived and dependent, can illustrate the mode of existence in that Being, who is underived, independent, unchangeable, infinite, eternal? I confess myself unable to advance a single step here in explaining what the distinction is. *I receive the* FACT *that it exists, simply because I believe that the Scriptures reveal the* FACT. And if the Scriptures do reveal the fact, that there are three *persons* in the Godhead, (in the sense explained;) that there is a distinction which affords ground for the appellations of Father, Son, and Holy Ghost; which lays the foundation for the application of the personal pronouns, *I, thou, he;* which renders it proper, to speak of *sending and being sent;* of Christ *being with God, being in his bosom,* and other things of the like nature; and yet, that the divine nature belongs to Father, Son, and Holy Ghost; then it is, like every other fact revealed, to be received simply on the credit of divine revelation.—pp. 35, 36.

In regard to this distinction, we say, *It is not a mere distinction of attributes, of relation to us, of modes of action, or of relation between attributes and substance or essence,* so far as they are known to us. We believe the Scriptures justify us in these *negations.* But *here* we leave the subject. We undertake, (at least, the Trinitarians of our country, with whom I am acquainted, undertake,) *not* at all to describe *affirmatively* the distinction in the Godhead. When you will give me an affirmative description of *underived existence,* I may safely engage to furnish you with one of *person* in the Trinity. You do not reject the belief of self-existence, merely because you cannot *affirmatively define* it; neither do we of a distinction in the Godhead, because we cannot *affirmatively define* it.—pp. 36, 37.

In order to prove that this distinction contradicts the divine unity, must you not be able to tell what it is, and what the divine Unity is? Can you do either?

Allow me, for a moment, to dwell on the subject now casually introduced. It is a clear point I think, that the unity of God cannot be proved, without revelation. It may perhaps be rendered faintly probable. Then you depend on Scripture proof, for the establishment of this doctrine. But have the Scriptures any where told us what the *divine Unity* is? Will you produce the passage? The *oneness* of God they assert. But this they assert always, *in opposition to the idols of the hea then*—the *polytheism* of the Gentiles—the gods superior and inferior, which they worshipped. In no other sense, have the Scriptures defined the ONENESS of the Deity. What then is *Oneness,* in the uncreated, infinite, eternal Being? In created and finite objects, we have a distinct perception of what we mean by it: but can

created objects be just and adequate representatives of the *uncreated* ONE? Familiar as the assertion is, in your conversation and in your sermons, that God is ONE, can you give me any definition of this *oneness*, except a negative one? That is, you deny plurality of it, you say God is but one and not two, or more. Still, in what, I ask, does the divine Unity consist? Has not God different and various faculties and powers? Is he not almighty, omniscient, omnipresent, holy, just, and good? Does he not act differently, i. e. variously, in the natural, and in the moral world? Does his unity consist, then, appropriately in his essence? But what is the essence of God? And how can you assert that his unity consists appropriately in this, unless you know what his essence is, and whether oneness can be any better predicated of this, than of his attributes?—pp. 45, 46.

Suppose I should affirm that two subjects A and B are *numerically* identical in regard to something called X, but diverse or distinct, in regard to something else called Y; is there any absurdity or contradiction in this affirmation? I hope I shall not, by making this supposition, be subjected to the imputation, of endeavouring to prove the doctrine of the Trinity by the science of Algebra; for my only object in proposing this statement is, to illustrate the answer that we make, to a very common question, which Unitarians put us; "How can three be one, and one three?" In no way, I necessarily and cheerfully reply. "How then is the doctrine of the Trinity in Unity to be vindicated?" In a manner, which is not at all embarrassed by these questions. *We do not maintain that the Godhead is three, in the same respects that it is one*, but the *reverse*. In regard to X, we maintain its numerical unity; in regard to Y, we maintain a threefold distinction: I repeat it, *we maintain simply the fact that there is such a distinction, on Scripture authority.* We do not profess to understand in what it consists.—p. 47.

Now we think that no one can read the statement of the doctrine of the Trinity, made by Mr. C. and that made by Mr. S. and not see that they are totally diverse. What Mr. C. asserts to belong to the doctrine, Mr. S. denies to be any part of it. Allowing then, the argument which Mr. C. has founded on *his* statement of the doctrine to be conclusive, still he has opposed a doctrine of the Trinity, not maintained by the Trinitarians of this country; and therefore a doctrine, which, so far as the purpose of discussion is concerned, is a doctrine of his own fabrication. This doctrine, at least for the present, we will concede, he has completely demolished. But has he approached the real doctrine in debate, the doctrine held and stated by Mr. S. and we may say by the other Trinitarians of this country? He has opposed the doctrine that there are three Gods. Is this the doctrine that there are three persons in the Godhead, as maintained by Mr. Stuart?

Let us now inquire what the Reviewer has achieved on this point. Requesting our readers to bear it in mind that he is professedly reviewing Mr. S.'s Letters, we give the following as the substance of what he has said on the topic now before us.

The proper modern doctrine of the Trinity, as it is stated in the creeds of latter times, is, that there are three persons in the Divinity, who equally possess all divine attributes; and this doctrine is at the same time connected with an explicit statement that there is but one God. Now we do not believe this doctrine, because taken in connexion with that of the unity of God, it is a doctrine essentially incredible; one, which no man who has compared the two doctrines together with just conceptions of both, ever did, or ever could believe. Three persons, each equally possessing divine attributes, are three Gods. A person is a being. No one who has any correct notion of the meaning of words will deny this. And the being who possesses divine attributes must be God or a God. The doctrine of the Trinity, then, affirms that there are three Gods. It is affirmed at the same time, that there is but one God. But nobody can believe that there are three Gods, and that there is but one God.—p. 371.

There is no reasonable pretence for saying that *the great body of Trinitarians*, when they have used the word *person*, have not meant to express proper personality. He who asserts the contrary, asserts a mere extravagance. He closes his eyes upon an obvious fact, and then affirms what he may fancy ought to have been, instead of what there is no doubt really has been.—p. 371.

The Reviewer then proceeds to state the different forms of the modern doctrine of the Trinity. We suppose the following remarks to apply to Mr. S.'s statement.

But there are others, who maintain with those last mentioned, that in the term

employed in stating the doctrine of the Trinity, the word *person*, is not to be taken in its usual acceptation; but who differ from them in maintaining that these terms ought to be understood as affirming a real threefold distinction in the Godhead. But this is nothing more than a mere evasion introduced into the general statement of the doctrine, for the purpose of rescuing it from the charge of absurdity, to which those who thus express themselves, allow that it would be liable, if the language in which it is usually expressed, were to be understood in its common acceptation.—They themselves, however, after giving this general statement, immediately relapse into the common belief. When they speak particularly of the Father, the Son, or the Spirit, they speak of them unequivocally as persons in the proper sense of the word. They attribute to them *personal* attributes. They speak of each as sustaining *personal* relations peculiar to himself, and performing *personal* actions, perfectly distinct from those of either of the others.—p. 374.

Those, therefore, whose opinions we are now considering, we conceive to be *nominal* Trinitarians in their statement of the doctrine, and *real* Trinitarians in their belief; to hold the true doctrine with an implicit acknowledgment in the very statement which they have adopted, that the true doctrine is untenable; and to have involved themselves therefore in new difficulties, without having effected any escape from those with which they were pressed before.—p. 377.

It would seem that if the Reviewer proposed to himself any object in his discussion, it must have been to correct the errours of his own age and country. The question then is whether the great body of Trinitarians, whom he could hope to benefit by his labours, do by the word *person*, in its present application, intend to denote a *distinct being*? Where does the Reviewer find proof of this assertion? Does he find it in the statements of the author whom he is reviewing? Does he find it in the statements of any respectable theologian of this country? He has produced no such evidence in support of his assertion; and yet he asserts, as if contradiction were impossible, that in this controversy, "a person is a being"; that no one who has any correct notion of the meaning of words, will deny this; that the doctrine of the Trinity affirms that there are three Gods." The doctrine then, the only doctrine opposed by the Reviewer, on the ground of its absurdity, is that which affirms *that there are three Gods, and yet but one God!* Is this doctrine maintained by any respectable theologian in this country? Is it the doctrine stated and defended by Mr. Stuart?

But the Reviewer, if we rightly understand him, has conceded the very point in debate. Speaking of that statement of the doctrine of the Trinity, in which the word *person* is used out of its ordinary acceptation, after saying it is made for the purpose of rescuing the doctrine from the charge of absurdity; instead of charging the statement itself with absurdity, he is satisfied to bring the charge against what he *conceives* to be the actual belief of those who adopt the statement. The inference is, that the *statement* of the doctrine is not chargeable with absurdity.

The Reviewer can, if he please, consider those who adopt the statement now under consideration, as Tritheists, or any thing else. But to argue from what *he conceives* their creed to be, instead of arguing from the statement which they give of it, is the perfection of trifling. Even on the supposition that they have made declarations, which are inconsistent with their own statement, by what authority does he infer, that these are the true index of their creed, and not their own statement? The Reviewer can employ his ingenuity in forming a creed for Trinitarians, and then charge it with absurdity, and then peradventure substantiate the charge. But what has he accomplished? Is the actual creed of the Trinitarian subverted by such a course? But he says when Trinitarians speak of the Father, the Son, or the Holy Spirit, they ascribe to them personal attributes, personal relations, and personal actions, and he will have it, that when they do this, they "relapse" from their statement into "the common belief" of three Gods. Our an-

swer is simply that the Reviewer has "relapsed into the common belief," that Trinitarians do not use the word *person* in the sense in which they profess to use it. Only let him be candid enough to affix their own meaning to this term, and all that which he regards as inconsistent with the *statement* of their creed, becomes at once perfectly consistent with it. For if there really be that distinction in the Godhead which is the ground of those personal relations, personal actions, &c. which Trinitarians ascribe to the Father, the Son, and the Holy Spirit, and if, as they maintain, and as the Reviewer seems to concede, this distinction is consistent with the unity of the Godhead, then these personal relations, &c. do not prove that there are three Gods. It is then perfectly clear that the Reviewer, when he charges us with "relapsing" into "the common belief" of three Gods, has only "relapsed" (a relapse to which he is peculiarly subject,) into the common unfairness of perverting our language.

This is not all. Speaking of the statement of the doctrine made by Mr. Stuart, he says, "this is nothing more than a *modal* or *nominal* Trinity;" (p. 376) which, as he also says, "is nothing more than simple Unitarianism disguised," &c." (p. 374. Whether the Reviewer be right in supposing this statement to be nothing more than simple Unitarianism, is wholly immaterial to the point now before us. One thing is certain; *he* perceives nothing in it to distinguish it from simple Unitarianism, and of course he can perceive no more absurdity in it than he can perceive in simple Unitarianism. He has therefore conceded that so far as the perceptions of his intellect can reach, the statement of the doctrine of the Trinity, made by Mr. Stuart, is as free from absurdity as Unitarianism itself.

Again, the Reviewer maintains that we know, and can know, nothing of the nature of any being, but by the attributes or properties of that being. We then say, affirm that he knows nothing of God but by his attributes. How then does he know that God may not know something of himself, besides his own attributes, even that he exists in the manner maintained by Trinitarians? This is possible, according to the Reviewer's own confession. What then becomes of all the Reviewer's assertions, which imply that on this subject, Omniscience can know no more than he himself knows!

We are now prepared to ask whether the doctrine of the Trinity, as stated by Mr. S. (and there is no doubt that his general statement would be approved by the great body of Trinitarians,) is proved to be an absurdity by Mr. C. or by the Reviewer? We ask whether the term *person*, as used by Mr. S. and other Trinitarians, to denote an unknown three-fold distinction in the Godhead, does denote three Gods? This is the whole question now at issue. Unless it can be shewn that Trinitarians do believe, and do teach that there are three Gods, and yet but one God, there is not a pretence for the charges of absurdity brought against their doctrine by Mr. C. and the Reviewer. On this point we do think that no one can be at a loss, after reading the extracts we have made from the Letters of Mr. Stuart. To the fact that "a person," in the language of Trinitarians, "is a being," there is not the least evidence, except the assertion of the Reviewer, an assertion made in direct contradiction to the explanations which Trinitarians give of the term in question. But it is a right indefeasible, of Trinitarians as of all men, to use words as they please, if they explain them: and we add that a stronger proof cannot be furnished of conscious defeat in a controversial writer, than to resort to the pitiful subterfuge of denying the meaning which an antagonist puts on his own terms. It belonged to the Reviewer not to reject Mr. Stuart's meaning in the face of his explanation of the term *person*, but to meet the point in debate, as presented by that

explanation. This he has not done, nor pretended to do. All he has done, is to resort to the degrading expedient of insisting that Trinitarians do mean what they most unequivocally affirm, they do not mean. By thus affixing a meaning of his own to their terms, in direct contradiction to their explanation, he has succeeded in the redoubtable exploit of shewing that downright absurdity belongs to a chimera of his own invention! This leaves the doctrine of the Trinity just where he found it. And here it will remain, until Mr. C. or the Reviewer, or some other Unitarian, shall so find out the Almighty to perfection, as to be able to tell us, and to prove that they truly tell us, that there is not, and cannot be such a distinction in the divine nature, as Mr. S. contends for. Till they do this, all they have said, and all they can say on the absurdity of the doctrine, must be regarded as a gross and wilful misrepresentation.

The next point of inquiry is the absurdity charged on the doctrine of the twofold nature of Christ. After speaking of this doctrine as a corruption of Christianity alike repugnant to common sense, and to the general strain of the Scriptures, Mr. C. says,

> According to this doctrine, Jesus Christ instead of being one mind, one conscious intelligent principle, whom we can understand, consists of two souls, two minds; the one divine, the other human; the one weak, the other Almighty; the one ignorant, the one omniscient. Now we maintain, that this is to make Christ two beings. To denominate him one person, one being, and yet to suppose him made up of two minds, infinitely different from each other, is to abuse and confound language, and to throw darkness over all our conceptions of intelligent natures. According to the common doctrine, each of these two minds in Christ has its own consciousness, its own will, its own perceptions. They have in fact no common properties. The divine mind feels none of the wants and sorrows of the human, and the human is infinitely removed from the perfection and happiness of the divine. Can you conceive of two beings in the universe more distinct? We have always thought that one person was constituted and distinguished by one consciousness.—The doctrine, that one and the same person should have two consciousnesses, two wills, two souls, infinitely different from each other, this we think an enormous tax on human credulity.—p. 19.

The Reviewer has discussed the same topic, but we are unable to discover any addition to the argument of Mr. C. Let us then hear Mr. Stuart.

> How shall any man decide, *a priori*, that the doctrine cannot be true? Can we limit the omniscient and omnipotent God, by saying that the Son cannot be so united with human nature, so "become flesh and dwell among us," that we recognize and distinguish, in this complex being, but one person, and therefore speak of but one? If you ask me how such a union can be effected, between natures so infinitely diverse as the divine and human; I answer, (as in the case of the distinction in the Godhead,) I do not know *how* this is done; *I do not undertake to define wherein that union consists, nor how it is effected*. God cannot divest himself of his essential perfections, i. e. he is immutably perfect; nor could the human nature of Christ have continued to be human nature, if it had ceased to be subject to the infirmities, and sorrows, and affections of this nature, while he dwelt among men. In whatever way, then, the union of the two natures was effected, it neither destroyed, nor essentially changed either the divine or human nature.
>
> Hence, at one time, Christ is represented as the Creator of the Universe; and at another, as a man of sorrows, and of imperfect knowledge. (John i. 1—18. Heb. i. 10—12. Luke xxii. 44, 45. ii. 52.) If both of these accounts are true, he must, as it seems to me, be God omniscient and omnipotent; and still a feeble man of imperfect knowledge. It is indeed impossible to reconcile these two things, without the supposition of two natures. The simple question then is; Can they be joined or united, so that in speaking of them, we may say the person is God, or man; or we may call him by one single name, and by this understand, as designated, either or both of these natures? On this subject, the religion of nature says nothing. Reason has nothing to say; for surely no finite being is competent to decide, that the junction of the two natures is impossible or absurd. pp. 52, 53.

Nor is there any created object, to which the union of Godhead with humanity can be compared. But shall we deny the possibility of it, on this account? Or shall we tax with absurdity, that which it is utterly beyond our reach to scan? I shrink from such an undertaking, and place

myself in the attitude of listening to what the voice of Revelation may dictate, in regard to this. It *becomes* us here to do so; to prostrate ourselves before the Father of Lights, and say, Speak, Lord, for thy servants hear. Lord what wilt thou have us to believe!—pp. 54.

Nothing is plainer than that Unitarians in asserting the impossibility of the twofold nature of Christ, assume that any departure from the mode in which philosophy decides that beings exist, is to be regarded as palpable absurdity. But is such an assumption authorized? Is what God has done in certain cases the limit of what he can do? Because so far as mere philosophy has made any discovery, God has never united two human souls with one body, or because he has never united an angel and a man in one individual, are we authorized to assert that such a union cannot be produced by the Almighty? Would such an union in a single instance made known by a revelation from God, "throw darkness over all our conceptions of intelligent natures?" Is Mr. C. or the Reviewer competent to affirm what union of beings of different orders can and cannot be effected by omnipotence, or of what union with creatures, God himself is or is not capable? If they are, then it becomes us to listen to their assertions on the point before us; but if they are not, then all their allegations of absurdity, brought against the union of humanity and divinity in the Lord Jesus Christ, are the assertions of mere ignorance. But says Mr. C. "we have *always thought*, &c."—"This *we think* is an enormous tax on human credulity." And what does this prove? Nothing, unless the thoughts of Mr. C. and his party are ample authority for the faith of other men; nothing we may add, unless what they *have always thought* and still *think*, is sufficient authority for rejecting the plain declarations of God. But we wish to present the

t in another light. The fact
the doctrine, that the Lord
st is both God and man,
s a miraculous fact, as the

most stupendous of miracles. Is it then to be reasoned against on the principles of philosophy? Is it to be judged of by reasoning from the natural constitution of things? Would it be legitimate reasoning to attempt by the received principles of philosophy to prove the miracles of the Gospel to be fictitious, and are we with David Hume, to deny that Christ raised the dead by a word, because this is unphilosophical? Surely such reasoning does not become the believer in Christianity. We admit the premises of the Unitarian, but we pronounce their connexion with his conclusion, palpable and arbitrary assumption. The very statement of the argument and of the analogy on which it rests, is enough to detect its fallacy. *All other men are mere men, therefore Christ Jesus is a mere man.* On such assumption rests the bold, and reiterated allegations of absurdity against the union of divinity and humanity in the Messiah: and to make them "we *think* is an enormous tax" on human presumption.

"There are more things in heaven and earth, Horatio,
Than are dreamt of in your philosophy"

We now come to the second general topic, viz. the testimony of the scriptures to the divinity of the Lord Jesus Christ. The pledge which we are to redeem is, that here also the argument is wholly with Mr. Stuart. So far as Mr. C. or the Reviewer rejects the Trinitarian import of texts on the ground of absurdity, we shall consider our previous remarks as superseding the necessity of any further notice of their objections.

Mr. C. remarks, that "in looking through the Gospels of Matthew, and Mark, and Luke, we meet no instance in which Christ is called God." Mr. S. replies thus:—

Why should you say in the third paragraph of your note, that in looking through "Matthew, Mark, and Luke, you meet with no instance in which Christ is called God?" Are there no proofs here of his

omniscience, of his omnipotence, of his authority to forgive sin, of his supreme, legislative right? And are not these things better proof of his divine nature than a mere name can be?—p. 115.

The first passage adduced by Mr. Stuart, in proof of the divinity of Christ, is John i. 1. "In the beginning was the word, (Logos) and the word was with God, and the word was God." His argument, which is a masterly exhibition of clear and forcible reasoning, is designed to establish two positions. I. That the Logos is a *person*, and not an attribute of God, as maintained by Dr. Priestly; since it would be trifling, in the last degree, for the Evangelist to instruct his readers that the attributes of a being are *with* that being; and positively false to affirm that a *single* attribute of the divine nature is God. II. That the Logos is called God in the proper and highest sense of the term; because an inferior sense is not authorized by the usage of the New Testament, nor even of the Old, except in a few instances, where the meaning is so clearly limited by the context, as to preclude the possibility of mistake. To this evidence, which we think amply sufficient of itself, Mr. Stuart adds the decisive fact, (on which he chiefly insists) that the meaning of the word God in this passage, is defined by a description of the Logos in the third verse, as the Creator of all things. If He be not therefore the supreme God, we have neither from reason nor revelation, the slightest knowledge of such a being. Mr. Channing and the Reviewer, while they reject the orthodox interpretation of this passage, are fatally at variance with each other. The former maintains that the Logos is a distinct being, and denominated God in a lower sense of the term: the latter contends that the Logos is not a distinct being, and that the word God is used in its highest and appropriate meaning. It is thus that in the interpretation of every part of the scriptures, the two great divisions of the Unitarian party are continually employed in destroying each others labors. Every blow aimed at the Orthodox, is equally fatal to themselves; and if they could succeed in undermining the foundation on which the church has reposed for ages, they must fight over the ruins until one party or the other perish in the conflict.

In denying to the Logos the title of God in the highest sense of the term, Mr. Channing's argument overlooks the fact that the meaning of the word is *defined* in the third verse, by a description of Him as the Maker of all things. He must therefore abandon the lower sense of the term, or maintain, in opposition to the Apostle, that He who made all things "is *not* truly God." The Reviewer bestows much labor on the passage before us; and raises so much learned dust from the pages of Philo, the Platonists, and Gnostics, that if his readers are not blinded to the simple meaning of the Evangelist, it will be no fault of his. He has not, however, given us one particle of proof (and yet the fact is *essential* to his argument) that the introduction to St. John's Gospel, has the slightest reference to these arch-heretics, who are thus dragged to the judgment seat of the Evangelist to receive sentence of condemnation. "He "*thinks*," "*we may suppose*," "*probably*," St. John "was not ignorant on these subjects;" but not one particle of *proof* even to that point; much less to the existence of any design on the part of the Evangelist to correct those errors. Now it is incredible that a man of sense, that an inspired Apostle, should come forward to oppose the most alarming errours on the fundamental doctrine of religion, the unity of God, without making known his intention; without pointing out those errours too clearly to be misunderstood; and meeting them with a direct and formal refutation. Was St. John thus backward to disclose his object, thus exquisitely tender as to the feelings of the erroneous, when he reproved the seven churches of Asia? We might then dismiss the

Reviewer's argument, until he proves, and not merely asserts the Evangelist's intention to oppose the errours of Philo. But since he will have it so, let us look somewhat farther into his reasoning. A prevailing errour of the age, according to the Reviewer, was the personification of the divine power, under the name of Logos. And how does the Evangelist go about to correct this errour? Truly, on the Reviewer's interpretation, *by falling into it himself*—by speaking of the divine power displayed in creation, &c. under the appellation of "Logos;" by affirming that "all things were made by *it*;" that *it* "was made flesh and dwelt among us;" and that "we beheld *its* glory as the glory of the only begotten of the Father, full of grace and truth." All this of an *attribute* of God! But, says the Reviewer, the errour was in supposing this attribute to be "resident in, and exercised by, or through an inferior or intermediate being." 'This the Evangelist means to deny, and hence the language which he adopts in declaring that the Logos or divine power was *with* God, and was God.'—What sect of heretics then, existed in the time of St. John, who maintained that the power of God was not *with* Him, but with another being? Not the followers of Philo, for according to the Reviewer's own statement, the Logos of Philo was himself a *being*, and of course was not the divine power. Not the Gnostics, for they too, in the words of the Reviewer, "gave the name of Logos to one of that class of *beings* called Æons." Where then shall we look for those singular heretics who needed to be assured with so much emphasis that the power of God resided *with* God? It is a question which the Reviewer ought in common kindness to have answered, since he appears to know; for it had greatly perplexed Mr. Stuart in his Letters, and the Reviewer was employed in the friendly office of enlightening his ignorance. Until, therefore, "a local habitation and a name" can be found for those who held the doctrine of a *powerless* God, we must confess ourselves, in common with Mr. Stuart, to be brought completely to a stand at this point in the argument; and we wait for the guidance of that ingenuity, which has so frequently made the most obstinate texts and historical records, yield to the progress of modern "improvement."

In the mean time, however, we may advert to a fortunate discovery of the Reviewer, who assures us that "the doctrine concerning the Logos as a BEING distinct from God, and intermediate between Him and His creatures, was the embryo form of the christian Trinity. The writings of Philo, by whom it was taught, were, as we have said, a favourite study of the christian fathers. This doctrine we believe it was one purpose of St. John to oppose in the introduction of his gospel." What then were the opinions of Philo concerning this *being* whom he called Logos? That he was Mediator between God and man, the only begotten son of the Father, and most intimately united to Him; that he created all things, and for this or some other reason, Philo gives him the title of God.* And how does St. John correct these alarming errours? By declaring exactly the same things in almost the same identical terms; by teaching that the Logos "was *with* God," an expression denoting the greatest intimacy of union; that "his glory was as the glory of the only begotten of the Father;" that He created all things, and was truly God. Was there ever a more unfortunate attempt to correct an errour? But, says the Reviewer, the Logos spoken of by St. John, was not Philo's Logos,

* Vide Smith on the Messiah, in which all the important passages respecting the Logos in the works of Philo, are collected. It is totally immaterial in what sense the Logos was styled δευτερος Θεος by Philo: whether denoting the second person of the Godhead, as some maintain, or a second and inferior being partaking of the divine nature. All that is essential to our argument, is the fact, that the title God was applied to him by Philo.

but the *power* of God personified in action. And how were the followers of Philo to know that? John had affirmed of *his* Logos exactly the same things which they had always believed of *theirs*. And yet the Evangelist requires them to understand him as speaking of a totally different thing, and designs these very words as a sharp rebuke to them for their errours! But were they so understood in the early ages of the church? On the contrary, did not the Valentinians, a sect of the Gnostics, make great use of this passage to defend their doctrines?* The adoption of language so open to misconstruction—of the very phraseology respecting the Logos, which had been employed by Philo to describe *his* intermediate being, called Logos, is the strongest possible proof that St. John had no reference to the opinions of that writer, or of the Gnostics. Had he been employed in correcting their errours, he would certainly have used language so guarded and explicit, as to preclude the possibility of misconception.

The word Logos as used by St. John, must denote one of three things. He was either a divine person, or a being inferior to God, or a divine attribute personified. The first we maintain, and the Reviewer denies. He is then presented with this alternative. If St. John used the word Logos with any reference to the opinions of Philo, the language which he adopted was so unguarded, that he must have foreseen he would be understood by the Gnostics to give a direct sanction to their errours; and we may add, the errours of Mr. Channing, who considers the Logos as a being of an intermediate character. If the Reviewer insists on the third sense of Logos and makes Him the power of God in action, we wait for the solution of the former difficulty—the discovery of that nameless sect who maintained that the attributes of a being are not resident with himself. Until that sect be found he is totally at a stand; and both Philo and the Gnostics, according to the Reviewer's own statement of their opinions, have nothing to do in the case. Our readers will now decide whether these unfounded assertions and palpable contradictions, have done any thing to shake the weighty argument of Mr. Stuart.

Heb. i. 10. "And, thou Lord," &c. is next cited by Mr. Stuart, as applying to Christ the title of Jehovah, and ascribing to him creative power. The Reviewer contents himself with expressing his *belief* that not Christ but the Father is addressed in this passage; but ventures no argument in support of his opinion. As a fair reasoner he was bound to do more; for Mr. Stuart had stated in strong terms, that the laws of grammar and the nature of the Apostle's argument, forbid this forcible divulsion of the tenth verse from the preceding and subsequent context. This statement is either true or false. If the Reviewer will have it to be false, he must prove his assertion; and until this is done the ground remains in possession of his antagonist. When a man who is by profession a biblical critic, leaves an argument untouched in circumstances like these, can stronger evidence be needed of his consciousness that he could not meet it?

But the Reviewer perhaps relies on his quotation from Emlyn, who remarks that the passage in question though a new citation is not prefaced with "And to the Son he saith," or with an "again," as in some other passages. Is it then against Greek usage to connect two citations referring to the same person, by a simple "*and?*" This the Reviewer will not venture to maintain, however convenient he may find it to quote Emlyn on that point. What follows in the quotation goes only to prove that the verse before us, if forcibly torn from this context and addressed to the Father, would make *sense*. This may be true, but the question returns, what right have you to violate the laws of grammar, and break in upon

* Hi autem qui a Valentino sunt, eo, quod est secundum Ioannem (evangelio) plenissime utentes &c Irenæus.

the Apostle's argument by this violent separation? The ellipsis to be supplied after the word "And," must be either "to the Son he saith," as we maintain; or "to the Father (or God) he saith," as the Reviewer and Emlyn maintain. The omission of "the Son" is perfectly natural, because having just been mentioned, He would of course be understood as referred to. But if the subject of the proposition is to be changed, if "the Father" is now to be addressed, the established usage of language demands that this be indicated by an express mention of Him; otherwise how can it be known that a new person is addressed? An ellipsis therefore in the present instance, is equivalent to a direct introduction of the Son by name. It is indeed too clear a case to be argued; and we cannot but consider the violence which has in this instance been done to the word of God, as a striking illustration of that spirit, which is resolved, *per fas et nefas*, to tear the doctrine of Christ's divinity from the Scriptures.

Mr. Stuart next adduces Col. i. 15—17 as attributing to Christ the creation of "all things that are in heaven and that are in earth, visible and invisible," &c. The Reviewer contends that this refers to a moral creation under the new dispensation, or Christian church. But in the verse which follows this magnificent description of Christ's power in the new dispensation, the Apostle subjoins "and He is the head of the Body the *Church*." Would this cold addition be necessary or natural, after the high-wrought description which had just preceded, of Christ as Head of the Church, or new dispensation? On the interpretation of the Reviewer, the Apostle has given an unrivalled example of the art of sinking. "For to him (it is the Reviewer's translation) all things in the Christian world owe their origin, the highest and the lowest, what is seen and what is not seen; those who sit on thrones, those who exercise dominion, those who are governments, and those who have power. He is the Author and Master of all, he is over all, and all exist through him, (or have a common relation to him.) What next? "and He is the head of the Body the Church;" as though this fact had not just been dwelt upon throughout three verses of the most exuberant poetical amplification! The Professor of Sacred Literature at Cambridge, who enumerates a taste for poetry among the qualifications of a "consummate theologian," would have taught the Reviewer to be cautious of attributing poetry like this to the Apostle Paul. But let us look a moment at these splendid images. "Thrones, Dominions, Principalities, Powers," what are these? Oh! the different orders of the Church, Evangelists, Presbyters, Deacons! What! the despised, persecuted preachers of the gospel who were driven from city to city, "in labors abundant, in stripes above measure, in prisons frequent, in deaths often," all these high sounding titles applied to them? Where else do we find the Apostle Paul so lavish of his honours? Under a splendid establishment like the church of Rome, when the simplicity of the gospel was debased by worldly pomp, and even under the Jewish Hierarchy which was splendid by design, such images might not be unnatural. But that the Apostle, writing in his chains at Rome, should speak of himself and his companions in the sufferings of Christ, as "those who sit on thrones," "and exercise principality," is too thoroughly ridiculous to admit of serious argument. The "things visible and invisible," too, what are they? The Reviewer has here accidentally omitted a small word introduced by the Apostle to explain this point; "whether they be thrones, dominions, principalities and powers;" which proves that these words are an enumeration of the "things visible and invisible" just mentioned. The officers of the church, then, who are indicated by these several titles, are part of them "visible" and part "invisible;" or in the Reviewer's words,

part "seen" and part "*not seen*!!" Such are a part only of the absurdities arising from this attempt to force a metaphorical sense, on one of the simplest passages of the Scripture.

Mr. Stuart next appeals to Rom. ix. 5. "Of whom is Christ according to the flesh, who is over all God blessed forever." The Reviewer makes a feeble effort to convert the last clause of this verse into a doxology, in direct contradiction to the acknowledged usage of the language. He assigns this reason, however, for a departure from that usage in the present instance; that the words "who is over all," are designed to represent God as "Author and Head of the Jewish dispensation" spoken of in the preceding verses; "which reference to God *considered in this character*, would be lost by any different arrangement of the words."—But how would it be lost? If the word "all" refers to the things enumerated in the preceding verses, surely it may do this, though ευλογητος, "blessed" should precede. "Blessed be he that is over all," (i. e. the things enumerated above) is exactly the same with "He that is over all (i. e. the things enumerated above) be blessed." We appeal with confidence to any person acquainted with the original, that the ordinary collocation of ευλογητος need not have been altered to express the idea of the Reviewer; though we think it clearly, not the true sense of the passage.* Conscious apparently, that this ground is untenable, the Reviewer now changes his position, and by the magic of a new punctuation, reduces to perfect order, this obstinate and perplexing passage. Place a colon after σαρκα and a comma after παντων in the original, and the work is done. "The words ὁ ων, which naturally refer *back* to Christ, are thus made the subject of a new proposition; and the passage reads—"of whom was Christ according to the flesh. He who was all is God, blessed forever." Under *certain circumstances* undoubtedly the words ὁ ων may thus commence a new sentence, to wit, when there is *no preceding noun* to which they naturally refer. When such a noun precedes, however, the words ὁ ων, by one of the most common usages of the language, refer back to that noun, and go on to describe it by some additional circumstance or title† (in the passage before us by the words επι παντων Θεος, God over all.) If this established usage is to be violated in the present case the Reviewer should at least, have produced a few instances to authorize the violation. No such instance occurs in the New Testament; we recollect none elsewhere; and we believe he will find it difficult to adduce many cases (in violation of the general rule) in which ὁ ων *preceded* by a noun to which it may naturally refer, and *followed* by another noun (like Θεος in the present case) descriptive of character, is made

* The Reviewer remarks that the interpretation here given is not the one commented upon by Mr. Stuart. Ought he not in fairness to have added, that Mr. Stuart's argument lies against a doxology in *any* shape whatever? Why did he not meet Mr. Stuart on all his points instead of merely attempting to evade a single one?

† Instances of so common a usage scarcely need be given. The reader may however refer to John i. 18. 2 Cor. xi. 31. Rev. v. 5. In the last passage by altering the punctuation after the manner of the Reviewer, the meaning may be wholly changed. Place a colon after the word λεων in the original, and give to the infinitive ανοιξαι the sense of the imperative, than which nothing is more common; the passage then reads. "And one of the Elders saith unto me, weep not: behold the Lion hath prevailed. He who is of the tribe of Judah, the root of David, let him open the book and the seven seals thereof." "The Lion," and "he who is of the tribe of Judah" thus become two distinct beings, like "Christ," and "God over all" in the Reviewers translation. No one is weak enough to receive this; and yet the words will bear it, if Rom. ix. 5 will bear the Reviewers version. If you reason from the *scope* of the passage, we sincerely think, that two arguments can be brought against the new translation of Rom. ix. 5, for one against that of Rev. v. 5. In Col. iv. 11, likewise, by placing a colon after the word Justus, οι οντες will be made the subject of a new proposition, expressing with emphasis, a very different meaning from that of the Apostle.

the subject of a new proposition.—But even if he could do this, it would only prove his construction possible; and not equally natural with the other, which follows the ordinary usage of the language. He must still meet the argument of Mr. Stuart, "how comes it that Christ according to his human nature (το κατα σαρκα) is said to have descended from the Fathers? What if I should affirm that David, as to his human nature was descended from Jesse? Would you not of course ask what other nature he had? And such an enquiry, forced upon us by the expression in question, the Apostle has immediately answered; as to his nature *not* human, he was "supreme God, blessed forever. Amen."

The Reviewer has, however, one sweeping argument in reserve—some of the Greek Fathers did not understand this passage in the orthodox sense. Origen particularly considers Christ as not being "God over all;" which proves either that the passage before us did not stand in his copy of the Scriptures as it does in ours; or that the Greek idiom does not require the orthodox interpretation. An appeal to the Fathers as biblical critics, and especially to Origen, would be thought by some, to partake a little of the ridiculous. Our means of understanding the Scriptures are well known to be incomparably superior to theirs. Even as to idiom, Origen sometimes blunders; witness his argument founded on the assumption that δια cannot denote the *efficient* cause, which every one knows to be false (vide Rom. xi. 36. Heb. ii. 10.) But could Origen in direct terms, contradict so plain a passage of Scripture? Such things have happened. Origen himself maintains that Christ died as a sacrifice not for men only, but for *all* rational beings; in pointed contradiction to the whole tenor of the Scriptures: and particularly to Heb. ii. 16. He contends that not only all men, but the devils themselves will at last be saved; notwithstanding Christ had declared "these shall go away into everlasting punishment," "their worm shall not die, their fire shall not be quenched."—These and a thousand other contradictions and extravagances, have made Origen the very worst evidence that can be produced in scriptural interpretation.*

Jno. xx. 28.—"And Thomas answered and said unto him, my Lord, and my God." For adducing this text, Mr. S. has given the following reasons.

1. There is no satisfactory proof, that it is an exclamation of surprise or astonishment. No phrase of this kind, by which the Jews were accustomed to express surprise or astonishment, has yet been produced, and there is no evidence that such a phrase, with the sense alleged, belongs to this language. 2. The evangelist tells us, that Thomas addressed himself to Jesus; *said to him* αυτω; he did not merely *exclaim*. 3. The commendation, which the Saviour immediately bestows upon Thomas, serves chiefly to defend the meaning, that I attach to the verse. Christ commends him for having seen and believed. The evidence that he believed, was contained in the expression

* By a singular fatality, men who have departed from the simplicity of the Gospel, sometimes like Origen, contradict the very terms of Scripture, while they appear wholly unconscious of the fact. We distinctly recollect a striking instance of this kind in one of Dr. Priestley's works, though we have not the volume at hand to give the passage. Mr. Belsham in his Calm Inquiry, p. 190, says "we have no sufficient *data* to lead to a satisfactory conclusion whether Jesus through the whole course of his *private* life was completely exempt from all the errors and failings of human nature;" though the Apostle had declared that "he did *no* sin." Mr. Buckminster in his Sermons, page 307, says, "There is nothing in the Scripture which represents that Christ has made it just for God to forgive sins now, upon repentance, when it would not have been before." Can there be a more direct contradiction of the Apostle who affirms of Christ, "Whom God hath set forth to be a propitiation—to declare at this time his righteousness, that He *might* be just, and the justifier of him that believeth in Jesus." Should it be convenient a thousand years hence, to prove that these passages of Scripture did not exist in the English version at the beginning of the nineteenth century, or that they must have been generally understood in a sense very different from their literal and obvious meaning, nothing would be easier or more conclusive than to produce the authority of Mr. Belsham, and Mr. Buckminster.

under examination: for before uttering this expression he is represented as doubting.—p. 84.

To this the Reviewer has made no reply. Mr. C. conjectures, that, "my Lord," was addressed to the Saviour, and that, "my God," after a pause was addressed to the Father, or that Thomas left the sentence unfinished through the force of his feelings!—He is also pleased to say, that this confession of the believing disciple, is the "passionate language of an uninspired man,"—"the broken exclamation of a man strongly moved." Whether he regards it as the "rhapsody of wonder," or "the bombast of eulogy," or as a sudden burst of profanity, we are not able to decide. Be this as it may, the exclamation must be considered as unmeaning and impertinent, as the cry of Herod's admirers, and yet, for this groundless, not to say impious compliment, Jesus promised eternal blessedness to all who should afterwards adopt it!

Passing by a number of other passages adduced by Mr. Stuart, we now come to Phil. ii. 5—8. "Who being in the form of God, thought it" &c. Of this passage the Reviewer gives the following translation.

"Let the same dispositions [of humility and benevolence] be in you which were in Jesus Christ; who being the image of God, did not think his likeness to God, a thing to be eagerly retained, but lowered himself, and took the appearance of a servant, and became like men; and being in the common condition of a man he humbled himself, and submitted to death, even the death of the cross."

We believe, that the original passage affords no more proof of the Trinity, than the translation which we have just given. Christ was in the form of God, or was the image of God, on account of the authority delegated to him as the messenger of God to men, the divine power committed to him of performing miracles; and because as an instructor he spoke in the name of God, as he was taught by God. Yet notwithstanding he bore this high character, he was not eager to assume it for the sake of any personal distinction, rank, or splendour, or to obtain any other personal gratification. He lowered himself to the condition of common men; lived in similar circumstances to theirs, and submitted to similar deprivations, and sufferings —pp. 416. 417.

To such a construction of the passage, there is this insuperable objection, that it makes the humiliation of Christ a *negative* act; consisting merely in his *not taking* that "personal distinction" which he might properly have assumed. But the Apostle represents it as a *positive* act—"*taking* (λαβων) the appearance of a servant." This language decisively indicates a change of state—a previous elevation and a subsequent depression; for how could Christ "lower himself by taking the appearance of a servant," unless he had previously worn some other "appearance?" This the Reviewer evidently feels; and he therefore says that Christ "lowered himself to the condition of common men." "*Lowered* himself?" Was he not always in the condition of "common men," from his first appearance on earth? Whether he was the carpenter of Nazareth and served his father, or the preacher of Gallilee and ministered to his disciples, his condition was the same; and if he ever had the "appearance of a servant," he carried it with him from the cradle to the grave. Patiently to *remain* in this state without aspiring to greater "personal distinction" might be an illustrious act of humility; but it was not the act referred to by the Apostle, for he could not speak of Christ's "*taking*" an "appearance" which he had always worn, a condition of life in which he was placed by God from the birth. Nor could he, without the grossest abuse of language, employ the words "taking the appearance of a servant," to express a humility which consisted merely in remaining as he was—in not assuming personal distinction, rank, or splendor.—Not ascending to a higher station, is a totally different thing from actually "taking" a low one.

Again the Reviewer says, "Christ was in the form of God, or was the image of God on account of the authority delegated to him as the messenger of God to men; the divine power committed to him of perform-

ing miracles." But the language of the Apostle implies, that Christ laid aside the (μορφη Θεϱ) "form or image of God," when he took the "form of a servant." Did he then ever relinquish his "authority as a messenger of God," or "the divine power of performing miracles?"—Never. Then he did not lay aside the image of God, according to the Reviewer's own statement; for he retained those things in which that image consisted. On this point again there is a direct contradiction to the Apostle's meaning.

Christ, according to the Reviewer's translation of the words, "did not think his likeness to God, a thing to be eagerly retained." But in what sense was this the fact? Not as to his holiness or wisdom, for in these attributes he surpassed every human being, and was most conspicuously in the "likeness of God." The stupendous power of working miracles, likewise, which more than all other things united, except holiness, constitutes the most striking likeness to God," which made Moses as God to Pharaoh —this power was "retained" by Christ, to an extent which exalted him infinitely above every other messenger from God to man. What then did he not "retain" of "the likeness of God?" *Personal distinction, rank and splendour!*" If this be the Reviewer's meaning, it is impious and degrading to the character of God. It reduces the most illustrious exhibition of Christ's humility, to this, that he did not covet the contemptible grandeur of the world! In other respects, in all that constitutes the real "likeness of God," Christ did retain that likeness: while the Reviewer's translation makes the Apostle declare that he did not. The translation therefore is incorrect. The words ισα Θεω, denote not merely resemblance, but equality to God. And such is the appropriate sense of ισος which is no less distinct from ομοιος the proper expression for likeness, than the Latin words "*equalis*," and "*similis*," or the English "equal." and "like." Objects which are equal are indeed alike; but they are more than merely alike; and it certainly cannot be contended that the general resemblance expressed by ομοιος, is all that is properly denoted by the perfect correspondence or equality of ισος. The passage therefore remains unshaken. Christ is declared to have existed before he appeared on earth, both *in* the form of God and with an equality to God.

Among passages pronounced by the Reviewer to be mistranslated in our common version, are such as speak of Christians under the title of "those who call on the name of the Lord," (τους επικαλουμενους το ονομα Κυϱιου.) These, he says, may with equal propriety be rendered, "those who *are called* by the name of the Lord;" or those who *call themselves* by the name of the Lord." After the severe censure which he had passed on Mr. Stuart, for neglecting to examine Wetstein upon a point of no importance to the argument, it would perhaps have been more consistent in the Reviewer, before venturing this confident assertion, to have consulted so common a work as Schleusner's Lexicon or a Concordance of the Scriptures. He would thus have spared himself the pain of discovering, when too late, that his translation is in direct opposition to the invariable usage of the Septuagint and New-Testament. In the expression "to *be called* by the name" of any one, the word ονομα is uniformly in the dative, with or without a preposition; or in the nominative, by a well-known Hebraism: and never in the accusative, as in the case before us. The appropriate sense of επικαλεομαι with ονομα in the accusative, is *religious invocation*:* and the proposed alteration of the Reviewer is not only without authority, but in pointed contradiction to the usage of sacred writers.

* Vide Psalm cxv. 4. Lam iii. 55—57. and a multitude of other passages, in all of which the words correspond with the Hebrew, "to call on the name of the Lord" and denote religious invocation.

Of the passages cited by Mr. S. the preceding are all* which are commented on by Mr. C. and the Reviewer, and such is the strength of their cause, as maintained against one of the most able and condensed series of arguments that we have had the happiness to see. The arguments of Mr. S. are continued through nearly sixty pages, he takes up the Unitarian interpretations and exposes their fallacy; he gives the reasons for his own interpretation, derived from almost every legitimate source of evidence, fortifying the obvious meaning of passages by decisive subsidiary considerations, and thus satisfying the candid mind not less of the conclusiveness of his reasoning, than of the honesty of his intention to elicit the true import of the inspired volume. In a manner entirely unlike this, Mr. C. and the Reviewer after lodging an appeal at the tribunal of human reason, after pressing the doctrines of their opponents with absurdity in every form in which misrepresentation could preserve plausibility, and in which versatile contrivance could shock or cajole the self-conceited arbiter; after having conducted to the conclusion that the doctrines in debate are "essentially incredible," and to be rejected whether the Bible contains them or not; aim to elaborate some hypothetical import from the sacred text, or to evade and neutralize its force by that apparatus of criticism which we have examined, and against which all the precision and power of language, would be utterly ineffectual and vain. Of nearly forty texts dwelt upon in the argument by Mr. S. no notice is taken; and what at least is enough to cover with shame and confusion of face, the theological combatant of honourable feeling, the very argument on which Mr. S. and other Trinitarians, place their chief reliance, and on the validity of which he designed to rest the whole cause, is not even glanced at by his opponents.

* Mr. C. just mentions Heb. i. 8, and 1 Jno. v. 20, but without anticipating Mr. S's. argument.

The nature of this argument and the manner in which it is disregarded, will be seen in the following remarks of Mr. S. addressed to Mr. C.

> But in no single instance, have you noticed the "connexions and circumstances," in which the appellation of God is bestowed on Christ. Can you reasonably expect your thinking readers will take this assertion upon credit? Are you not bound to prove to these same readers, *by the Scriptures, interpreted according to the universal laws of explaining human language*, that the New Testament writers have not ascribed to Christ CREATIVE *power, omniscience, omnipotence, omnipresence, divine worship, divine honours*, and *eternal existence!* What are *names* in this dispute? Show that these *attributes* are NOT ascribed to Christ, and you make us Unitarians at once. You ought not to take the advantage of representing our arguments as consisting in that in which we do not place reliance; and then intimate to our readers, "This is all which Trinitarians have to allege in their own favour." Dispute can never be terminated in this way. Meet fairly and openly the points in debate. Many of your readers are certainly too intelligent, and too conscientious to be satisfied with any other course. Any other does not become your high character and distinguished talents.—p. 117.

We do then feel authorized to say, that Mr. S's. letters are a complete and triumphant refutation of Mr. C. and virtually of the Reviewer on the grand points in debate. That Mr. C. should have wholly withdrawn from the controversy after the publication of the letters addressed to himself, was not to be expected. He has been considered, by his party, as one of the ablest defenders of their system of doctrines; nor has he, we believe, except in two or three occasional sermons, appeared as an author for many years, but in the attitude of a controversialist. Why then, we have often asked ourselves, has Mr. C. consented that so able an answer to his sermon as Mr. S's letters are on all hands acknowledged to be, should pass without at least a *professed* reply? We confess we have thought of the possibility, and been often inclined to welcome the hope, though with many fears of its illusive nature, that his silence might yet prove to be no unpropitious omen; that perhaps the reasonings of his antagonist may at

least have awakened those doubts, which will yet lead to a further and a more successful investigation, and ultimately to a cordial reception of the truth as it is in Jesus. Would to God, that this hope might not prove an illusion. We deprecate what seems to us the waste of his talents, and still more if our information be correct, the renunciation of those better views and the extinction of those feelings, of which he may once have been the happy subject.

As christians, we regard with peculiar emotions him, whose religious opinions and perhaps experience also, have been in accordance with our own. By no unnatural association our thoughts recur to the case of those, who sin wilfully after they have received the knowledge of the truth. At the same time, it is grateful to our feelings, that we are unable to decide how far and how long, a real child of God may be left to depart from the true standard of faith, and no less grateful that the particular case of Mr. C. is concealed from our inspection, in the counsels of divine wisdom. He will justify us then, if he regards us as honest in our views of religious truth, in saying, that for him we have our anxieties; anxieties in some slight degree alleviated by the hope that the promises of that everlasting covenant which respect all who have experienced the power of the transforming grace of God, may yet extend to him their restoring efficacy, before the hours of his probation close. Our ignorance, to say no more, we believe authorizes the hope, our heart we are sure is ready with the prayer, that he may yet feel the power and taste the consolations, as well as become the eloquent defender, of that system of faith which he now denies and labours to

[illegible] return.

[illegible] which the Review- [illegible] it is still more [illegible] some reason controversy [illegible] fitted to his [illegible] core, his par- [illegible] had a right to the letters.

Besides this, he appeared soon after the publication of Mr. S's work in a kind of preface to a review, the avowed object of which was not to give "a complete review of Professor Stuart's Letters," but rather to propose some preliminaries, and after an apology for not remarking at length on their contents, he reserves with no small contempt for the production of Mr. Stuart, and with no small parade of his own prowess, the privilege of resuming the subject in a future number. A third edition of the Letters appeared, and what has the Reviewer done? He has given to the public his own reasons for denying the doctrines of the Trinity and of the Divinity of Christ. And what has become of the "complete Review of Professor Stuart's Letters?" An article has appeared in the Christian Disciple, professing indeed, to be a review of those letters, but by the author's own confession, he has taken a general view of the subject in controversy "without particular reference to the work" of Mr. Stuart. Stronger symptoms of conscious defeat in a theological contest we do not remember to have witnessed, nor can we readily conceive of stronger proofs of actual defeat. For what have our Unitarian champions actually achieved? They have proved the doctrine that three Gods are one God, to be an absurdity, a doctrine which no one maintains. The Reviewer has conceded that the doctrine stated by Mr. Stuart is as free from absurdity as Unitarianism itself. He has then turned upon it again the charge of absurdity, by denying the express meaning of terms as used by Mr. S. and affixing to those terms his own meaning. He has then conceded that he knows nothing of God but by his attributes, and of course that he knows not that the doctrine which respects the *whole* nature of God may not be true. Mr. C. and the Reviewer in attempting to fix absurdity on the doctrine of the two-fold nature of Christ, have argued against a miraculous fact from the natural constitution of things. To what Mr. S.

has said to prove the Trinitarian interpretation of texts to be the right one, they have opposed new translations, which we have shown to be unauthorized, or those of some learned critics, or a conjectural alteration, or the reiterated charge of absurdity, or a supposed interpolation or corruption, or something else equally nugatory; and lastly, as to the most weighty arguments of Trinitarians, they have adopted a compendious method of refutation, viz. to say nothing at all respecting them.

(*To be continued.*)

Review of the Memoir of Henry Martyn.

(Concluded from page 93.)

Our readers will remember that Mr. Martyn, on his arrival in India, resided at Aldeen, and preached occasionally in Calcutta. In October 1806, he left Aldeen for Dinapore, the station to which he was appointed. On his passage, he distributed tracts, engaged in Christian conversation, and preached as he had opportunity. His attention to his studies and to the business of translation, was as great in his budgerow, as perhaps it would have been in a place more congenial for literary exertion. When he arrived at Dinapore, Mr. M. engaged in the duties of a chaplain with great ardour. His wish was 'to establish native schools, to attain such readiness in speaking Hindoostanee, as might enable him to preach the Gospel of the grace of God, and to prepare translations of the Scriptures and religious tracts for dispersion.'

On the first day of the year 1807, Mr. Martyn was led to the following reflection, from whence we perceive, that it is the work of the self-same Spirit to convince the soul of sin, to constrain it to unreserved obedience, and to fill it with unutterable consolation.

"Seven years have passed away since I was first called of God. Before the conclusion of another seven years, how probable that these hands will have mouldered into dust! But be it so: my soul through grace hath received the assurance of eternal life, and I see the days of my pilgrimage shortening, without a wish to add to their number. But O may I be stirred up to a farther discharge of my high and awful work, and laying aside, as much as may be, all carnal cares and studies, may I give myself to this 'one thing.' The last has been a year to be remembered by me, because the Lord has brought me safely to India, and permitted me to begin, in one sense, my Missionary work. My trials in it have been very few; every thing has turned out better than I expected; loving kindnesses and tender mercies have attended me every step; therefore, here, will I sing his praise. I have been an unprofitable servant, but the Lord hath not cut me off: I have been wayward and perverse, yet he hath brought me further on the way to Zion: here then, with sevenfold gratitude and affection, would I stop and devote myself to the blissful service of my adorable Lord. May he continue his patience, his grace, his directions, his spiritual influences, and I shall at last surely come off conqueror! May he speedily open my mouth, to make known the mysteries of the Gospel, and in great mercy grant, that the Heathen may receive it in great mercy and live!"—pp. 227, 228.

In and about Dinapore, Mr. M. 'at his own expense solely,' established five schools. Before the end of February the translation of the book of Common Prayer into Hindoostanee, was completed, and on the 15th of March, 'he commenced the performance of divine worship in the vernacular language of India, concluding with an exhortation from Scripture in the same tongue.' In March a translation of the Parables, with a Commentary, was also finished.

Mr. Martyn's duties on the Sabbath had now increased,—consisting of one service at seven in the morning to the Europeans, another at two in the afternoon to the Hindoos, and an attendance at the hospital; after which, in the evening, he ministered privately at his own rooms, to those soldiers who were most seriously impressed with a sense of divine things. From the following statement we may see and appreciate his exertions.—"The English service, at seven in the morning. I preached on Luke xxii, 22. As is always the case when I preach about Christ, a spiritual influence was diffused over my soul.—The rest of the morning, till dinner time, I spent not unprofitably in reading Scripture, David Brainerd, and in prayer. That dear saint of God, David Brainerd, is truly a man after my own heart. Although I cannot go half way with him in spirituality and devotion, I cordially unite with him

in such of his holy breathings, as I have attained unto. How sweet and wise, like him, and the saints of old, to pass through this world as a serious and considerate stranger. I have had more of this temper to-day, than of late, and every duty has been in harmony with my spirit. The service in Hindostanee was at two o'clock. The number of women not above one hundred. I expounded chap. iii, of St. Matthew. Notwithstanding the general apathy with which they seemed to receive every thing, there were two or three, who I was sure, understood and felt something. But not a single creature beside them, European or native, was present. Yet true spirituality, with all its want of attractions for the carnal heart, did prevail over the splendid shows of Greece and Rome and shall again here.—A man at the hospital much refreshed me, by observing, that if I made an acquisition of but one convert in my whole life it would be a rich reward; and that I was taking the only possible way to this end. This man's remark was much more sensible than ***'s yesterday, who, it seems, had received full information of my schools, &c. and said I should make no proselyte. 'Thy judgments are far above out of their sight.' How positively they speak, as if there were no God who could influence the heart. At night B. and S. came, and we had the usual service."

With those soldiers who attended Mr. Martyn *always* on the evening of the Sabbath, and often on some other evenings of the week, he enjoyed true spiritual communion. Their number was very small at first, amounting at the most to five; sometimes, indeed, only one could attend, but with him he would gladly unite in prayer and praise, and reading the Scriptures, when the promise of the Redeemer's gracious presence was verified to their abundant consolation.

Over some few of the officers stationed at Dinapore, he now began to rejoice with that joy, which faithful ministers alone can estimate, who, after much preaching and admonition, and after many prayers and tears—at length perceive a fruitful result of their anxious endeavors to win souls and glorify their Lord. One of these, who from the first, to use Mr. Martyn's own words, had "treated him with the kindness of a father," at this time excited expectations which soon ripened into a delightful certainty, that he had turned with full purpose of heart to his Redeemer. But if his happiness was great at witnessing this effect of the divine blessing on his ministry—so also was his anxiety, lest this new convert should relapse, and again according to the course of this and he began, he said, in reference for the first time, to enter into the f the Apostle's words, "now we stand fast in the Lord."—pp. 242

While at Dinapore, Mr. M. commenced and completed a translation of the New Testament, into Hindoostanee. He superintended the translation of it also into Persian. This translation was conducted by Sabat, whose conversion and apostasy are alike memorable. While residing at this station, he was afflicted by the intelligence of the death of one of his sisters, and soon after his removal to Cawnpore, he was called to mourn the loss of the sister who was peculiarly dear to him, as having been the means, under God, of his conversion.

At Cawnpore, the hand of friendship and hospitality was stretched out, to welcome Mr. Martyn, and to afford him those attentions, after a wearisome and perilous journey, which were not only most gratifying to his feelings, but almost indispensable to the preservation of his life. From the pen of the lady of that friend who then received him—a pen which has been often and happily employed in the sacred cause for which Mr. Martyn lived and labored—we have the following account of his arrival at the new station to which he was appointed. "The month of April, in the upper provinces of Hindoostan, is one of the most dreadful months for travelling throughout the year; indeed, no European, at that time, can remove from place to place, but at the hazard af his life. But Mr. Martyn had that anxiety to be at the work which his heavenly Father had given him to do, that, notwithstanding the violent heat, he travelled from Chunar to Cawnpore, the space of about four hundred miles. At that time, I well remember, the air was as hot and dry as that which I have sometimes felt near the mouth of a large oven—no friendly cloud or verdant carpet of grass, to relieve the eye from the strong glare of the rays of the sun, pouring on the sandy plains of the Ganges. Thus Mr. Martyn travelled, journeying night and day, and arrived at Cawnpore, in such a state, that he fainted away as soon as he entered the house. When we charged him with the rashness of hazarding in this manner his life, he always pleaded his anxiety to get to the great work. He remained with us ten days, suffering at times considerably from fever and pain in his chest."

Mr. Martyn's own account of this dreadful and most distressing journey, is thus briefly detail to Mr Corrie.

"*Cawnpore, May* 1, 1809. The entrance to this place is through plains of unmeasurable extent, covered with burning sand. The place itself I have not yet been able to see, nor shall, I suppose, till the rain-

at present it is involved in a thick cloud of dust. So much for exordium.—Let me take up my narrative from Mirzapore, where I wrote you a note. I reached Tarra about noon. Next day at noon, reached Allahabad, and was hospitably received by Mr. G.; at night dined with him at the Judge's and met twenty-six people. From Allahabad to Cawnpore how shall I describe what I suffered! Two days and two nights was I travelling without intermission. Expecting to arrive early on Saturday morning, I took no provision for that day. Thus I lay in my palanquin faint, with a head-ache, neither awake nor asleep, between dead and alive —the wind blowing flames. The bearers were so unable to bear up, that we were six hours coming the last six *kos* (twelve miles.) However, with all this frightful description, I was brought in mercy through. It was too late on Saturday to think of giving notice of my arrival, that we might have service; indeed I was myself too weak. Even now the motion of the palanquin is not out of my brain, nor the heat out of my blood."—pp. 310—312.

At Cawnpore, Mr. Martyn's ministerial duties varied little from those which had occupied him at Dinapore. Prayers and a sermon with the regiment at the dawn of the morning; the same service at the house of the General of the station, at eleven o'clock; attendance at the hospital; and in the evening, that part of his work which was the most grateful and refreshing to his spirit, though performed under the pressure of much bodily fatigue—an exposition to the more devout part of his flock, with prayer and thanksgiving, made up the ordinary portion of his labors.—pp. —313, 314.

The close of the year 1809 was distinguished by the commencement of Mr. Martyn's first public ministration among the Heathen. A crowd of mendicants, whom, to prevent perpetual interruptions, he had appointed to meet on a stated day, for the distribution of alms, frequently assembled before his house in immense numbers, presenting an affecting spectacle of extreme wretchedness. To this congregation he determined to preach the word of the Saviour of all men, who is no respecter of persons. Of his first attempt at this new species of ministration, he thus speaks:—"I told them (after requesting their attention) that I gave with pleasure the alms I could afford, but wished to give them something better, namely, eternal riches, or the knowledge of God, which was to be had from God's word; and then producing a Hindoostanee translation of Genesis, read the first verse, and explained it word by word. In the beginning, when there was nothing, no heaven, no earth, but only God, he created without help, for his own pleasure.—But who is God? One so great, so good, so wise, so mighty, that none can know him as he ought to know: but yet we must know that he knows us. When we rise up, or sit down, or go out, he is always with us. He created heaven and earth; therefore every thing in heaven, sun, moon, and stars. Therefore how should the sun be God, or moon be God? Every thing on earth, therefore Ganges also—therefore how should Ganges be God? Neither are they like God.—If a shoemaker make a pair of shoes, are the shoes like him? If a man make an image, the image is not like man his maker. Infer secondly: if God made the heaven and earth for you, and made the meat also for you, will he not also feed you? Know also, that he that made heaven and earth, can destroy them —and will do it; therefore fear God who is so great, and love God who is so good." Such was the substance of his first discourse, the whole of which was preached sentence by sentence, for at the end of each clause there were applauses and explanatory remarks from the wiser among them. "I bless my God," said Mr. Martyn, "for helping me beyond my expectations. Yet still my corrupt heart looks forward to the next attempt with some dread."—318, 319.

Objections having been made to the Persian version of the New Testament, on the ground that it too much abounded with Arabic idioms, it was at length determined that Mr. M. should visit Arabia and Persia, and consult learned natives of those countries, respecting it. A letter from Mr. Brown to Mr. Martyn, shows that a residence in *Asia* had not been without its effect upon the style of the former gentleman, which in this instance at least, is not deficient in imagery.

Mr. Brown's reply, on this purpose, being communicated to him, is too characteristic, both of himself and Mr. Martyn, to be omitted. "But can I then (said he) bring myself to cut the string and let you go? I confess I could not, if your bodily frame was strong, and promised to last for half a century. But as you burn with the intenseness and rapid blaze of heated phosphorus, why should we not make the most of you? Your flame may last as long, and perhaps longer, in Arabia, than in India. Where should the phœnix build her odoriferous nest, but in the land prophetically called 'the blessed;' and where shall we ever expect, but from that country, the true comforter to come to the nations of the East. I contemplate your New

Testament springing up, as it were, from dust and ashes, but beautiful as the wings of a dove covered with silver, and her feathers like yellow gold."

Towards the end of September, therefore, Mr. Martyn put himself in readiness to leave Cawnpore; and on his preaching, for the last time, to the natives, and giving them an account of the life, the miracles, the death, and the resurrection of Jesus, as well as a summary of his heavenly doctrine—exhorting them to believe in him, and taking them to record that he had declared to them the glad tidings of the Gospel—it was but too apparent that they would never again hear those sounds of wisdom and mercy from his lips On the opening of the new church, also, where he preached to his own countrymen, amidst the happiness and thankfulness which abounded at seeing "a temple of God erected, and a door opened for the service of the Almighty, in a place where, from the foundation of the world, the tabernacle of the true God had never stood," a mournful foreboding could not be suppressed, that he, who had been the cause of its erection, and who now ministered in it for the first time, in the beauty of holiness, would minister there no more — They beheld him standing on the verge of the eternal world, and ready to take a splendid flight. "My father, my father, the chariot of Israel and the horsemen thereof," were the sentiments with which many gazed on him. One of his auditors on this solemn occasion, describes, in the following words, the feelings of many others, in depicting her own:—"He began in a weak and faint voice, being at that time in a very bad state of health: but gathering strength as he proceeded, he seemed as one inspired from on high.—Never was an audience more affected. The next day, this holy and heavenly man left Cawnpore, and the society of many who sincerely loved and admired him.—He left us with little hope of seeing him again, until, by the mercy of our Saviour, we meet with him in our Father's house."—pp. 327—329.

On the 7th of January, 1811, Mr. M. sailed from Calcutta, and after visiting Ceylon, Goa, Bombay, and Elephanta Island, he landed at of May; on the as ready, and Our limits the very in- urney.

of Persian ascertained opinion de- the trans-

lation of the New Testament, by Sabat, commenced immediately another version in the Persian language. An able and willing assistant, in this arduous and important work, presented himself in the person of Mirza Seid Ali Khan, the brother-in-law of his host, Jaffier Ali Khan. His coadjutor, he soon discovered, was one of a numerous and increasing religious community, whose tenets, (if that term be not inapplicable to any thing of so fluctuative and indefinite a nature as their sentiments,) appear to consist of refined mysticism of the *most Latitudinarian complexion*; a quality, be it remembered, entirely opposite to the exclusive character and inflexible spirit of Christianity, and which pervading, as it does so completely, the system of Sooseism, sufficiently accounts for its toleration under a Mahometan despotism, of a purer and more absolute kind than exists even in the Turkish dominions

In Jaffier Ali Khan, a Mahometan of rank and consequence, to whom Mr. Martyn had letters of recommendation, he found a singular urbanity of manners, united to a temper of a more solid and substantial excellence—a kindness of disposition, ever fertile in expedients conducive to the comfort and convenience of his guest. There was in him also, as well as in his brother-in-law, what was still more gratifying, an entire absence of bigotry and prejudice; and on all occasions he was ready to invite, rather than decline, the freest interchange of opinion on religious topics

The work, for which Mr. Martyn had come to Shiraz, was commenced on the 17th of June, little more than a week after his reaching that city. It was preceded by a very pleasing interview with two priests of the Mahometan faith, of which we have this account.—"In the evening, Seid Ali came, with two Moollahs, disciples of his uncle Mirza Ibraheem, and with them I had a very long and temperate discussion. One of them read the beginning of St. John, in the Arabic, and inquired very particularly into our opinions respecting the person of Christ; and when he was informed that he did not consider his human nature eternal, nor his mother divine, seemed quite satisfied, and remarked to the others, 'how much misapprehension is removed when people come to an explanation'

As Mr Martyn was himself an object of attention and curiosity in Shiraz, and the Testament was wholly new to his coadjutor, he was not suffered to proceed in his work without many interruptions.

"Seid Ali," he writes, June 17, "began translating the Gospel of John with me. We were interrupted by the entrance of two very majestic personages, one of whom was the great-grandson of Nadir Shah. The Uncle of the present King used to wait behind his father's table. He

w a prisoner here, subsisting on a
)n.
).—At the request of our host, who
ays planning something for our a-
ment, we passed the day at a house
alf way up one of the hills that sur-
the town. A little rivulet, issuing
he rock, fertilizes a few yards of
d, which bear, in consequence, a
s or two, sweet briar, jessamine,
nks. Here, instead of a quiet re-
we found a number of noisy, idle
s, who were gambling all day, and
acious as the men who occupy an
se bench. The Persians have cer-
a most passionate regard for water:
ose because they have so little of it.
was nothing at all in this place
climing so high for, but the little
t.—pp. 157, 158.

) universal a spirit of enquiry had
excited in the city of Shiraz, by Mr.
n's frequent disputations, as well as
notoriety of his being engaged in a
ution of the New-Testament into
n, that the *Preceptor of all the Mool-*
gan greatly to "fear whereunto this
grow." On the 26th of July, there-
in Arabic defence of Mahometanism
its appearance from his pen. A
lerable time had been spent in its
ation, and on its seeing the light, it
ed the credit of surpassing all for-
eatises upon Islam.
s work, as far as a judgment of it
formed from a translation, discov-
amongst Mr. Martyn's papers, is
n with much temper and modera-
nd with as much candor as is con-
with that degree of subtilty, which
spensable in an apology for so glar-
imposture as Mahometanism.
Chief Moollah begins by declaring
sire to avoid all altercation and
ling, and expresses his hopes that
ould guide into the right way those
he chose. He then endeavours, in
dy of the work, to shew the superi-
of the single perpetual miracle of
ran, addressed to the understanding,
the variety of miracles wrought by
and by Christ, which were origin-
ldressed only to the senses, and that
from lapse of time, become every
s and less powerful in their influ-
And he concludes with the follow-
dress to Mr. Martyn:—
us behold, then, O thou that art
nd consider with the eye of justice,
hou hast no excuse to offer to God.
hast wished to see the truth of mira-
We desire you to look at the great
: that is an everlasting miracle."
is was finished by Ibraheem ben al
, after the evening of the second
the week, the 23d of the month
, the second in the year 1223 of the
of the Prophet. On him who fled
ousand salutations!"

This work Mr. Martyn immediately set himself to refute, in dependence on his Saviour to "give him wisdom which his adversaries should not be able to gainsay." His answer was divided into two parts: the first was devoted *principally* to an attack upon Mahometanism: the second was intended to display the evidences and establish the authority of the Christian faith. It was written in Persian, and from a translation of the first part, which has been found, we perceive that Mr. Martyn, "having such hopes, used great plainness of speech," whilst, at the same time he treated his opponent with meekness and courtesy.

After replying to the various arguments of Mirza Ibraheem, Mr. Martyn shews why men are bound to reject Mahometanism—that Mahomet was foretold by no Prophet—that he worked no miracle—that he spread his religion by means merely human, and framed his precepts and promises to gratify men's sensuality, both here and hereafter—that he was most ambitious both for himself and his family—that his Koran is full of gross absurdities and palpable contradictions—that it contains a method of salvation wholly inefficacious, which Mr. Martyn contrasted with the glorious and efficacious way of salvation held out in the Gospel, through the divine atonement of Jesus Christ. He concludes by addressing Mirza Ibraheem in these words:

"I beg you to view these things with the eye of impartiality. If the evidence be indeed convincing, mind not the contempt of the ignorant, nor even death itself—for the vain world is passing away, like the wind of the desert.

"If you do not see the evidence to be sufficient, my prayer is, that God may guide you; so that you, who have been a guide to men in the way you thought right, may now both see the truth, and call men to God, through Jesus Christ, 'who hath loved us, and washed us from our sins in his blood.' His Glory and Dominion be everlasting."—pp. 176—179.

On the 24th of Feb. 1812, Mr. M. completed his translation of the New-Testament into Persian, and by the middle of March a version of the Psalms in the same language, was also finished. His conversation with the followers of Mohammed, were frequent, and interesting; and, in some instances, were not without a good effect.

"May 1—10. Passed some days at Jaffier Ali Khan's garden, with Mirza Seid Ali, Aga Baba, Shekh Abulhassan, reading at their request the Old Testament histories. Their attention to the word, and their love

and respect to me, seemed to increase as the time of my departure approached.

"Aga Baba, who had been reading St. Matthew, related, very circumstantially, to the company, the particulars of the death of Christ. The bed of roses, on which we sat, and the notes of the nightingales warbling around us, were not so sweet to me as this discourse from the Persian.

"One day telling Mirza Seid Ali, that I wished to return to the city in the evening, to be alone, and at leisure for prayer, he said with impression, 'though a man had no other religious society, with the aid of the Bible he may, I suppose, live alone with God?' It will be his own state soon —may he find it the medium of God's gracious communication to his soul!' He asked in what way God ought to be addressed, I told him as a father, with respectful love, and added some other exhortations on the subject of prayer.

"11.—Aga Baba came to bid me farewell, and he did it in the best and most solemn way, by asking, as a final question, 'whether, independantly of external evidences, I had any internal proofs of the doctrine of Christ?'—I answered, 'yes, undoubtedly: the change from what I once was, is a sufficient evidence to me.' At last he took his leave in great sorrow, and what is better, apparently in great solicitude about his soul.

"The rest, of the day I continued with Mirza Seid Ali, giving him in charge what to do with the New Testament, in case of my decease, and exhorting him, as far as his confessions allowed me, to stand fast. He has made many a good resolution respecting his besetting sins. I hope, as well as pray, that some lasting effects will be seen at Shiraz, from the word of God left among them."

On the evening of the 24th of May, one year after entering Persia, Mr. Martyn left Shiraz, in company with an English clergyman, having it in intention to lay before the King his translation of the New Testament; but finding, that without a letter of introduction from the British Ambassador, he could not, consistently with established usage, be admitted into the Royal presence, he determined to proceed to Tebriz, where, at that time, Sir Gore Ouseley, his Britannic Majesty's Minister resided.—pp. 423—425.

Mr. M. arrived at the King's camp where he was treated with much rudeness, and finding that without a letter from the Ambassador he could not see the King, he continued on his route to Tebriz, though his health was so much impaired that he did not reach the place until the 5th of July. *Here he* was confined by a fever, of two months continuance, so that he was obliged to relinquish his intention of presenting his translation of the New Testament to the King of Persia.

His disappointment, however, on this occasion, was greatly diminished by the kindness of Sir Gore Ouseley, who together with his lady, was tenderly and assiduously attentive to Mr. Martyn, throughout the whole of his illness, and who, in order that nothing might be wanting conducive to the favorable acceptance of the New-Testament with the King, promised himself to present it at Court.*—pp. 447, 448.

It was thought advisable for Mr. Martyn to make a visit to England, and he accordingly left Tebriz for Constantinople, on the 2nd of September. His health which was feeble, soon grew worse, and he expired at Tocat on the 16th of October 1812. The following are the last sentences of his Journal. They were written ten days before his decease.

"No horses being to be had, I had an unexpected repose. I sat in the orchard, and thought, with sweet comfort and peace, of my God; in solitude—my company, my friend and comforter. O! when shall time give place to Eternity! When shall appear that new heaven and new earth wherein dwelleth righteousness' There—there shall in no wise enter in any thing that defileth, none of that wickedness that has made men worse than wild beasts —none of those corruptions that add still more to the miseries of mortality, shall be seen or heard of any more."—pp. 478,479.

The Biographer of Mr. Martyn, remarks:

The peculiar circumstances, as well as the particular period, of his death, could not fail of greatly aggravating the affliction of those friends who, amidst anxious hopes and fears, were expecting his arrival, either in India or England. He had not completed the thirty second year of a life of eminent activity and usefulness, and he died whilst hastening towards his native country, that having there repaired his shattered health, he might again devote it to the glory of Christ, amongst the nations of the East. There was something, also, deeply affecting in the consid-

* Sir Gore Ouseley, according to his promise, laid the New-Testament before the King, who publicly expressed his approbation of the work. He also carried the MS. to St. Petersburgh, where, under his superintendance, it was priated and put into circulation

ention, that where he sunk into his grave, men were strangers to him and to his God. No friendly hand was stretched out—no sympathising voice heard at that time, when the tender offices of *Christian affection* are so soothing and so delightful—no human bosom was there, on which Mr. Martyn could recline his head in the hour of languishing. *Paucioribus lacrymis compositus es**—was a sentiment to which the feelings of nature and friendship responded; yet the painful reflection could not be admitted—*In novissima luce desiderarere aliquid oculi tui.*† The Saviour, doubtless, was with his servant in his last conflict, and he with him the instant it terminated.—pp. 479, 480.

God has not left Mr. Martyn without witness of those who heard him in Europe and in Asia. Above forty adults and twenty children, from the Hindoos, have received Christian Baptism, all of whom, with the exception of a single individual, were converted by the instrumentality of one man, himself the fruit of Mr. Martyn's ministry at Cawnpore. At Shiraz, a sensation has been excited, which it is trusted, will not readily subside; and some Mahometans of consequence there, have declared their conviction of the truth of Christianity—a conviction which Mr. Martyn was the means of imparting to their minds. But when it is considered, that the Persian and Hindoostanee Scriptures are in wide and extensive circulation, who can ascertain the consequences which may have already followed, or foresee what may hereafter accrue, from their dispersion? In this respect it is not perhaps too much to apply to Mr. Martyn those words, which once had an impious application:—

"Ex quo nunc etiam per magnos didita gentes,
Dulcia permulcent animos solatia vitæ."‡
Lucret.

Nor is the pattern which he has left behind him, to be laid out of our account, in estimating the effects of his holy and devoted life. He doubtless forsook all for Christ; he loved not his life unto the death. He followed the steps of Zeigenbalg in the old world, and of Brainerd in the new; and whilst he walks with them in white, for he is worthy, he speaks by his example, to us who are still on our warfare and pilgrimage upon earth. For surely as long as England shall be celebrated for that pure and apostolical Church, of which he was so great an ornament; as long as India shall prize that which is more precious to her than all her gems and gold; the name of the subject of this memoir, as a Translator of the Scriptures and of the Liturgy, will not wholly be forgotten: and whilst some shall delight to gaze upon the splendid sepulchre of Xavier, and others choose rather to ponder over the granite stone which covers all that is mortal of Swartz; there will not be wanting those who will think of the humble and unfrequented grave of Henry Martyn, and be led to imitate those works of mercy, which have followed him into the world of light and love.—pp. 488—490.

We have thus presented our readers with a brief outline of the life of this eminent servant of Christ. We regret that our limits prevent us from giving larger extracts. In repeated perusals of the work, we had marked numerous passages for insertion, and have found it difficult to select amidst so much that is good.

The book to which we have called the attention of our readers, naturally induces us to disregard in a good degree those minor differences of christian communities, which, as it respects their immediate consequences, are so much to be lamented. We have not while reading the memoir thought of the subject of it, except as a *christian* missionary, and when occasionally reminded that he was of the communion of the church of England, we have rejoiced that she has numbered so good a man among her sons. The subjects brought under our consideration, have enabled us to extend our views beyond the interests of a section of the church. The conversion of the heathen is a subject dear to the Church Universal, and a contemplation of it must produce and cherish an extended charity. If such will be the effect of a partial attention on the mind of one who lives in christendom, how powerfully will that man feel it who views the abominations of a pagan population? Mr. M. wrote in his journal; "how senseless the zeal of Churchmen against Dissenters, and of Dissenters against the Church! The Kingdom of God is neither meat, nor drink, nor any thing perishable; but righteousness, and peace, and joy in the Holy Ghost." There is no

* *Thou art composed to rest with few tears*: i. e. a very few chosen friends afford the expressions of their sympathy in the agonies of dissolution.

† *In the hour of death, thine eyes longed for some object on which they might rest.*

‡ Even now, the sweet consolations of life, by him published through great nations, soothe the passions of men.

doubt that all christian doctrine affects in some degree the conduct; and truth must therefore be important. It is also in itself lovely and desirable, and we can easily believe that those who are striving with ardour for minor points, may be good men, and that even this very conduct is prompted by a desire of glorifying God. But is there not something wrong in this? Cannot all this exertion be turned to a better account? While so large a portion of our race are the victims of a deadly superstition, without hope and without God, does not charity require us to be up and doing for their conversion? and are not the souls of men the price of *sectarian* exertion? Indifference to truth is not what we plead for. We only desire that the salvation of the soul may be the governing motive; and would not this motive, felt in all its power, turn the exertions referred to, into a different channel? The subject of this memoir was anxious for the truth, he was resolute in the declaration of those doctrines in which the safety of men is more immediately concerned: and he had lost none of this when he made the remarks which we have recited; still, he saw and regretted that time was spent by good men in altercation, and in endeavouring to make inroads upon each other's flocks, which should have been given for the benefit of those who were perishing for lack of vision. We repeat it, that the catholicism of Martyn was not indiscriminate. His was not that sickly charity, which when surveying a crowd of mingled character, a collection of good and of bad men, could extend its arms and say, "I love you all, and love you all alike." All in a certain sense, he did love, and a desire for the welfare of unconverted men, warmed his breast, and excited him to action. Still he knew that there was a broad distinction between the members of the human family, of which the extract we published on the 91st page furnishes a singular instance. The divisions of the christian church are extremely numerous. We shall in vain scrutinize the creeds, and the practices of the churches, and in vain shall we search the word of God for proof that *one* branch of this church has the exclusive favour of God, and is consequently entitled to all our affection. The dividing line of different sects is sometimes scarcely discernible, and can be traced but with difficulty. At others, indeed, it forms a Chinese wall, which divides, and forever should divide those who encamp on each side of it. The sum of Martyn's catholicism may probably be expressed in the words of the Apostle. 'Grace be with all them that love our Lord Jesus Christ in sincerity.' To those who trusted in the merits, were sanctified by the Spirit, and obeyed the precepts, external and spiritual, of this King in Zion, Martyn extended the hand of fellowship, and did not appear to be much solicitous whether they were of Paul, of Apollos or of Cephas, provided they were of Christ.

In imitation of his example, might not christians, (not those who bear the name merely, but those who possess the character described,) direct a portion of that attention and labour which are now employed in defending and propagating their *peculiar* tenets, to the conversion of the heathen world? The advantages of such conduct would be seen in the increased exertion for the benefit of the Gentile world; they would be seen in its effect upon the heathen, and the miserable spectacle of a divided household would not be presented them; they would be manifested also in christian lands, contention would be succeeded by concord, attempts at mutual injury by offices of kindness, and the good men who should thus exert themselves for the benefit of all and for the injury of none, would find an abundant recompense returned into their own bosoms. Upon the fields of christian exertion the influences of Heaven would descend, as the dew of Hermon, and as the dew which descended upon the mountains of Lebanon. Christian liberty would

ıe conduct here recommend-
ne away. Every man might,
ose, remain under his own
his own fig-tree, and invite
ıjoyment of its shade and its
ıose who need refreshment
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r exertion should certainly be
bring about a state of things
ble. God may bless exer-
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fore us for proof that we can-
ılate the consequences of ac-

ı President Edwards was
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ected to the effect which his
ıs calculated to produce, and
l the volume by saying 'The
ant, that the foregoing ac-
f Mr. Brainerd's life and
ıay be for the great spiritual
ɔf all who shall read it, and
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d.' *In these parts of the world*
: of David Brainerd has in-
l a happy influence, but the
which it has been the means,
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ɔng the benefits which, in for-
ıds, have resulted from it, we
ckon its influence upon the
Martyn. It was among the
causes of his determination
ne a Missionary, and in all
derings and trials, he went to
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luence of this publication of
ıs (and the subject of this me-
ghly valued all the writings of
ellent man,) was felt in the
: of Martyn at a seat of learn-
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talents, was of great val-
t was felt in his religious
in cities and in villages;—on
l and on the sea. It was felt in
tan and in Persia; and in the
come, as well as in the pres-
ent, the poor Hindoo and the converted Mussulman, will rise up and call him blessed. 'Whether there be tongues they shall cease, whether there be knowledge, it shall vanish away,' 'Charity never faileth.'

Elements of Geography, Ancient and Modern, with an Atlas: by J. E. Worcester.—Boston: Timothy Swan, 12mo. pp. 324.

An Epitome of Modern Geography, with Maps; for the use of common Schools: by J. E. Worcester.—Boston: Cummings & Hilliard, 12 mo. pp. 156.

We consider it as a happy circumstance, that a gentleman so well qualified to favour the public with valuable information, as Mr. Worcester has shown himself to be, in his Universal Gazetteer, as well as in that of the United States, should have directed his attention to the preparation of works of elementary instruction.—The larger volume, whose title is given above, is well adapted to the use of academies and higher schools.—The statistical information which it contains, is particularly valuable; and we have read the work with pleasure and profit. We learn that this Geography is used in the examination of candidates for admission into the University of Cambridge. The Epitome of Modern Geography is, for substance, an abridgement of the work just noticed, and must be extremely useful in those common schools, whose instructors think proper to adopt it.

We also think it our duty to speak with commendation of the Atlas which accompanies the 'Elements of Geography.' The Modern Atlas contains eight Maps; the Ancient Atlas, five. The engraving is neat, and remarkably distinct. No objection can be made to the prices at which these excellent works are sold.

Literary and Philosophical Intelligence.

Proposals are issued for publishing by subscription, a work entitled ISRAEL'S GOD shown to be ONE LORD, the Father, the Son and the Holy Ghost; being a Vindication of the Christian's Faith in the Doctrines of the Trinity, and the Divinity of Jesus Christ. By Alexander M'Leod, D. D. Pastor of the Reformed Presbyterian Church, New-York.

Proposals are issued for the publication of the Travels of the late President Dwight, which will be put to press during the present season, and be accompanied by suitable maps. This work will embrace notices of almost the whole of New-England, (exclusive of the unsettled parts of Maine) and the Eastern, Southern and Western Sections of New-York. "The Travels are not a Statistical or Geographical work; they present not the too often dry details of the one, or the general and indefinite views of the other; but they exhibit a comprehensive and perspicuous account of the great natural and artificial features of the regions which were visited by the Author; of their Mountains, Rivers and Lakes; their Topography and Natural History; their peculiarities of Climate and Soil; the general situation and character of their inhabitants; their Civil, Political, Literary, and Religious Institutions; their original settlement; Remarkable and Interesting Events, which have occurred within their limits; the Lives and Characters of many distinguished Individuals; the Origin, Character, and manners of the Indian Tribes; together with remarkable Facts relative to their History, &c."

The History of New-England, which was noticed in the List of New Publications, in our number for October, has been devoted by the Senior Author, who has become its sole Proprietor, to the important object of aiding indigent young men of piety and talents, for the Gospel Ministry.

The net amount of sales in Massachusetts, to be paid into the Treasury of Amherst Academy. Depositaries —Noah Webster, Esq. and Rev. Mr. Porter of Belchertown, Messrs. Clark & Brown, Booksellers, Boston, No. 17, *Cornhill.*

The net amount of sales in Maine to be paid into the Treasury of Hampden Theological Academy. Depositaries —Rev. Edward Payson, Rev. Mr. Loomis and Elishib Adams, Esq. of Bangor.

The net amount of sales in New-Hampshire and Vermont, to be divided, as the Depositaries after named shall adjudge, between Dartmouth College, Union Academy, and Middlebury College. Depositaries, Rev. President Dana, Rev. Mr. Church, Rev. Dr. Burton, Rev. President Bates, and Professor Hall, of Middlebury College.

The net amount of sales in Connecticut to be paid into the Charity fund, for aiding indigent students in Yale College. Depositaries—Messrs. Howe & Spalding, Booksellers, New-Haven, and Messrs. George Goodwin & Sons, Booksellers, Hartford.

The net amount of sales in the State of New-York, east of Utica, to be paid into the Treasury of the N. Y. Northern Missionary Society. Depositaries Rev. Dr. Proudfit, Salem, Rev. John Chester Albany, and Mr. John Sayre, Bookseller, in the City of New-York. The net amount of sales in the State of New-York in Utica, and west of it, to be paid into the Treasury of Hamilton College, and the Theological Seminary at Auburn, in such proportions as the following Depositaries shall adjudge. Depositaries—Rev. President Davis, Rev. Mr. Axtelle, of Geneva, Rev. Mr. Lansing, of Auburn, and Rev. Dr. Fitch, of Bloomfield.

The net amount of sales in the State of N. Jersey, to be paid into the Treasuries of the College and Theological Seminary, at Princeton, as shall be adjudged by the Depositaries. Depositaries—Rev. Drs. Green, Alexander, and Miller, of Princeton, N. J. and Rev. Dr. Richards, Newark, or such persons as they shall appoint.

The work is well calculated to be useful; and would be particularly so in Academies and Schools, and the general use of it would materially aid the funds of Education Societies.

A Society has been formed in the city of New-York, which is entitled 'The American Academy of Language and Belles Lettres.' The objects of the

Society are to collect, interchange, and diffuse literary intelligence; to promote the purity and uniformity of the English language, to invite a correspondence with distinguished scholars in other countries speaking the English language: to cultivate throughout our country a friendly intercourse among those who feel an interest in the progress of American Literature, and, as far as practicable, to aid the general cause of learning in the U. States.

President, His Ex. John Quincy Adams, Secretary of State, Washington.

Vice President, Hon. Brockholst Livingston, Judge Supreme Court U. S. N. York.

Hon. Joseph Story, Mass.; Hon. William Lowndes, member of Congress, South Carolina.

Corresponding Secretary, William S. Cardell, Esq. New-York.

Recording Secretary, Rev. Alexander McLeod, D. D. New-York.

Treasurer, John Stearns, M. D. President N. York State Medical Society.

A Society, entitled the 'Royal Society of Literature,' has been established in England, whose object is the 'Encouragement of Indigent Merit, and the Promotion of General Literature.' This Society is to consist of honorary members, subscribing members, and associates. The honorary members will be some of the most distinguished literary men and women in the three kingdoms. Persons who subscribe two guineas become subscribing members, and an annual subscriber of ten guineas, who has paid the subscription for five years, or a subscriber of 100 guineas may nominate under the Society's patronage.

The class of associates is to consist of twenty men of distinguished learning, authors of some creditable work of literature, and men of good moral character; ten under the patronage of the King, and ten under the patronage of the Society.

His Majesty has been pleased to express his approbation of the Society, and has assigned an annual sum of one hundred guineas each to ten of the associates, and also an annual premium of one hundred guineas for the best dissertation, on a subject to be chosen by a council of the Society. These are some of the regulations of the Society. A weekly meeting is held from February to July, and a monthly meeting during the other months.

It is stated that during three months 136 persons committed suicide, and 63 attempted it, in the city of Paris, and its environs; 137 were men, and 62 women: of whom 102 were married persons The motives of 28 of them were lottery and gaming; of 6, fear of reproach; of 65, domestic chagrins, maladies, disgust of living; of 17, disappointments in affections; of poverty, 47; of 36, motives unknown.

List of New Publications.

THEOLOGY.

The Presbyterian Magazine, A Monthly Publication conducted by the Rev. J. J. Janeway, D. D. Rev. J. P. Wilson, D. D. Rev. G. C. Potts, Rev J. Banks, D. D. Rev. J. Broadhead, D. D. Rev. S. B. Wiley, D. D. Rev. W. Neill, D. D. Rev. E. S. Ely, D. D. Rev. T. H. Skinner, Rev. R. M'Cartee, Rev. B. Hoff, Rev. W. M. Engles. Nos. 1 and 2, Philadelphia.

Review of a Sermon, styled Baptism not Regeneration, by the Rev. Bethel Judd, of New-London, Connecticut; in a Letter to the Rev. Author, By Cyprian. Printed for the Author.

A Sermon preached at the Dedication of the First Congregational Church in New-York, Jan. 20, 1821: By Edward Everett—New-York.

MISCELLANEOUS.

Exampla Minora: or the New English Examples to be rendered into Latin; adapted to the rules of Adams Latin Grammar, for the use of the Junior Classes, in Grammar Schools in the United States; a new edition, revised: First American, altered from the last Eton Edition; to which is added a Set of Exercises, to be rendered into Latin Verse, &c.: New-Haven [This book is published by A. H. Maltby & Co. of this city, and it is a sufficient recommendation of it to say that

the English edition was prepared for one of the most celebrated schools in that country. In the use of this work the pupil increases his knowledge of *words*, while he at the same time necessarily becomes familiar with the rules of the Grammar.]

A Journal of Voyages and Travels in the Interior of North America, between the 47th and 58th degrees of north latitude, extending from Montreal, nearly to the Pacific Ocean, including the principal occurrences during a residence of nineteen years in different parts of the country. By Daniel W. Harman.

Religious Intelligence.

SANDWICH ISLAND MISSION.*

Intelligence respecting this mission has been at length received. It is stated that the Thaddeus had a fine passage round Cape Horn, and a very rapid progress thence to the Equator, passing over 50 degrees of latitude, and 30 of longitude in 28 days. The missionaries reached Owhyhee on the 30th of March but did not land until the 4th of April. By the kindness of the Rev. Mr. Gillet of Branford, we are enabled to present our readers the following extracts from a letter addressed to him by Mr. Whitney, a Teacher.

'On board the Ship Levant, on the passage from Woahoo, to Atooi, July 24th, 1820.'

Rev. and Dear Sir:

The multiplicity of cares and labours which have occupied my time since our arrival, has necessarily prevented me from devoting that time I could have wished in communicating to you what God is doing for us, and this nation. But gratitude forbids that I should be silent. I know that even a hasty line, written with confused thought, will be read with interest.

The first intelligence we received from these long-lost isles, was, 'Owhyhee's Idols are burned, and the priesthood is abolished.' Imagination only can paint the joy which sparkled in every eye, and thrilled in every bosom. 'God has gotten himself the victory, and praised be his name,' responded from all our hearts. We anchored at Owhyhee, April 4th, were kindly received by the natives and treated with attention. Six of our number, viz. brothers Thurston and Holman, with their wives; also, Thomas Hopoo and William Tennooe remained. The rest of us proceeded to Woahoo, with the intention of making it our future residence. Brother Ruggles and myself were appointed to accompany George Tamoree, to his father, King of Atooi; to inquire into the prospects of a future missionary establishment, and return by the first opportunity. We arrived at Atooi on the 4th of May, and our most sanguine hopes were more than realized. The present prospect of usefulness appears much greater than at the other Islands. There is more native simplicity, and less prejudice from the whites. The King and principal men were eager to be taught, and their call for missionaries was loud. The King and Queen received their son, with every mark of parental affection; and were very anxious that we should come and live with them, saying, 'you shall be our children and shall never want.'—After a visit of seven weeks, we returned to the friends in Woahoo. They were all of opinion, that an attempt must be made to erect the standard of the cross at Atooi: but in order to consult the brethren at Owhyhee, it was necessary that some one should go there, and lay the subject before them. I left Woahoo for that purpose on the 2nd of July, and arrived at Kinooah (the residence of the King) five days after. Though there was a call for more instructors at Owhyhee, the brethren there were unwilling that so important a place as Atooi, should be left unoccupied.—Brother R. and myself, were designated as the persons to be stationed at that place. I have ever felt willing to engage in this holy work of Evangelizing the Heathen, and with all my heart to promote the kingdom of Christ. But

* See Vol. I. of the Christian Spectator, page 547, for an account of the members of the mission family; and page 629 of the same volume, for a description of the Islands.

in view of the responsibility which rests on a missionary station, a want of resources in my own mind to act with promptness and decision, without the counsel or advice of the more experienced. I had almost shrunk from the important duty. But the promise, "my grace is sufficient for thee," cheers my timid spirits, and gives me fresh courage to proceed. The path of duty now appears quite plain, and I cannot but hope for the blessing of God to accompany my humble efforts, to spread his Gospel among this benighted people. I suppose that by this time, you would wish to know what I think of the missionary life. Though before I left my native land I knew but little about the heathen, I have no cause to regret that I came here. I believe it the place for which I was born, and where the Almighty intends to make me an instrument of good. Never till I came to this Heathen land, did I know and feel the importance of christian action. Alas, my dear sir, thousands of these poor deluded pagans are groping their way to perdition, and none to direct their wandering steps to the Saviour of sinners. As yet, we cannot converse in their language, so as to get access to their hearts. This is one of my greatest trials; but the Lord will accomplish it in his own time. Often do I think of the privileges of christian lands, and look forward with anxious hopes of soon enjoying some of them here.—None but those who know the blessings of the sanctuary, of praying and social circles, and have been deprived of them, can tell what it is to set down in a heathen land, far from the loved dwellings of Zion, and with christian fidelity take up the Gospel weapons, and fight the battles of the Lord. I am often led to inquire how it is with you, and the dear people committed to your charge? are there no revivals? no new converts? no movings of the Holy Spirit? shall not the propitious gales of Heaven soon bring me the joyful intelligence, that some of the companions of my youth have joined themselves to the Lord? Can they resist the noon-day blaze of the Gospel, and force their way to the dark regions of despair? Tell them, my dear sir, from one who loves and often thinks of them, not to neglect their salvation. Ah tell them in the heart-rending language of the Gospel, that except they repent, it will be more tolerable in the day of judgment for Sodom and Gomorah than for them. But I am drawing into a subject and shall not know where to stop. I can only say now, I love them and hope to meet them in Heaven. I trust you will write by every opportunity; I have much need of your advice and prayers; do write me long letters, this is my request to all my friends Mrs. W. will write Mrs. G. the next opportunity. We have both been remarkably well, and scarcely felt the need of a physician since we left America. I must close by uniting her salutations with my own.

Yours in the Lord.

P. S.—July 25. We have now arrived at Atooi and are welcomed with much kindness. We are well provided for. Every thing we need for our comfort and which can be procured on the Island is brought. Presents of fruit, such as oranges, cocoanuts, pine-apples, bananas, water-mellons, &c. were brought till we were obliged to request them to stop, for want of room.

MISSIONARY SOCIETY OF CONNECTICUT.

[Our limits prevent us from publishing the remaining part of the interesting Report of this Society. We give the following extracts.]

Every revolving year has elucidated with brighter evidence, the utility of missionary efforts; and added new trophies of divine grace, to the rising kingdom of the Redeemer. In the good work of spreading the gospel among the destitute, of establishing churches, and of comforting the people of God, throughout the widely extended frontiers of the United States, the Trustees believe the labours of the Missionaries, whom they have been enabled to send into the field, have held a prominent place, and been crowned with signal blessings.

During the past year about 40 missionaries have been employed more or less in the service of the society. From the letters and journals received from the Missionaries, part of which respect labours performed in the preceding year, and not embraced in the last annual statement, the following Narrative is compiled.

The amount of labour, which has been performed can scarcely be estimated. Were it expedient to specify the distance which has been travelled by the missionaries, in the discharge of their duties; the number of sermons they have preached; the meetings for prayer and religious conference they have attended; the schools and families they have visited; the number of believers they have received into the family of Christ; the churches they have organized; the multiplied instances in which the sacraments of the gospel have been administered; the divisions in churches they have healed; the sick and afflicted they have consoled; the dying they have commended to divine mercy; the multitude of saints they have comforted; the number of sinners they have instructed and guided to the Saviour; the moral influence they have spread around them in every direction, increasing the peace, harmony, and temporal prosperity of an extended community; such a catalogue would swell the amount of missionary labour, beyond all ordinary conception. The good which may result from such labours is, literally immeasurable.

In view therefore of the service which has been performed, the year past, for the Missionary Society of Connecticut, the Trustees would congratulate the friends of Zion, and unite with them, to ascribe all the glory "to Him who walketh in the midst of the seven golden candlesticks, and who holdeth the seven stars in his right hand."

But the work which has been accomplished, great as it unquestionably is, is small compared with what yet remains to be done. The light which has been poured upon the frontier settlements of the nation, among its other good effects, has served to make the existing moral darkness still more visible. Who, that has a heart susceptible of benevolence, can look upon this desolation, without feeling a desire to repeat and increase his efforts to remove it?

The operations of the Trustees are necessarily limited by the means which are placed at their disposal. Their yearly expenditures have, for several years, equalled their annual income; the past year they exceeded it upwards of $1400.

The Trustees would not disparage the efforts of any similar institutions; they wish not to subtract from the means by which their efforts are to be made. On the contrary, they would devoutly rejoice in all the operations of christian benevolence, and especially in those whose object is to spread the gospel of salvation through the earth. It is a pleasing reflection that all such operations are directed to the same important objects—the amelioration of the condition, and the salvation of the souls, of the whole human family.

But they desire to ask the christian public in this State—the friends of Christ and of souls.—Cannot the operations of the Missionary Society of Connecticut be increased? Its system of measures is well digested, and has been tested by the experience of more than twenty years; and its results, from year to year, have been faithfully detailed. Cannot the treasury of the Society be more abundantly replenished? Cannot its disposable funds be greatly enlarged? Cannot the Society be furnished with more ample means to aid, far beyond what it has yet done, in the great work of converting the wilderness into a fruitful field, and causing the desert to become as the garden of God?

The Trustees presume not to give an answer to these questions; but they cheerfully submit them to the serious consideration of the pious and benevolent, who do not forget, that "it is more blessed to give than to receive;" and who remember "that he who converteth a sinner from the error of his way, shall save a soul from death, and hide a multitude of sins."

MISSION IN CEYLON.

Extract from a letter of the Missionaries to the Corresponding Secretary.

Strengthened in number and in health, encouraged by the counsels of the Board, and animated by the dealings of Providence, we have felt bound to extend ourselves at least so far, as to occupy to the best advantage, those parishes, in which we had already established schools, and which, for some time, have been under our immediate care. To accomplish this object, the brethren Winslow and Spaulding removed in June to their station, at Oodooville, where they are advantageously situated, and where they find

much to encourage them, both from the attention given by the people to preaching and from the flattering prospects of the schools.

But one additional station was not thought sufficient. That our intercourse with the heathen may be more direct and extensive, and our schools more efficiently superintended, we think that the labours of two missionaries at one station, who have acquired the language, with the assistance of natives, which may now be obtained, will turn to much less account, than they would by each occupying a station, with similar establishments. The native assistance, which we now have, is very considerable, and is fast increasing. We have four natives, who interpret readily whatever we wish to communicate to the people. All these are members of our church. We have five others, some of whom are hopefully pious, who act as interpreters on common occasions, and who assist in the acquisition of the language. Besides these, we have many interesting boys, who now speak English, and who render us much assistance in the work of the mission. With such assistance, one missionary can manage the concerns of the station, and the schools connected with it. By extending ourselves and multiplying schools the great object of our mission will be more effectually secured; whereas, should we have two brethren at a station, the number of our schools must necessarily be less; for it is both inconvenient, and inexpedient, to have schools attached to any station, more than two or three miles distant. All within this distance may be superintended by one missionary.

On the supposition, that the two brethren at Tillipally were to be separated at a future period, there appeared several reasons why the separation should take place as soon as practicable. Although four bungalows were given by the Rev. Mr. Glenie, for the accommodation of the sick, those temporary buildings, while we were destitute of a physician, were appropriated for the use of schools, &c. It is therefore necessary that other buildings, and those of a more durable nature, be erected for the many persons who are constantly applying for medical assistance. Since, therefore, we deemed it expedient for these brethren to be separated, at no distant period, it would have been injudicious to expend money for building a house for the sick, since such an additional building would be of but little use, should the station be occupied by a single missionary only. The medical establishment will be considerable. Brother Scudder has many names for children to be educated in his family, and there is already at Tillipally, a boarding school of both sexes. To unite so many things at one station appeared inexpedient.

(*To be continued.*)

SUMMARY.

Mission to the Osages of the Missouri.—The United Foreign Missionary Board have just sent out from New-York a *second* mission family. Their destination is to the Great Osages of the Missouri, on the Osage river. The station is to be called *Harmony*. The family consists of the following persons:—Rev. Mr. Dodge, superintendant, his wife, and seven children; Rev. Mr. Pixley, assistant, his wife and one child; Rev. Mr. Montgomery and wife; Dr. Belcher and wife; Mr. Newton, wife and two children; Mr. Austin, wife, and five children; Mr. Sprague and wife, Mr. Jones and wife; Mr. Seely and wife; Mr. Bright, wife and one child; Miss Wooley; Miss Weller; Miss Compstock; Miss Etris, Miss Howell.

This interesting family, consisting of forty-one souls, has been collected from nine different states, and what is not less pleasing, from the three different sections of the Christian Church, who have so harmoniously combined their exertion in the work of evangelizing the heathen.

In New-York, the collections taken up at different churches for the benefit of the Mission, amounted to more than six hundred dollars.—Collections and donations in cash and goods, received by the agent in Philadelphia, amounted to $1,744.

Union Mission.—By advices from the first Mission family, up to the date of Dec. 17th, it appears that they have left Little Rock. They state, "we have had some disagreeable weather for boating. On the 15th we had a storm of snow and hail, accompanied with considerable lightning and thunder. We hope to arrive at our destined station, within five or six weeks. Part of the brethren are already on the ground. They have purchased horses, cows, oxen, &c. It is said by those who have lived in the vicinity of our station, that it is both pleasant and healthy. We learn that the Osages were exceedingly pleased to see the brethren—'the missionaries they have so long looked for.' The Governor has just been up to settle the disturbance between them and the Chero-

kees. How the matter now stands we know not, as we have not seen the Governor. In the quarrel, the Cherokees, it appears, have been to blame. I shall be more particular on this subject in my next."

In Northampton, Mass. $101,31 have been raised for Foreign Missions, from six acres and a half of land. Some individuals gave the use of the land, others contributed the necessary labour.

We extract the following articles from the Boston Recorder:

A subscription for the establishment of a printing press in Western Asia, under the direction of the Board of Commissioners for Foreign Missions, has been set on foot in this town. The object is, to print the Holy Scriptures, and such school books, tracts and periodical papers, as shall seem peculiarly calculated to diffuse religious knowledge. The sum contemplated to be raised is $3,000 per ann. for five years. Thirteen gentlemen have subscribed $100 dollars per ann. each—several others have declared themselves ready to subscribe $50 each, so that two thirds of the sum required may be considered already pledged. Several of the same gentlemen intend to subscribe an additional sum to defray the expense of the press and founts of type in different languages. All this is done without diverting a single dollar from the general funds of the Board. The origin of this distinguished liberality is derived from a letter of the Rev. Mr. Williamson, of Smyrna, to Rev. Dr. Worcester, where he urges with great force the advantages of such establishments in that benighted part of the world. This was read at the monthly concert in Boston, held in December, and in view of its effects, we may exclaim, and generations yet unborn will exclaim with *greater* emphasis—"Behold how great a matter a little fire kindleth!"

Our missionaries at Ceylon sent a congratulatory letter to the Governor on his return from the successful termination of the war in Candy. The return of peace and tranquility to the Candian provinces appears to be intimately connected with the diffusion of the gospel among them.

A boy who had been named *Lawrence*, in the Mission school under Mr. Poor, died in Jan. 1819, and his funeral was attended according to the custom of christians, to the great offence of many among his father's friends. His father gives some evidence of conversion. This was the first funeral service attended by Mr P. among the heathen.

Malleappa, who had for some time superintended the school at Mailagum, has gone with his father to Colombo, to obtain employ in some situation under government. This occasions a disappointment to the Missionaries. They have not relinquished all hope that Supyen is a child of God, though he is yet restrained from all personal intercourse with them, and confined among his heathen friends.

British and Foreign Seamen's Friend Society and Bethel Union.

The annual meeting of this institution was held on Tuesday evening, Nov. 14th, in the City of Condon Tavern. The gentlemen of the Committee, anticipating a very full attendance, had appropriated a large space for ladies, who were admitted through the committee room only by tickets. They had also very tastefully and beautifully decorated the elegant room of the tavern with flags; behind the chair was one of the largest English ensigns made for a first rate; attached to this was the British standard, and the whole surmounted by the society's flag, blue, with large white letters, "*Bethel Seamen's Union*," ornamented with a yellow star and a dove flying with an olive branch in its mouth. At each corner, near the chair, were Bethel flags also, brought from the ships in the Thames. On the right of the Chairman was spread an American ensign; and on the left, over the music gallery, a Welch flag, blue, and white letters, "*Cyfarfod Gweddi*," that is, Prayer Meetings. This flag was brought from the Welsh tier, where it is regularly hoisted. At the lower end of the room, in one corner, was a red flag, with the word "*Prepeth*," i. e. Preaching, used among the Welsh on the Thames; and on the other a large Bethel flag, made at Greenock, and rescued from the recent wreck of a vessel, after a long voyage, near Margate.

Precisely at 6 P. M. the Rt. Hon. Ad. Lord Gambier, G. C. B. took the chair.—The scene was deeply interesting, and the circumstances of the evening most important to the best interests of our marine population. The platform was well and respectably filled. On the right of the noble earl sat Capt. C. M. Fabian, R. N.; Sir G. Mount Keith, Bart. R. N. and Capt. C. Allen, R. N. one of the Secretaries; several ministers, and ladies of distinction also, with B. Shaw, Esq. the Treasurer, filled up the right of the chair. On the left were Lieut. T. G. Nichols, R. N. and Mr. F. Sparkes, (from the Duke of Wellington's army) secretaries; also, Capt. Lamb, R. N. Capt Crisp, of the army, Lady Leigh, and other highly respectable females, with several distinguished merchants and ministers of the gospel. The foot of the platform was covered with cabin boys, the hinder part with sea captains, and the end of the room discovered

a large company of pious seamen, from ships coasting and foreign.

After the Report was read, most of the above gentlemen addressed the meeting, as did also the Rev. Messrs. Edwards of Greenock, Cox of Hackney, Irons and Curwen of Hull, Parker of Bristol, M'All and Davis from Wales, A. Brown and Smith from Penzance. Lord Gambier expressed his high gratification in attending the meeting, and commenced the collection after it by presenting a check for ten guineas, which liberal example was immediately followed by B. Shaw, Esq. and others of the company. We have not room for the very interesting speeches delivered on the occasion, but the following anecdote related by Mr. Shaw, is too remarkable to be passed over :—

"Some time since, a lady, whose name has been respectfully announced since we met, and whose time has been much devoted to promote the objects of this institution, going on board a ship of war, was received by an officer on deck, not without respect, but accompanied with many of those expressions which unfortunately are too frequent in the lips of sailors; the lady expressed her wish that while she was on board he would have the goodness to desist from language of that description; he professed his readiness to oblige her, and during the period of her being on board, not one oath escaped his lips. She pursued her course, distributing to the sailors her tracts and Bibles, and above all her admonitions; on her return she was accompanied by the same officer, and took an opportunity of thanking him for his kindness in attending to her request; he expressed his readiness to oblige her on any occasion, and said there was nothing she asked him to do that he would not do. 'Then (said she) I'll thank you to read this book,' giving him a bible. (*Applause.*) He felt himself surprised, (or if you please, *taken in*,) but considered that as he had given his promise, he was bound to fulfil it. The lady afterwards visiting a distant part of the country, went to the church, heard the sermon, and was returning, when the *clergyman*, running after her, said, 'if I mistake not I am addressing such a lady?' mentioning her name.)— 'That is my name, (said she,) but I have no recollection of you.' 'No, madam, (said he,) does not your ladyship recollect visiting such a ship, and giving an officer a bible?' 'Yes, (said she,) I do.'— 'Then, madam, I am the person, and the good effects of it are what you have seen this morning.'

REVIVAL OF RELIGION.

Our distant readers will be gratified to learn that a powerful work of divine grace is now prevailing in the central parts of this State, and is rapidly extending in all directions. It commenced about the middle of the last summer, in this city, where it still continues with unabated force, and has since passed into congregations in Woodbridge, Derby, North-Milford, Milford, Stratford, North-Haven, Branford, North-Branford, Meriden, Guilford, East Guilford, part of Saybrook, North Killingworth, the city of Hartford, East Hartford, Windsor, West Hartford, Wethersfield, Newington, part of Berlin, Farmington, Bristol, Plymouth, Warren, New Preston, Goshen, New-Milford, South Britain, and we believe in a number of other places, which we are not able to specify. From present indications it would seem that this is but the commencement of a more extensive revival of religion, than any which has been experienced in the most favoured period of the Church in this State. In some of the large towns, hundreds have been under conviction of sin at the same time; in others of a smaller size, scarcely a family is left without some one who is rejoicing in hope, or pierced with a sense of sin; schools have in some instances been most powerfully impressed, even where the instructors were not pious; the pursuit of worldly business has in some places been partially suspended, by the anxiety to secure interests of higher moment; and we believe in no place where the work of grace exists, has it yet begun to decline, while we almost daily hear of its commencement in different parts of the State.

DONATIONS TO RELIGIOUS AND CHARITABLE INSTITUTIONS.

The Treasurer of the American Bible Society acknowledges the receipt of $1500 73 in the month of February. The issues from the Depository during the same month were; Bibles, 1800; Testaments 1081: Value $1931 37.

The Treasurer of the American Education Socity, acknowledges the receipt of $332 85 in the month of February.

The Treasurer of the American Board of Commissioners for Foreign Missions, acknowledges the receipt of $2,914 82 from Jan. 21st to Feb. 20, besides articles of clothing &c.

The Rev. Mr. Ward, has collected $9,500 in the United States, for the support of the Missionary College at Serampore.

Ordinations and Installations.

Feb. 20th.—The Rev. CALVIN HITCHCOCK, was ordained pastor of the First Congregational Church and Society in Randolph, Mass.—Sermon by the Rev. Mr. Fay of Charlestown, Mass.

Feb. 28th.—The Rev. JOHN BOARDMAN, was ordained pastor of the Congregational Church and Society in West Boylston, Mass.—Sermon by the Rev. Mr. Braman, of Rowley, Mass.

March 4th.—At an ordination held in St. Michael's Church, Bristol, R. I. the Rev. STEPHEN H TYNG of Boston, and the Rev. SILAS BLAISDELL, of New-Hampshire, were admitted by the Rt. Rev. Bishop Griswold, to the Holy Order of Deacons.—Sermon by the Rev. Dr. Jarvis, of Boston.

March 7th.—The Rev. ELIJAH DEMOND, was ordained pastor of a church in West Newbury, Mass.—Sermon by the Rev. Mr. Fay, of Charlestown, Mass.

March 14th.—The Rev. EBENEZER BURGESS, was ordained pastor of the First Church in Dedham, Mass.—Sermon by the Rev. Dr. Spring, of New-York.

View of Public Affairs.

UNITED STATES.

Congress adjourned on the 4th inst. The admission of the Territory of Missouri into the Union, was the most important question, and comparatively the only one, which at any time engaged the attention of the National Legislature.

After many laborious exertions, and numerous propositions had been made in both Houses, for the purpose of bringing the question to a final issue, the object was ultimately accomplished by means of a joint Committee, who reported the following Resolution on the 26th of February, only six days before the close of the session.

Resolved, &c. That Missouri shall be admitted into this Union on an equal footing with the original states in all respects whatever, upon the fundamental condition, that the fourth clause of the twenty-sixth section of the third article of the constitution submitted on the part of Congress shall never be construed to authorize the passage of any law, and that no law shall be passed in conformity thereto, by which any citizen of either of the states in this union, shall be excluded from the enjoyment of any of the privileges and immunities to which such citizen is entitled under the constitution of the United States: *Provided*, That the legislature of the said state, by a solemn public act, shall declare the assent of the said state to the said fundamental condition, and shall transmit to the President of the United States on or before the fourth Monday in November next, an authentic copy of the said act; upon the receipt whereof the President by proclamation shall announce the fact; whereupon, and without any further proceeding on the part of Congress the admission of said state into this Union shall be considered as complete.

The above Resolution passed the House of Representatives 87 to 81; was concurred in by the Senate without debate, and subsequently received the signature of the President.

On the 6th instant, *James Monroe*, was re-inducted into the office of Presidency of the United States. His inaugural speech, which was delivered on taking the oath to support the Constitution, contains a review of our national policy and success for four years past, and indicates the course to be pursued in future. In view of our foreign relations he makes the following remarks.

Europe is again unsettled, and the prospects of war increasing. Should the flame light up, in any quarter, how far it may extend it is impossible to foresee. It is our peculiar felicity to be altogether unconnected with the causes which produce this menacing aspect elsewhere. With every power we are in perfect amity, and it is our in-

terest to remain so, if it be practicable on just conditions. I see no reasonable cause to apprehend variance with any power unless it proceed from a violation of our maritime rights. In these contests, should they occur, and to whatever extent they may be carried, we shall be neutral; but as a neutral power, we have rights which it is our duty to maintain. For light injuries it will be incumbent on us to seek redress in a spirit of amity, in full confidence that injuring none, none would knowingly injure us. For more imminent dangers we should be prepared, and it should always be recollected that such preparation, adapted to the circumstances, and sanctioned by the judgment and wishes of our constituents, cannot fail to have a good effect, in averting dangers of every kind. We should recollect, also, that the season of peace is best adapted to these preparations.

ENGLAND.

By late arrivals at New-York and Boston, London papers have been received to the 10th and Liverpool to the 13th of February.

Parliament agreeably to adjournment convened on the 23d of January. His Majesty George IV. opened the session by a short speech in which he expresses himself much gratified with the improvements which have been made in the financial concerns of the nation, and in the commerce and manufactures of the country. Relative to the Queen, His Majesty said that the provision fixed by Parliament in 1814 having expired with the death of the late king, he had desired his ministers to lay the matter before the House of Commons that they might take such measures upon that subject as they should think proper.

His Majesty said nothing in his speech decisive of the course intended to be pursued by the British government towards the Congress of Sovereigns at Laybach; his intentions however are explicitly stated in a Circular Despatch to his majesty's ministers at Foreign Courts, laid before the House of Lords, in pursuance of an address to his Majesty Feb. 1821. The circular states, that the King has felt himself obliged to decline becoming a party to the measures in question. After explaining the views of the British government, in regard to obligations imposed by existing treaties, and disapproving of the "mode and circumstances" under which the revolution of Naples had been effected, the Despatch further states, that "it should be clearly understood, that no government can be more prepared than the British government is to uphold the right of any state or states to interfere where their own immediate security or essential interests are seriously endangered by the internal transactions of another State. But as they regard the assumption of such right as only to be justified by the strongest necessity, and to be limited and regulated thereby, they cannot admit that this right can receive a general and indiscriminate application to all revolutionary movements, without reference to their immediate bearing upon some particular State or States, or be made prospectively the basis of an alliance. They regard its exercise as an exception to general principles, of the greatest value and importance, and as one that only properly grows out of the circumstances of the special case, but they at the same time consider, that exceptions of this description never can, without the utmost danger, be so far reduced to rule, as to be incorporated into the ordinary diplomacy of States, or into the institutes of the law of nations."

THE QUEEN.—The House of Commons have passed a Resolution that his Majesty be enabled to grant the Queen £50,000 per annum. Her Majesty on hearing that such a proposition had been made in the House, sent in a message previous to the passage of the Resolution, that she would accept of no grant on any condition which should not include a restoration of her name to the Liturgy.

Sir Archibald Hamilton moved in the House, "That the order in Council passed the 12th of February under which the name of her Majesty Caroline, Queen Consort of these realms, was erased from the Liturgy, appears to have been ill advised and inexpedient."

After an interesting debate, the motion was lost by a majority of 101—310 voting for and 209 against it.

SUMMARY.

Jan. 27th, an attempt was made upon the life of the King and royal family of France, by the explosion of a barrel of

gunpowder, containing about six pounds, and placed on the staircase in the interior of the Chateau des Thuilleries, which leads to the apartment of Madame and his Majesty. Fortunately no injury was sustained by any person from the explosion. On the night of the same day, a petard was exploded near the carriage of the Duke d'Angouleme, in which he was returning from Compeigne. Since these attempts, petards have exploded in several parts of the city of Paris, without effect. Several arrests had been made, but the authors of these daring attempts had not been discovered. Suspicions had rested against a person named Neveu, which led to his arrest, but at the moment he entered the office of the Commissary, he took a razor, which he had concealed in his clothes, and cut his throat in such a manner as to cause his immediate death.

Among the gentlemen of distinction who attended the King's levee held on the 26th January, we observe the name of Mr. Rush, the American Minister.

Admiral Sir George Campbell, commander in chief on the Portsmouth station, has committed suicide, in a fit of insanity, by shooting himself with a pistol.

Sir William Scott, who has for some time been seriously indisposed, is announced by the London papers, to have so far recovered as to be out of danger.

The Caxton Printing Office, at Copperas Hill, Liverpool, the most extensive periodical publication warehouse in the United Kingdom, has been completely destroyed by fire, with all its contents. The stock, types, presses, and premises, were insured for 36,000 pounds sterling.

Preparations have been made at the Mint in London, for coining 10,000,000 guineas within the year 1821. By the time the process is in complete operation, the issues will amount to 200,000 per week.

The University of Edinburgh now reckons not less than 2000 students, a greater number, it is believed, than any university in Europe could ever boast of.

The preparations for the coronation feat in Westminster Hall, are going forward, and rumour fixes the month of May for this splendid spectacle.

The celebrated pedestrian, Lieut. Owen, who undertook to walk 50 miles a day, in the vicinity of London, in 12 hours each day, for 12 days in succession, had on the sixth day completed 300 miles. Betting was 3 to 1 against the accomplishment of the performance.

All the Italian witnesses have been removed off from Cotton Gardens, and the place is now restored to its former state.

In Saxony, which prides herself on being the cradle of the Protestant religion, the Catholic clergy, it appears, prohibit intermarriages with Protestants, unless the parties engage to educate their children in the Catholic religion; and the priests have even gone the length of declaring marriages celebrated by the Protestant clergy null and void, and the parties guilty of the sin of adultery. The university of Leipsic has taken the alarm at this illegal interference of the Catholic clergy, and resolved to bring the subject under the cognizance of the diet

The Sierra Leone Gazette, of Nov. 18, says—"Recent letters from the Gambia, contain the disagreeable intelligence of some sanguinary successes obtained over the French on the upper Senegal. It is no small aggravation of the misfortune that it involved the loss of a French vessel, carrying supplies to the amount of 3000 pounds sterling, to the British expedition to the interior of Africa, under Major Grey, now at Galam, where these supplies were awaited as a fresh outfit."

An article from Constantiaople, says—"The Sultan seems to have enough upon his hands every where. The Montenegrins have declared war, and he has been compelled to despatch seven detachments of artillery against them. His highness has received a present of 150 heads, carefully packed up, from one of his generals. He rewarded the bearers most liberally."

Naples.—By the most recent accounts from Naples, it appears that every exertion is making for a vigorous defence against the troops of the allies. Reports already state that the Congress at Laybach had submitted the outlines of a Constitution of government to the Parliament of Naples, and that the Austrian army had taken up their march to enforce its acceptance.—No doubt seems to remain that the allies are determined to resist all further revolutions, if not to restore the ancient order of things, where they have already happened

The Duc de Gallo, despatched by the Neapolitan Parliament to the King at Laybach, received at Udline a prohibition to enter the Austrian dominions.

Answers to Correspondents necessarily deferred.

THE

CHRISTIAN SPECTATOR.

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Religious Communications.

For the Christian Spectator.

Remarks on the criticism of the Bible.

In the writings of some theologians, we not unfrequently find remarks on what is called the criticism of the Bible, which indicate opinions of its nature, and appprehensions of its consequences, which can hardly be reconciled with any just and rational views of the subject. Criticism is sometimes represented by the writers referred to, as a portion of sacred literature of comparatively little importance, and with which, as an obvious consequence, we need have little concern; as made up chiefly of the speculations and conjectures of ingenious men, who have studied the language of the sacred writings to the almost entire neglect of their practical use; and as opening a wide field for the vagaries of rash and adventurous minds, whose course thus begun, almost necessarily terminates in partial or entire unbelief. These writers, however, at times, seem not wholly insensible to the value of critical learning. In cases of difficulty they will themselves resort to it for assistance. Still, when most favourably disposed, they seem to approach it with dread, and to look upon a critical apparatus as a collection of edged tools, which they, indeed, in cases of extremity, may venture to use, but which, by all means, are to be kept out of hands less skilful and less cautious than their own. It is especially urged, that the criticism of the bible, is, in its nature, different from that of the other writings of antiquity; and that to come to the examination of the books of the old and new testaments, with the same critical rules as to the writings of Homer and Demosthenes, of Virgil and Cicero, is to confound things essentially distinct, and to mistake what is sacred for what is profane.

That this representation is correct might be shewn, if necessary, by numerous quotations from popular theological writings. That it is not wholly without foundation, may be seen by reference to a production in the Christian Spectator, so late as the number for February last. In that number, the reviewer of the inaugural discourse of Prof. Norton, after stating, that to the illustration of the more difficult portions of scripture, "the adepts in philology and the languages will be called;" and that "their services in the departments in which they labor, need not be underrated;" and, indeed, that he would concede to them all "deserved honour;" goes on to say;—"that so far as the sacred volume is concerned, not a little danger attends the pursuit of these philological niceties. We are not permitted to approach that book with our critical analysis, just as the anatomist approaches the subjects of his intended operations, to disjoint and dissect them as he pleases. The divine character of the work must, from its nature, impose a restraint on the feelings of men; and it certainly ought to repress the presumption, that would treat it, as though it were merely a human production." And again; "peculiar grace is necessary for persons who carry these philological researches to the greatest extent, that they may not, as with many has been

the case, be carried over to the side of extravagant opinion, and even of infidelity."

These passages are not produced as containing the strongest views of those who are disposed to undervalue the importance of criticism, or who are alarmed at the consequences to which, as they think, it leads; but as examples which are at hand, and which prove, that the statement given above of the manner in which sacred criticism is often spoken of, is substantially true. But moderate and comparatively mild as is the language of this writer, its obvious import is,—that skill in criticism is an attainment of secondary value;—that the criticism of the bible, differs essentially from that of any other book; —and that the dangers attending critical studies are so great, that "peculiar grace" is requisite to preserve the student of biblical philology from extravagant opinion, and even from infidelity.

At a time when the criticism of the Bible is receiving through our country an increased degree of attention in a theological education, no one probably will deny the importance of a full consideration of these positions of the reviewer. If the criticism of the scriptures is, in truth, of little importance, it certainly concerns all theological students to know what are its real claims on their attention; that they may not bestow upon it a disproportionate share of time and labour. If there are essential differences between the criticism of the old and new testaments, and the other writings of antiquity, no time should be lost in making these differences so clear and prominent, that they can neither be mistaken nor disregarded. And if the dangers which beset the path of philology are so numerous and alarming, that few who travel that way, can hope to escape unhurt; all will admit the importance of at once having these dangers more particularly marked and defined, that the student may secure the advantages of critical research, without putting in jeopardy the very existence of his faith.

It is not the object of the present communication to give a full discussion of these interesting topics. Indeed, to do them justice, would require much more time and space than can be now allotted for this purpose. A few remarks, however, will be hazarded, with the expectation and wish, that those who entertain different views from the writer, will not be backward in expressing them; as it is from a comparison of opinions, and the grounds on which they have been formed, that truth is most easily elicited, and a final agreement among dissentients produced.

The first subject of inquiry, then, is, how far sacred criticism is important, and the degree of attention it claims from the student. Here it seems necessary to state more particularly what is meant by the criticism of the Bible. Theological writers are not agreed in their use of the term criticism. Some confine it to that department of study which respects the text of the scriptures, or the determination of what is, and what is not, to be considered a part of the sacred volume; others, however, give it a more extended meaning, and by the criticism of the bible, intend not only the settling of the text of the old and new testaments, but the application of the principles of the original languages, and the use of history and antiquities, in elucidating the meaning of the sacred writers. Criticism in this broader sense, is usually intended by those who speak lightly of its importance, and seems to be the thing especially aimed at by the reviewer in his censures of "philological niceties,"—"critical analysis," and treating the scriptures as "merely a human production." Though the reviewer appears inclined to concede to criticism thus understood, all "deserved honour," yet as others are not disposed to unite with him in this act of plain justice, it may be useful to remark on the real as well as comparative importance of this part of theolo-

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says of the philosophy of his age, that it is difficult to comprehend even a little without knowing much, and, indeed, being familiar with the whole system.

To settle the comparative importance of different branches of theological learning, is not very easy; and among those branches, which are admitted to be clearly of use, such determination is wholly unnecessary. Perhaps it will be found on trial, that this comparative value varies according to the exigencies of the times, and the difference of situation, and duties required of different theologians. There was undoubtedly a period in the ecclesiastical concerns of this country, when any one speculating on this subject might have decided, that for a clergyman to be deeply versed in the argument for the truth of christianity, was comparatively unimportant. Hardly an unbeliever was to be found; and a general knowledge of the ground on which the truth of revelation rests, was, for all practical purposes, sufficient. There has been likewise a period, when great familiarity with this particular department of theological learning, especially in certain situations, was essential.

The same may be said of that part of sacred criticism, which respects the text of the scriptures. If there has been a time when skill in this department was of little or no practical use, it was because the controversies of the day were not made to turn on a difference of *readings*. But that time is not our own. In the age in which we live, theological discussions almost uniformly are conducted in a greater or less degree, with reference to such differences; and the importance of an acquaintance with the "niceties" of criticism is proportionally enhanced.

The labour necessary for acquiring the requisite knowledge in this department of biblical criticism, is not great. The materials, of which this knowledge is composed, have, indeed, been collected with immense toil:—but

they are now so well digested in various works within the reach of every theological student, and the principles of judging arising out of these materials so well settled, that the course of the scholar is little impeded. No one, then, need be deterred by the magnitude of the undertaking from attempting to familiarise himself with this part of critical knowledge. Even if an individual is satisfied that there is no important corruption in the common text of the scriptures, he can have no valid reason for neglecting the means, which he may find necessary, to meet the doubts or cavils of others; as it is only on critical ground, that critical objections can be successfully repelled.

If this is the conclusion to which we are brought as to the value of critical knowledge, when confined to the settling of the text; much less reason will be found to underrate its importance, when viewed in connection with the extensive subject of interpretation.

One of the first things we observe, in reading the old and new testaments, in our common English version, is the very marked difference of style from that which is used by original writers in our own language. This difference is found in the structure of sentences, in the mode of argument and illustration, and in the imagery adopted by the sacred writers. The whole book has the air of very great antiquity: we here find ancient institutions, ancient customs, and the entire collection has the appearance of being a very literal translation from very ancient languages. If we examine more particularly, we find no inconsiderable part of the old testament peculiarly obscure from the religious precepts' being involved in the history of the Jews and the surrounding nations. To determine, for instance, when the prophets speak of things future, or when they are merely relating things past; whether what they say is of general application, or is to be limited by the occasion on which it was spoken, is a difficulty which meets every reader, at the first glance of the eye on this part of the sacred volume. The Psalms, likewise, from our ignorance of the occasions on which many of them were written, are not of easy interpretation; and we, in fact, find that according as the circumstances, which are supposed to have led to the composition of very many of them, are differently assumed, an entirely different meaning is deduced by the expositor. If we turn to the new testament, the same difficulties very early present themselves. To be particular only as to the epistles of St. Paul: we find that most of them were written on special occasions, to meet some new exigency in the circumstances of the church, or individual to whom he sends. The controversy respecting the obligations of the Jewish ritual on christians, and the terms on which Gentile converts were to be admitted to the communion of the Christian Church, occupies a large part of his attention. In his epistle to the Hebrews, the whole argument turns on the history, laws, and observances of that people. To explain, then, such a book as the bible, made up of the writings of men who lived in very different ages, writings accommodated to the ever varying condition of a nation, which experienced in turn the extremes of prosperity and adversity, would seem, on the first view of the subject, to be attended with difficulties of no ordinary character, and to require no ordinary share of learning.

But to this it is objected, that the scriptures were intended for the general use of christians in all ages of the church; and that to maintain a very considerable share of erudition to be necessary to a full understanding of them, is to impeach the character of their divine author: as the argument seems to suppose, that God has given to mankind a revelation of his will, but in so obscure a manner, that very few, and those only who have enjoyed peculiar advantages of education, are really qualified to investigate its meaning. To determine, however, from general considerations of propriety and expe-

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to occur at this time, to a man of common understanding in reading the scriptures; or that which would occur to such a man, in the age and nation in which the several writers lived; and for the immediate instruction of which age and nation their writings were produced? That there is an important difference in the acceptation in which persons so differently situated, would receive very many parts of the sacred volume, that what would be the literal and grammatical sense to the one, would be often not the literal and grammatical sense to the other, is undeniable. If there be any hesitation in admitting this, it should be considered, that the instruction conveyed to us in almost the whole bible, and especially in the new testament, is contained in discourses and precepts very intimately connected with the occasions on which they were delivered. The discourse, for instance, with Nicodemus has particular reference to the character of the man, and to the religious ceremonies and peculiar religious phraseology of the Jews. The epistle to the Galatians refers, in the same way, to the circumstances of the church in Galatia, and to the questions, which, at that time, were in agitation among its members. To understand this peculiar language, these circumstances, and these questions, is not so easy, that a reader in the nineteenth century, with education, habits and language so different from what prevailed in Jerusalem and Galatia, can rely, in many cases of importance, on his first impressions, as the literal meaning of St. John or St. Paul. The literal or grammatical sense of the scriptures, then, is conceded to be the true sense; but this sense is that which was apprehended by those originally concerned. The literal sense of the discourse to Nicodemus, is that which Christ intended to convey, and which Nicodemus, in his circumstances, must be supposed to have received; and the literal sense of the epistle to the Galatians, is that which St. Paul meant to express, and which was actually put upon it by the Galatian church: and the same is true of

many other parts of the bible. Some have denominated this the historical sense of the scriptures, in distinction from the literal or grammatical sense; but it is a distinction for which there seems to be no very good reason.* If the literal or grammatical meaning thus understood, of the sacred writers, is allowed to be their true meaning, then no laboured course of argument is necessary to prove the importance of critical skill in a public teacher of Christianity.

If, however, it be still objected, that what is necessary to be known, is in such plain language, that all must of course understand it; and that the essential truths of the bible may be efficiently taught by men, who to good sense unite a respectable acquaintance with human learning; and that it is only in the illustration of the more difficult passages of scripture, which, in the language of the reviewer, are of "minor importance," that the aid of philology is to be sought; it may be useful to inquire a little more particularly, and see how the scriptures are in fact understood.

Now it is notorious that almost every variety of doctrine, which has been derived from the scriptures, has been supposed by its abettors to rest, for its certainty, on some plain declarations of holy writ. Thus the believer in the divinity of Christ, refers to the testimony of John as decisive of this point; "the word was God" (John i. 1.) and the declaration of Paul, that Christ is, "over all, God blessed forever." (Rom. ix. 5.) The Unitarian appeals confidently to the language of Christ himself, in which he understands the Saviour to disclaim divinity. "This is life eternal, that they might know thee, the only true God, and Jesus Christ whom thou hast sent." (John xvii. 3.) The believer in the necessity of special divine influence on the heart in regeneration, quotes the following as express to his purpose. "No man can come to me except the father, which hath sent me draw him." (John vi. 44.) His opponent alleges the following text, understanding it to contain the contrary doctrine. "Whosoever will, let him take the water of life freely." (Rev. xxii. 17.) The believer in baptismal regeneration and its necessity for salvation, quotes the express words of Christ to Nicodemus. "Except a man be born of water, and of the Spirit, he cannot enter into the kingdom of God." (John, iii. 5.) The advocates for a short creed rely absolutely on the following plain declaration: "If thou shalt confess with thy mouth the Lord Jesus, and shall believe in thine heart that God hath raised him from the dead, thou shalt be saved." (Rom. x. 9.) "Swear not at all," (Math. v. 34.) is quoted by those who deny the lawfulness of all oaths whatsoever, as containing a command of Christ express to their purpose. Those who believe that religion chiefly concerns the external conduct, and consists especially in acts of charity, rely much on the following text, which appears to them to take the form of a definition; "Pure religion, and undefiled before God and the father, is this, to visit the fatherless and widows in their affliction, and to keep himself unspotted from the world." (I. John, i. 27.) He who maintains that faith is a necessary prerequisite in baptism, quotes the language of Philip to the Ethiopian. "If thou believest with all thine heart, thou mayest." (Acts, viii. 37.) Those Christians who adopt the practice of washing each others feet, as a religious rite, suppose they act in obedience to an express injunction of Christ himself. "If I, then, your lord and master, have washed your feet, ye also ought to wash one anothers feet." (John, xiii. 14.); and they are confirmed in their belief by the language of St. Paul, who enumerates having "washed the saints' feet," (I. Tim. v. 10.) among the tests of christian character. The doctrine of trah-

* This, at least, is the opinion of Tittman. "Nullo modo opus est nova appellatione interpretationis historicæ, cum in grammatica interpretatione omnia insint, quæ in historica esse putantur." *Præf. ad Meletemata sacra.*

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and my blood is drink in-
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art from the apparent literal
sense; and to establish such plain rules applicable to such cases, that a public expounder of the word of God, may make that word appear, as it in fact is, consistent with itself. It is not pretended that even the best critics agree in all cases in their explications of scripture. Human infirmity, prejudice, and passion, have here their influence, and produce too often their usual effects. It is, however, believed that whoever will look at the progress of biblical interpretation from the days of Origen to the present time, will be fully satisfied, that critical studies have done much in freeing the sacred writings from a load of absurd commentaries, and in establishing general principles of exposition, which are producing a gradual approximation of opinion, among christians.

Another objection to the utility of biblical criticism, as actually pursued at the present time, is, that it partakes too largely of the rules and methods adopted by the learned in settling the texts and ascertaining the meaning of other works of antiquity; when the truth is, as the objectors maintain, that the criticism of the sacred books is of a peculiar character, and ought not to be confounded with the criticism of profane writings. From the first view of this objection a suspicion might naturally arise in the mind of one, who had not particularly considered this subject, that the criticism of the Greek and Roman classics, is made up chiefly of the fancies and reveries of the learned; and that reason and common sense have had little to do in settling the laws of the critical code. But what is the fact? Let the most approved edition of any one of the principal classics, as Cicero, by Ernesti, or Virgil by Heyne, be taken as a specimen of what profane criticism is, and let a decision be formed of its nature and value, from what, on examination, actually appears. What then, is the general method adopted by each of these critics for revising the text, and elucidating the meaning of his author? It is no other than this;—the existing manuscripts

are compared, and their value determined from their antiquity, and the care which appears to have been taken, in their execution. The earliest printed editions are next sought out, especially such as appear to have been copied from manuscripts; and if the manuscript used by any early editor is known to have been lost, the edition, according as it bears the marks of care and general circumspection, approximates, in its character, towards manuscript authority. The remarks of the ancient commentators are likewise consulted, and from their references and explanations, the correct reading of disputed passages is often ascertained. To all this is added a comparison of the opinions of preceding critics.

Now in what respect does this process for obtaining a correct text of Cicero and Virgil, differ from that which ought to be pursued, or which is in fact pursued, by critics, in settling the text of the old and new testaments. The sacred writings have been transmitted to the present time, in the same way, as the writings of the chief orator and poet of Rome. These writings, indeed, differ in their import; but in the mode of communication from age to age, they exactly agree. The books of the bible, and the writings of Cicero and Virgil, were both preserved for ages in manuscript, both suffered from the unavoidable errors as well as carelessness of transcribers; and in neither case by any other than human means, can it be now determined, when variations occur, what reading is to be preferred. So far is there from being a supposable difference, that the analogy is most exact: the difference of the subjects of the two classes of works, very evidently having no place here.

If it should be said that a special divine superintendence is to be presumed in the preservation of the sacred writings, and that, therefore, they should not come under the same laws of revision, as the writings of profane authors;—it is replied, the actual variations, in the scriptures, shew that no intendence as to preserv corruption, has been, in fact ed. Different readings the question is, how shall ed critic determine a which to follow?

With this general view connected with this d seems hardly possible, t unacquainted with the alarms, which in this case led the timid, should ha not only that the gene criticism are applicable t the scriptures; but that i culable importance that many other works of an corrected by the same e If the scriptures were the book remaining which ne tion, we might indeed w means we now possess, stantially at the same re conclusions would have authority. The case wou iar, and resting on rules drawn exclusively from all other insulated inve would be from this circ from no other, the subje But as the fact is, we can code of critical law, fo labours of the most emin in very different departm no sectarian bias can be have influenced them. W say with confidence, that scriptures revised accor same laws, which have c rect the ablest critics, partment of ancient literat ples which have been d very long and laborious i are evidently founded on common sense. It may ther maintained respe books, that the proof tha come down to us generall ed, rises higher than tha be brought in favour o work of antiquity; an reasons exist for believing and Virgil, for instance,

ithors of the works now ascrib-
them; the same reasons exist
much higher degree, that the
gs attributed to the evangelists
ostles, are genuine and authen-

; it is urged that writers on the
al authors of Greece and Rome
e in conjectural emendations,
in the sacred texts are inad-
le. That conjectures have
carried to an extreme by some
, is not denied; but the reme-
ver at hand. If their conjec-
are without sufficient founda-
succeeding critics soon discover
weakness. The grounds of
decisions remain, and are at all
subject to revision: and the
common sense, which brings
ack from their vagaries in oth-
suits, exercises here an equal
l. Conjectural criticism, how-
so far from deserving unqualifi-
demnation, is oftentimes allowa-
nd sometimes our only resource.
xample; in cases where the
arison of manuscripts, and the
the other common helps, give
tful result; there may be some-
in the style of the writer, in the
l current of his story or argu-
or in what is said on the same
t by some other writer, which
rnish satisfactory ground for
tural emendation. And why
mit it in such cases? There is
according to the supposition;
e conjecture, if it do no good,
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classics. If the same mode of
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Greek testament, it is not on
nt of the nature of the subject;
cause of the very ample means
rrection, which we possess in
scripts, versions, and quotations
ancient fathers.
s well known, that the earliest
d editions of the Greek testa-
contain numerous corrections,
had, when they were introdu-
ced, no other authority than the conjectures of the editors. Many of these conjectures have been confirmed by subsequent investigation, while others have not, and ought to be removed from the common copy of the Greek testament, if critical conjecture is wholly inadmissible. There are still passages in the new testament which might be made more consistent with the general context, by such conjectural emendations as no one would think of rejecting in a work of classical antiquity. To discard these emendations entirely from the Greek of the new testament, seems hardly the result of sober judgment, or of a real regard for the divine word. To admit them is said to be presumption; but, to allow them no consideration, is in reality to treat the sacred books, with less respect, than the works of profane antiquity; it is to neglect to do that, which the circumstances of the case clearly shew ought to be done; and the very charge of presumption which is so carefully avoided, is voluntarily incurred. It is well known that critical conjecture is much more common in the Hebrew than in the Greek scriptures. The reason for this is obvious. Our materials for correcting the Hebrew text of the old testament are comparatively few and imperfect: hence there is more room for rational conjecture. In proportion as these materials increase in number and value, the necessity for conjecture is diminished. But as long as no reason exists for believing that the copy of an ancient book is perfect; conjecture is not of course excluded: and it is on this ground maintained, that conjecture may be still lawfully employed on the original text of the new testament. It is, however, fully admitted, that great care should be exercised in correcting from conjecture; that is, critical conjecture should not be arbitrary, but founded on plain and substantial reasons.

It only remains to notice in a few words, the remarks so often repeated, and adopted by the reviewer; that

critical inquiries are attended with peculiar danger. Whence this great danger is to be apprehended, does not so readily appear. If it arises from the fact, that any inquiry is necessary in arriving at the true meaning of the scriptures, and that we are not, in every instance, to take the first meaning that strikes the mind, without examination of the exact import of words, or comparison of different parts of the same writer, or different writers with each other; then it is a danger which criticism shares in common with every other kind of theological speculation, by whatever name it is called. Why is criticism more dangerous that metaphysics? That some knowledge of the latter science is requisite to a theologian, will not be denied; yet not even critical speculations have been the subject of more clamour as useless and dangerous, than metaphysical. How often has it been replied to an unanswerable argument,—the whole reasoning is made up of scholastic distinctions, and abstruse metaphysical subtilties, which, in its legitimate consequences, leads to scepticism, infidelity, and even atheism. To all such language, the following remarks of President Edwards very aptly apply; and the same remarks are equally applicable to similar language when used against criticism.

"If the reasoning be good, it is as frivolous to inquire what science it is properly reduced to, as what language it is delivered in: and for a man to go about to confute the arguments of his opponent, by telling him, his arguments are *metaphysical*, [or it may be added, *critical*] would be as weak as to tell him, his arguments could not be substantial, because they were written in *French* or *Latin*. The question is not, whether what is said be metaphysics, physics, logic, or mathematics, Latin, French, English, or Mohawk? but whether the reasoning be good, and the arguments truly conclusive?"*

If we inquire into the matter of fact as to "extravagant opinions" in interpreting the bible, which have been advanced by critics who have been overdone by their favorite science; no doubt, for every such opinion which could be brought on any one passage, at least ten opinions on the same passage equally extravagant, could be instanced, which have originated, not in a superabundance, but in a deficiency of critical knowledge. Perhaps it is the nature of all investigation on subjects of religion, to produce evil as well as good. Imperfect information, overheated zeal, and an undue estimation of one's own course of study, mislead the attention and pervert the judgment: nor does there appear any other remedy for the evil, in our present state of imperfection, than to revert to *implicit faith*; a remedy worse than the disease.

It is well known, that at the commencement of the Reformation, the same objections, in substance, which are now made against inquiry into the correctness of the common copies of the original text of the scriptures, were urged against referring to the original at all. It was said, that by such reference, the faith of christians would be shaken, and no one could know what to believe. The account by Father Paul of the discussions in the council of Trent, on decreeing the authenticity of the Latin vulgate, is full of interesting matter. The whole is much too long for insertion—the following paragraph will give some notion of the views entertained by that body, of the dangers to be apprehended from Greek and Hebrew.—

"A great majority of the school divines maintained that it was necessary to hold the common version of the scriptures [the Latin vulgate] as divine and authentic, as it has been for ages read in the churches, and used as a manual in places of instruction; that otherwise they should give up the cause to the Lutherans, and pave the way for the admission of innumerable heresies, which would light up a flame through Christendom. That the doctrine of the Roman church, the mother and

* *Freedom of the will, Pt.* 4—*Sect.* 13

s of all other churches, was
l, almost entirely, on certain
:s of scripture. That if every
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'ectness of the common version,
›y comparing it with other ver-
r by a critical examination in-
mport of the Greek and He-
iginals; the critics would soon
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bunal were adepts in Greek and
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ıorance of divinity, should con-
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s, which received the plaudits
›uncil, others were added &c."*
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ria del concilio Tridentino, Lib II.

al inquiries in theological studies. A sagacious enemy will suspect, that he has found the point most open to attack, and shape his measures accordingly. If there is much erroneous and shallow criticism afloat in the world, the way to correct the procedure, is not to condemn all criticism, but against that which is bad to array that which is good. Every evil has its appropriate remedy; and philological ills are best cured with philological prescriptions. Φ

A SERMON.

2 Cor. vii, 10.—*Godly sorrow worketh repentance to salvation, not to be repented of.*

All men regret, first or last, that they have sinned, but all do not become truly penitent and receive forgiveness. There is a sorrow for sin which is unto salvation, and there is a sorrow which is unto death; and not unfrequently those who perish, go through more tribulation to destruction, than those experience whose godly sorrow prepares them for heaven. The difference between godly and worldly sorrow, consists not in the degree, but in the nature of the sorrow.

The object of this discourse is to explain the nature, and illustrate the evidences of godly sorrow. The nature of godly sorrow may be discovered in the following particulars.

1. *It is sorrow for sin.*

The sicknesses, disappointments, and deaths, which mingle wormwood in our cup, and make us desolate, do not of themselves produce godly sorrow. It is *sin* which inflicts the wound, creates the anguish of spirit, extorts the tear, and causes the exclamation, O wretched man that I am! who shall deliver me from the body of this death?

2. *It is sorrow of heart for having sinned against God.*

It presupposes an apprehension of the divine excellence, a sense of obligation violated, of injustice done, of ingratitude exhibited. The consid-

eration that God is independent, does not seem to cancel his rights, or absolve his subjects from their allegiance. It is felt that the rights of God are sacred, and the sin of invading them criminal, in the same degree as God is above all in power and glory, and his kingdom surpassing all other interests, in extent, duration and blessedness. Once, he who now weeps would say, 'what have I done so much against God?' No instruction could produce the feeling that there is any great evil in sin; but now the unbroken force of obligation presses upon the heart. The penitent sees that it is an evil thing, and feels it to be a bitter thing, that he has sinned against God, has made insurrection against the laws and peace of his empire, and his language is, 'Father I have sinned against heaven, and in thy sight, and am no more worthy to be called thy son.'

3. *Godly sorrow arises from love to God.*

It is the result of friendship to God, and complacency in his character, laws, and government. "I have abused him whose being is infinite, whose attributes are perfect, whose kingdom is immense and everlasting, and whose laws for its protection and government, are holy, just and good." This sorrow is the effect of divine illumination, which makes the presence and glory of God a reality, and wakes up in the heart a love stronger than death. It is this love which disarms the rebel. While Sinai thundered, he trembled and would have fled. Now he adores and weeps, and will trust in God though He slay him. It was love which produced that flood of tears with which Mary washed her Saviour's feet, and which made Peter hasten out and weep bitterly, for having denied his master.

It is not the fear of punishment, which constitutes godly sorrow. Ask the awakened sinner, why dost thou weep? and he will reply, I have sinned and my soul is in danger. Ask the real penitent, wherefore dost thou weep, are not thy sins forgiven? and with quickened emotion he will exclaim, I weep because I have sinned against him whom my soul loveth, and because I still sin against the goodness and tender mercy of my God.

4. *Godly sorrow includes aversion of heart to sin itself.*

There is between sin and holiness an opposition of nature, which produces a repellency of feeling, when they meet in the same heart. The flesh lusteth against the Spirit, and the Spirit against the flesh; and these are contrary, the one to the other. Thus aversion to sin would be felt by holiness, even though God did not require it. Sin in its own nature is evil, and holiness recoils with disgust from its polluting touch.

5. The ingratitude involved in sinning against God, adds poignancy to godly sorrow. The majesty of God fills the penitent with trembling; his benevolence with shame, for having set up a selfish interest in opposition to the glory of his kingdom; and the mercy of God, in providing a Saviour for a world of rebels, produces admiration and abasement. But when all this majesty stoops to deliver his own soul from death, and all this benevolence is concentrated upon his own heart, the penitent feels the burden of his iniquity to be intolerable. Then it is that the rock dissolves, and the tears flow.

Finally, godly sorrow includes a just sense of the debasement and evil brought by sin upon the subject himself.

Though this is not the first nor the greatest item in the account, it is not omitted. 'How much good have I lost by sinning against God? What a sacrifice have I made of dignity intellectual and moral: from what height of honour to what degradation of shame, have I descended; from what blessedness turned away, to what famine? Fool that I am, to have turned my back upon the sun, to pursue into darkness and sorrow sparks of my own kindling; to have forsaken fountains of living water for broken cisterns; to have abandoned my Father's house

and service to attend upon swine, and to feed on husks.'

Some of the evidences of godly sorrow, will be found in the following particulars.

1. It is occasioned primarily and chiefly by the sins of the heart. Not because sins of action are not perceived and lamented, but because the sins of the heart are the most numerous, and the most grievous. The christian's heart is a world of iniquity.—Here is the fountain of pollution, and if the streams flow out, beyond the boundaries of this dark empire, full well does he know that it is but a small proportion of the entire amount, which ever sees the light of day. It may be received as a maxim, that the man who finds more occasions of sorrow, in his life, than in his heart, has not known his heart, and is not a penitent.

2. Godly sorrow is occasioned, and indicated, by a painful sense of relative deficiency in all good desires and affections.

When the penitent examines his heart with respect to his love to God, he finds it to be so feeble, compared with the love which the excellence of God should inspire, that it seems doubtful, sometimes, whether it has in fact any existence. This love is so inconstant also, compared with the undecaying ardour which is felt to be due, that he trembles lest all which has seemed to be love, should prove 'like the morning cloud and the early dew.' If gratitude is at times awakened, it is an emotion so short lived, and so disproportioned to the benefits which have been received, that he often finds it difficult to decide whether it be only a modification of selfishness, or the love of Christ, that constrains him.

If any sense of the evil of sin is experienced, or any abasement felt, it seems to be the result of vision so obscure, and of affections so languid, that he finds it hard to determine, whether it is the fear of selfishness, or the sorrow of love, which heaves the sigh.

If, at times, his interest in the Redeemer's cause rises to such decision as throws all rivals far behind, so soon do these same vanquished rivals overtake the loiterer, and wrest from Christ the victories which he had seemed to win, that the sinner is constrained to doubt who, in fact, is Lord over him, Jesus Christ, or this vain world.

Never does his love or his gratitude or sorrow for sin, rise to such strength of action, as that he feels in these respects nothing more to be attained; while his affections often sink so low as to create and justify the doubt, whether he ever loved, or ever 'sorrowed after a godly sort.'

3. Another class of sins of heart, whose painful influence occasions and indicates godly sorrow, is found in the depraved affections of the soul.

The evil affections, though enfeebled, are not extirpated, by the introduction of holiness into the heart. They remain to contend with grace, and gain at times lamentable victories. Now it is selfishness that blinds the friend of God, and draws him wide from the path of rectitude; and now it is pride which lifts him up to fall into the condemnation of the Devil. The world unable by all its glory to seduce his Captain, spreads its treasures to the eye of his hesitating follower, and gains the wishful look, the rising desire, and at length, the willing captive. Gain supplants godliness; the pleasures of sin, those of religion; and the praise of men falls with more sweetness upon the ear, than the praise of God. Unhappy fugitive from life, return to thy rest. Far hast thou wandered inquiring at the gate of every idol temple, "who will shew me any good?" But thou wilt return, if ever thy footsteps shall be retraced, with famished soul and bleeding heart, exclaiming,

> Wretch that I am, to wander thus,
> In quest of false delight;
> Let me be fastened to thy cross,
> Rather than lose thy sight!

But even where the world cannot

seduce, stupidity lays its paralizing hand upon the heart, diffusing through the members the inaction of death. The tongue is mute, the eyelids are closed, the hand is motionless, and the feet once swift in duty, refuse to move; and lest a resurrection should ensue, sloth comes in, to perpetuate the dominion of spiritual death. To every command and exhortation, the response is made, 'a little sleep, a little slumber, a little folding of the hands to sleep.' Address to him the alarming expostulation 'what meanest thou, O sleeper! arise and call upon thy God,' and from the couch of indolence, the same voice replies, 'I cannot arise, I cannot.' Sometimes persons in this condition never awake, but consummate in life and in death the evidence that their faith is vain. But if they are united to Christ, because he lives, they shall live also. When, however, the eye opens and life beats again in the heart, will not the voice of weeping and of supplication be heard? It will be heard; when they remember their ways and their doings, they will repent in dust and ashes. No excuse will be heard, no palliations be offered. These sins of the heart which have prevailed, will be called, not infirmities, but *sins*, not faults but *crimes*, not trivial offences but sins of *high aggravation*; and will be felt as such. When led captive by their power he was far from being at ease, the pleasures of sin did not satisfy, the rest of sloth did not refresh, and the excuses for inaction could not give quiet to his conscience. 'A dreadful sound was in his ears,' and all his dreams were ominous and troublesome.

4. Godly sorrow is occasioned and indicated by the apparent increase of indwelling sin.

It is a common expectation, that the commencement of holiness will be evinced by a perceptible diminution of moral evil in the heart; and that growth in grace will directly diminish the amount of apprehended evil, and increase the amount of perceived excellence. Whereas, invariably, the sinfulness of the heart is perceived more after conversion, than before; and as the illumination of the Spirit increases, and the work of sanctification goes on, discoveries still more and more humbling are made, of the deceitfulness of the heart.

This fact so unlooked for, is the occasion of temporary despondency to the convert, and of bondage through fear of death, all their life time, to persons of a tender spirit, who do not understand the effects of sanctification. But whether the scriptures are consulted, or the experience of the pious, it will be found that this increasing apprehension of the sinfulness of the heart, associated with increasing aversion to sin and abasement on account of it, is one of the most unequivocal evidences of grace. Elevated joys and great confidence, may end in darkness and unquestioned apostasy; but the evidence of a conscience habitually tender, and of a heart humble and contrite in the view of increased discoveries of unworthiness and guilt, constitutes, it is believed, evidence which will not make ashamed.

It corresponds with the purpose of God to humble his people, that he should show them what is in their hearts; as also with his purpose of manifesting in them the riches of his grace, while he receives from them the tribute of everlasting praise. It results also from the nature of holiness, that its increase in the heart should produce those progressive discoveries of deceitfulness and sin, which have been described.

The growth of grace in the heart of the penitent increases his aversion to sin, while it sheds abroad in his soul a growing light, making new discoveries of the depravity of his heart, surpassing in apparent magnitude any offence which grace has removed. While he sees God and the law and his own heart, with increasing clearness of vision, he with growing intensity abhors himself, with deeper contrition lays his mouth in the dust, and with more vehement importunity cries till the very hour of his deliverance.

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ınd cries for help.

7. Godly sorrow is invariably productive of reformation.

Though the heart may not seem to grow better, it does in fact escape gradually from the dominion of sin, and come under the dominion of holiness. This change though not perceptible at each moment of the transition, is perceptible by a comparison of the heart with itself, at distant intervals. Sin, as a general principle, does decline, and holiness gains strength; and in like manner will the evil and the gracious affections exhibit evidence at distant intervals, the one of decline and the other of augmented vigor. 'The path of the just is as the shining light, that shineth more and more unto the perfect day.' 'The kingdom of God is as if a man should cast seed into the ground, and it should spring up and grow; first the blade, then the ear, and after that the full corn in the ear.' The hatred of sin, the watchfulness and self denial and supplication for help, of the penitent, are not in vain. Jesus Christ gives him, progressively, the victory. While he leads him on from conflict to conflict, he leads him on from strength to strength. Though as enemies are enfeebled and fall, new ones unseen before, rise up and press on to the conflict; still, his way is marked with monuments of victory, so that he may humbly say of some sins and temptations to sin, 'the Egyptians which I have seen to day I shall see no more.' Especially, will godly sorrow be distinguished and evidenced by unequivocal reformation of life and conversation. There are some who are visited with periodical terrors and reformations, which they call seasons of repentance, from which they relapse into their wonted way; and although the relapse is long, and the reformation short, yet they cannot give up their hope. They know that they live not as they ought, but they never can sin without remorse, and this, with their temporary reformations, makes up their evidence of godly sorrow. But let all such persons of periodical amendment and habitual

transgression, assuredly know that their hope is vain. Their remorse and terror are but the commencement of that fear and distress and anguish, which will be the attendants of their way forever; and their reformation is nothing but the violent though effectual resistance, which their abused conscience makes to their hearts. He that hath this hope in him, purifieth himself; and godly sorrow is repentance so sincere and efficacious as needs not to be repented of, while it produces indignation with respect to past sins, carefulness and zeal in the resistance of existing temptation, and earnest desire to be delivered from sin in time to come.

Finally, godly sorrow extinguishes selfrighteous hopes, and renders Jesus Christ preeminently precious. It prepares the subject to feel the necessity of his atonement, of his grace to purify the heart, and of his righteousness as the meritorious cause of justification through faith in him. What things were gain to him, he now counts loss for the excellency of the knowledge of Christ Jesus his Lord, that he may be found in him, not having on his own righteousness which is of the law, but the righteousness which is of God by faith. Conscious in full view of sins within, and enemies without, that he can do nothing of himself, and can do all things through Christ which strengtheneth him.

Some of those who read this discourse indulge the hope that they have experienced godly sorrow. If so, and we have done justice to the subject, you can set your seal to our testimony, that it is true. What then is the fact? Are you acquainted, experimentally, with the nature and evidences of godly sorrow? Is your sorrow occasioned by sin? Is it sorrow for having sinned against God? Does the ingratitude of sin add poignancy to your sorrow? What sins occasion the most annoyance and grief? Are they the sins of your heart? Do you feel and mourn over the relative deficiency of all good desires and affections? Do you perceive and are you affected by the prevalence of the depraved affections? Do selfishness and pride trouble you? Does your worldliness alarm you? Is your stupidity grievous, and your sloth endured as a body of death? Do you, the more you examine, and the longer you live, make increasing discoveries of the deceitfulness and wickedness of your heart? And yet do you discover in it something which is opposed to sin, and makes habitual resistance? And is this resistance so far effectual, as that from one period to another, there is a perceptible decline of some sinful passions or affections, and a perceptible vigor added, in some respects, to the graces of the Spirit? And especially, is there a reformation prompt and unequivocal from every immorality? And still do you feel your unworthiness and helplessness, and does your need of Christ, as well as his excellencies, render him more and more precious? If, so far as you can determine your habit of thought, and course of experience, it is in coincidence with this outline, the scriptures justify the conclusion, that you have passed from death unto life, and shall not come into condemnation.

But are you all able to come to this conclusion? Are none of you constrained to say, 'if such as we have read is the nature, and if such are the evidences of godly sorrow, we are strangers to it.' Then are ye aliens from the kingdom of God, and strangers from the covenants of promise. children of wrath because children of disobedience.

Your rebellion against God is unquestionable, but of your repentance there is no memorial. Your obligations to believe on the Lord Jesus Christ are infinite, but they have, like the laws of God, been constantly violated. With the heart you have never obeyed, but have sinned only and constantly. God has regarded you with good will, but never with complacency. In view of your character he is angry with you every day. The curses of the violated law, and of the despised gospel, in one deep and fiery

stream of wrath, are rolling to sweep you away; and you cannot flee from, and you cannot resist, or when it shall come, endure the desolation. Now is your time to escape. God from heaven beholds your danger, and calls aloud to you to repent and escape his displeasure. Repent therefore, that your sins may be blotted out. Repent, for the kingdom of heaven is at hand. Repent, knowing that except you repent you must perish, and that now for a long time your damnation slumbereth not.

Miscellaneous.

For the Christian Spectator.

Unhappy instance of conformity to the world.

[We are assured from the most respectable authority, that the following account is strictly true.]

M. was a brilliant character. Her person was attractive, and her mind and heart were capable of receiving and retaining the most refined sentiments of polite education. She possessed the advantages and all the qualities necessary to find acceptance, and hold an important place in the society in which she moved. Pleasure and admiration attended wherever she went. At the age of twenty, her heart was impressed with the truths of religion, and she soon afforded clear and decisive evidence of a work of grace. She turned from lying vanities to the pursuit of heavenly wisdom, and, for a time, found great joy and peace in believing. Unhappily, however, she began to feel that the world was too good to lose. It held out flattering prospects, and worldly people wished for her society. She resolved to be a christian, but she also resolved not always to appear such. She would go with the world to the extent of what she deemed, christian liberty, but would be the more careful to maintain piety in the closet.

We hardly need assert that the comfort of M. gradually declined. She wished to make a public profession of her faith, but she wished for better evidence of her piety, and wondered where was the blessedness of which she once spake. At the end of two years, an affecting event led her to consider more attentively her true situation, and she was humbled in the dust to perceive where she had been, and what she had been doing. She seemed to herself to have received the grace of God in vain, to have abused his mercy and grieved his Holy Spirit; but she determined again to return unto the Lord. With purpose of heart to new obedience, she confessed Christ before men, again found tranquillity, and walked as a child of the light and of the day. Her heart glowed with love, and she seemed to be taking up the cross and following Christ. She found ready acceptance with the pious, her powers found better, and higher employment, and she promised fairer attainments than others in a devout and holy life. But her besetting sin, though quieted, was not subdued. It became clamorous for indulgence, and she would yield a little and little, to induce its quietness. She became afraid of differing too widely in opinion, habits, and pursuits, from those with whom she associated. She would not go to the full extent of worldly pleasure, but she would show complacency in it. She was naturally cheerful, animated, intelligent, and she now contributed by her conversation a full share of pleasure and instruction in the social circle. She wished to maintain her influence, imagining that thereby she might win some to the cause of truth, not aware that instead of recommending her *religion*, she was only recommending *herself*; and that it was

the absence of piety which gained her success. She was vainly striving to unite the irreconcilable interests of earth and heaven, not willing to lose the one, and determined to keep her hold upon the other; not considering that the world is the stronger party, and that the kind hearted reformer is more likely to become conformed to the world, than the world to be allured to embrace religion. We followed her through a series of experiments and trying conflicts, till her health began to decline, chiefly from the pressure of mental exertion, which her delicate frame could not sustain. Those who honour God, he will honour. We saw her fast declining, and greatly feared her sun would set in darkness. No one doubted her piety, but she had not suffered it to shine, and it continued clouded in her own mind. The solemn hour of death seemed doubly solemn. She feared to appear before her God, and she felt, at times, as much distress as she could possibly endure. She was awakened to see clearly that *conformity to the world* had been the bane of her peace, and had well nigh proved her ruin. She had intervals of light through the valley, which had else been of intolerable darkness, and we saw her, as we doubt not, sleep in Jesus, though barely sustained by the hope *that her sins might be forgiven her*. C. L.

[From the Christian Instructor.]

Anecdote of the late Rev. John Newton.

Two or three years before the death of this eminent servant of Christ, when his sight was become so dim, that he was no longer able to read, an aged friend and brother in the ministry, now living, called on him to breakfast. Family prayer succeeding, the portion of scripture for the day was read to him. It was taken out of Bogatsky's Golden Treasury: "By the grace of God, I am what I am." It was the pious man's custom on these occasions, to make a short familiar exposition of the passage read. After the reading of this text, he paused for some moments, and then uttered the following affecting soliloquy:—"I am not what I *ought* to be! Ah! how imperfect and deficient!—I am not what I *wish* to be! I 'abhor what is evil,' and I would 'cleave to what is good!'—I am not what I *hope* to be!—Soon, soon, I shall put off mortality: and with mortality all sin and imperfection! Yet, though I am not what I *ought* to be, nor what I *wish* to be, nor what I *hope* to be, I can truly say, I am not what I *once* was—a slave to sin and Satan; and I can heartily join with the Apostle, and acknowledge; *By the grace of God, I am what I am!* Let us pray!"

CHURCH FELLOWSHIP.

By James Montgomery.

People of the living God!
I have sought the world around,
Paths of sin and sorrow trod.
Peace and comfort no where found;
Now to you my spirit turns,
Turns a fugitive unblest;
Brethren! where your altar burns,
O receive me to your rest.

Lonely I no longer roam,
Like the cloud, the wind, the wave;
Where you dwell shall be my home,
Where you die shall be my grave,
Mine the God whom you adore,
Your Redeemer shall be mine;
Earth can fill my soul no more,
Every idol I resign.

Tell me not of gain and loss,
Ease, enjoyment, pomp, and power,
Welcome poverty and cross,
Shame, reproach, affliction's hour!
—"Follow me!"—I know thy voice.
Jesus, Lord! thy steps I see:
Now I take thy yoke by choice.
Light's thy burthen now to me

Sheffield, April, 1820

Review of New Publications.

of Pamphlets on the Unitarian Controversy.

Concluded from page 149.)

nitarians are chargeable with
; reason above Revelation.
esent controversy has seldom
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se Rev. p. 382.

C. proceeds to shew the neces-
employing reason in the inter-
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tures. We do not charge Mr. C. and the Reviewer with the right use of reason, and of thus coming to results inconsistent with the truths of the divine word. We do not charge them with rejecting on the authority of reason, what they *believe* to be the true import of the sacred volume. But we maintain that they exalt reason above revelation, by rejecting the true import of the divine declarations on the authority of reason, when its decisions, through perversion are erroneous, and when through incompetence they are unauthorized.

The principles of interpretation by which the Trinitarian import of texts is rejected will be seen in the following extracts. Mr. C. says,

> These latter passages we do not hesitate to modify, and restrain and turn from the most obvious sense, because this sense is opposed to the known properties of the beings to whom they relate; and we maintain, that we adhere to the same principle, and use no greater latitude, in explaining, as we do, the passages which are thought to support the Godhead of Christ.—p. 23.

> When it is considered, that the term God is sometimes applied in the Scriptures to men and higher beings, who in authority or other circumstances resemble the supreme God, we shall see that we have authority for explaining the term with a degree of latitude in the text under consideration.—p. 46.

The Reviewer has discussed still more extensively the subject of interpretation. He says,

> The state of the case then, as far as it regards the interpretation of these passages, we conceive to be this. Our opponents quote certain texts, and explain them in a meaning which, regarding only some particular expressions in these texts, goes to support their opinions. We explain the same texts in a very different meaning; and believe our sense to be the true one. The words, considered in themselves, will perhaps bear either meaning, that of our opponents, as well as our own. We will at least concede, for the sake of argument, that this is the case. In what manner, then, are we to decide which meaning is the true one? How are we to determine, whether the meaning in which

we explain any passage, or that which is put upon it by our opponents, is the sense which was intended by the writer?—p. 405.

After specifying some of the principal causes of the ambiguity of language, he says,

But where the words which compose a sentence are such, that the sentence may be used to express more than one meaning, its true meaning is to be determined SOLELY by a reference to EXTRINSIC CONSIDERATIONS, such as we have stated. In the case supposed (a case of very frequent occurrence) all that we can learn from the mere words of the sentence, is the different meanings which the sentence is capable of expressing. It is obvious that the words, considered in themselves, can afford no assistance in determining which of these different meanings was that *intended by the author*. This problem is to be solved solely by a process of reasoning, founded upon such considerations as we have stated.—p. 409.

He then cites several examples of the figurative use of language, two of which are from the Scriptures, viz. John xi. 26, and vi. 53, and to the inquiry why we do not understand these texts literally, he answers,

Solely because we have such notions of the character and doctrines of our Saviour that we are satisfied that he would not teach any thing irrational or absurd; and that the declaration in question would be very irrational, if understood literally without reference to the doctrine of transubstantiation; and altogether absurd, if supposed to imply the truth of this doctrine. It is upon the same principle, that we interpret a very large proportion of all the figurative language which we meet with. We at once reject the literal meaning of the words, and understand them as figurative, because if we did not do this, they would convey some meaning which contradicts common sense; and it would be inconsistent with our notions of the character of the writer, to suppose him to intend such a meaning.—pp. 411, 412.

He further says,

Upon the principle just stated, we may reject the literal meaning of a passage, even where we cannot pronounce with confidence, what is its true meaning. The words of our Saviour just quoted, are an example in point. One may be fully justified in rejecting their literal meaning, who is wholly unable to determine their *true meaning*.—p. 412.

To render our cause as it would seem hopeless, he lays down the following principle.

But these considerations are in our minds of so much weight, as to render it certain, that the Trinitarian exposition of every genuine passage of the New-Testament is false. Their force can be avoided only in one way, not by proving, positively, that the words will bear a Trinitarian meaning—for we have, all along, for the sake of argument, gone upon this supposition—but by proving, negatively, that it is impossible they should have been used in any other than a Trinitarian meaning;—that the words will bear but one sense, and that this is the only sense, which they could have been intended to express.—pp. 413, 414.

The first of these principles of interpretation which we shall notice is, "that we may reject the literal meaning of a passage, even where we cannot pronounce with confidence what is its true meaning." That there may be cases to which this principle is applicable, we readily admit. But we maintain that to warrant its application, there must be some peculiar circumstance which shall mark the case as an exception to the ordinary mode of speaking or writing. For example our Lord made declarations which he designed should not be understood at the time, but be explained by subsequent events. The ordinary design however, of speaking and writing is not to conceal our meaning, but to be understood, and the general rule is to be determined in reference to this fact. When therefore it is apparent that the writer intends to convey his meaning clearly, and is obviously competent to make it clear, then we are not authorized to reject his literal meaning *unless we can clearly perceive some other to be his real meaning*. The mere fact that a word has been used figuratively, is not of itself enough to decide that it is thus used, in a particular case. An apparent falsehoood or absurdity is not enough to prove that an assertion is to be understood figuratively; for the writer may have designed a falsehood, or he may have been ignorant of what we know, or he may know more than

we, and be qualified to pronounce us under a mistake in our supposed knowledge. The supposed infallibility of a writer in connexion with the *known* absurdity of a literal meaning of his words, is not enough to authorize a figurative interpretation; for language is capable of a definite meaning, and the evidence that a literal meaning, though absurd, is the real meaning of the speaker, may be greater than the evidence on which we rest the belief of his infallibility. So obviously just is this principle, that the most distinguished Unitarians, maintaining the absurdity of the literal meaning of Trinitarian texts, and yet being fully persuaded that it was the real meaning of the writers, have actually denied their infallibility. This measure of infidelity deserves at least the credit of consistency.

We grant that the *known* absurdity of a literal meaning creates a presumption that a speaker designs to speak figuratively, and we are naturally influenced by such a presumption to inquire whether the words convey a definite meaning figuratively interpreted. If they do, the case is plain, we are to reject the literal and adopt the figurative import. If they do not, the speaker is convicted of absurdity and his authority must be given up. On no other principle is language capable of expressing absurdities, nor can any man, not even a Trinitarian, be convicted of uttering absurdities.

We have a striking illustration of the unsoundness of the principle of Mr. C. and the Reviewer, in the application which they make of it to the doctrine of transubstantiation. They maintain that the literal import of the texts, which are supposed by the Catholic to teach this doctrine, is to be rejected solely on the ground of its absurdity, in connexion with the character of Christ. But this principle contains an assumption which leaves christianity open to the assaults of infidelity without a defence. The infidel concedes nothing to the authority of the speaker, and yet without assuming that authority, the Unitarian has no means of exempting the declaration of Christ from palpable absurdity. The infidel claims, and justly claims, that we shew the declarations in question not to be absurd by shewing independently of the speaker's authority, that they have some other than a literal meaning. But this the Unitarian confesses himself unable to do. Thus the very principle which Mr. C. and the Reviewer adopt to confute the Catholic, tends to confirm the infidel in rejecting the revelation of God; and on the supposition that there are many such cases, (and these writers seem to suppose that there are) we see not why they are not obliged to yield to the infidel a complete triumph. The fact is, that both the Catholic and the infidel are to be met on the same ground, viz. by shewing independently of the authority of the speaker, that the language of our Lord does admit and require a figurative meaning.

We have thus attempted to shew that the absurdity of the literal meaning of a writer is not, in itself, proof that it is not his real meaning, and that such absurdity being known, with no evidence existing of a figurative meaning, simply goes to discredit the writer's authority. Would Unitarians then use their reason as not abusing it, instead of discarding the Trinitarian interpretation of texts solely on the ground of its absurdity, they would feel obliged to deny the inspiration of the sacred writers or the truth of the God who inspired them.

Another principle of interpretation adopted by Unitarians is, that the figurative use of language especially of the term *God*, authorizes a figurative interpretation of that term when applied to Christ. We regret that when Mr. C. and the Reviewer have so strenuously insisted that the *usus loquendi* authorizes us to attach a figurative meaning to the term *God* as applied to Christ, that they should not attempt to substantiate the assertion by adducing instances in point. It belongs to Unitarians to shew that

there are the same reasons for supposing the term to be figurative in the one case, which there are for supposing it to be so in the other. This they have not attempted. The whole shew of argument lies in the assumption, that merely because the term God is sometimes used in an inferior sense, therefore it may be supposed to be used in an inferior sense when applied to Christ. We readily concede that so far as authority or exaltation is concerned, there would be the same propriety in applying the term to Christ, in this sense, as to mere men or angels. And so, for aught we know, there might be propriety in applying the term to Christ, in some other figurative sense. But this does not decide that the word is, or that we have the least warrant for supposing that it is, thus applied to Christ. Indeed if we may say as Unitarians do, that words may be supposed to be used figuratively in any particular case with no other evidence of the fact than that the same words are "*sometimes*" used figuratively and that a literal meaning is absurd, there is an end to all precision of language. From the charge of uttering absurdities, every writer has complete exemption in the figurative and consequent indeterminate meaning of terms. Nor can it be proved, admitting this principle, at least in a great majority of the declarations of the fact, that any Trinitarian has ever *literally* asserted that the Son is *God*; nor that Mr. C. or the Reviewer has *literally* denied that he is God. Unitarians must either abandon this principle of interpreting language, or in all candour and fairness must say that Trinitarians never intended *literally* to assert the divinity of the Lord Jesus Christ, but as the *literal* meaning of their language is absurd and as they may be supposed to possess a common share of intelligence and honesty, it is to be concluded that Trinitarians have only written and spoken FIGURATIVELY on this subject.

But the real question is, have we the same evidence that the word God is used in an inferior sense when applied to Christ which we have of its figurative use in other cases. To answer this question, we enquire what is the true reason, for the opinion that in the declaration, "I said ye are gods" (Elohim) the term is not used literally and that it was not the design of the speaker to assert the real divinity of those of whom he speaks. If our preceding remarks be just, then from the fact that language is "sometimes" used figuratively, or from the infallibility of the speaker, or from the absurdity of a literal meaning, nothing appears to decide that the term (Elohim) gods is used in the passage before us in a figurative sense. Hence it follows that from these sources of argument, the Unitarian cannot make out a single instance of the figurative application of the term by an inspired writer, to men or angels. We hesitate not indeed to pronounce with the Unitarian, that the word is used in a figurative sense in the 82d Psalm. But it is of vital importance to ascertain the reason which authorizes this interpretation. Now this we maintain is not the authority of the speaker in connexion with the absurdity of a literal import; but lies in the fact that the meaning of the writer, figuratively interpreted, is definite and undeniably apparent. His design is to exalt Jehovah above all other beings however exalted; see verse 1st. in which the declaration was made. "God standeth in the congregation of the mighty, he judgeth among the gods." The speaker applies the term gods to earthly magistrates or princes, strongly to designate their exaltation, that thus still higher supremacy may be seen to belong to the true God, as "higher than the highest." The language is used in such a manner as to evince its figurative use, beyond a moment's doubt, by giving us the meaning of the speaker as definitely as had he used the most literal terms. The very language itself precludes the *possibility* of a literal import, and *requires* a figurative interpretation. The only question is, are there not passages of scripture which assert the divin-

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which the words of inspiration will bear an absurd one? To this, we think the Unitarian is driven. A revelation from heaven has made known to us a great Deliverer from sin and misery, the author of eternal salvation to all them that obey him. "Who is he then that we may believe on him?" The Unitarian cannot tell. The most important declarations concerning this exalted person, regarded as figurative are without meaning, and regarded as literal, are absurd and incredible. Is this then the revelation which God has given of his Son; or are Unitarians in the interpretation of the sacred oracles chargeable with a perversion of reason?

We are now prepared to consider the third principle which the Reviewer has laid down respecting the interpretation of Trinitarian texts; viz. that Trinitarians are bound "to prove negatively, that it is impossible they should have been used in any other than a Trinitarian meaning; that the words will bear but one sense, and that this is the only sense which they could have been used to express." We readily accept the task assigned us, and affirm the impossibility demanded by the Reviewer. We maintain it on two grounds; first, that there is not in the passage in question the least legitimate evidence, that the term *God* is used in a figurative sense, and that the want of such evidence is decisive that the term is not used figuratively; and secondly, that the term is applied to Christ, with such adjuncts, that it can have no other than a literal meaning.

As to the point whether the term "will bear but one sense," if the enquiry were simply whether like other terms, it be capable of a figurative use in certain cases, there can be no diversity of opinion. But this fact, as we have shewn, does not affect at all the real point at issue. The true and only question is whether the term will bear a figurative sense when applied to Christ, according to the principles by which we determine it to have a figurative meaning in other cases.

This question we have already answered, and if rightly, then this door is effectually shut against the Unitarian; for in some instances the term God is applied to Christ, when it will bear no other than the Trinitarian sense. It is no more possible that it should have any other sense, than it is that the inspired writers should have adopted a method of writing which no other writer, who intended to teach truth intelligibly, ever adopted; a method which deprives language of all definiteness and precision of meaning, and thus renders it no longer the vehicle of thought.

The other ground is that the term God is applied to Christ with such adjuncts, that it is impossible it should have any other than a literal meaning. We here come on to ground already successfully occupied by Professor Stuart, and fully unite with him in saying;

> That the very reason above all other reasons, why I believe Christ to be truly divine, is *because the connexion, when he is called God, ascribes to him such attributes and works, as leave me no room to doubt, that the New Testament writers meant to assert his proper divinity.*—pp. 109, 110.

It is impossible to do justice to this part of Mr. S's. argument, without transcribing the whole of his able letter. This however our limits forbid, nor does equity of argumentation demand it, since neither Mr. C. nor the Reviewer has attempted to meet the Professor on this ground. The presumption is warranted, when they have not even professed to assail the main argument of their opponent, that it is unassailable. We shall therefore only recur to its general structure, referring our readers, who are willing to see a most luminous and decisive array of testimony in support of the divinity of the Saviour, to the whole of Mr. S's third letter.

Mr. Stuart's object is to shew, that the New Testament bestows upon Christ the appellation of God, accompanied by such adjuncts as unavoidably to lead the honest interpreter of the scriptures, to understand the term when thus applied in its highest sense. In prosecuting this object, he has shewn, that the New Testament attributes to Christ equality with God; represents him as the Creator, the Preserver, and Governor of the universe; declares his omniscience, his omnipotence, his eternity, and exhibits him both by precepts and examples, as the object of prayer and divine worship, by the church in heaven and on earth. He alludes also to that multitude of texts, which require us to love him, to obey him, to confide in him and to commit ourselves to him, in a manner which could not be required were he not God. We now ask what mode of speaking could be devised which should teach the divinity of the Lord Jesus? If to call a being God, if to ascribe to him every attribute of God, if to exhibit him as performing the works which God only can perform, if to represent him as the object of that worship which is due only to God, and of all those acts of holy obedience which God only can claim, does not designate that being as really God, and render every other meaning of the term impossible, we ask how can the meaning of language be made certain? How do we learn from the Bible that there is a God? How is he described, how is he distinguished from all other beings? Let it be told in what manner this is done which will not decide that the Lord Jesus Christ is God.

And now, notwithstanding Christ is called God again and again, and after finding every thing said of him to designate him as God which we find said of the Father, and when inspiration thus comments on its own declarations, are we to be told that these declarations may *possibly* have another meaning? Is this the manner in which the inspired writers use language? Adopt the same principle and ask what is the doctrine of Trinitarians—they assert Christ to be God, they ascribe to him divine attributes, and render to him divine wor-

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ny *what-you-please*, inter-
s may be given of it, of what
e are the eternal oracles to
What is a book from God
orth, which conveys by no
terpretation, the least defin-
ing? And what are the
nterpretation by which the
God is thus silenced, and the
meaning of God confounded and lost
in a chaos of wanton conjectures?
Men may adopt such principles, if
they will, but let us not be insulted
with hearing the mockery of calling
it criticism, sound rational criticism.

But the charge which we have ven-
tured to bring against Unitarians,
rests on another fact, of a still more
decisive nature. They reject the
"obvious sense" of the divine decla-
rations, because their reason pronoun-
ces that sense to be absurd, and this
in a case, in which reason *knows*
nothing and can *prove* nothing.
Whether the doctrine of the Trinity
be absurd is a question of mere phi-
losophy or reason. Such at the same
time is the capacity of the human
mind, that if the absurdity of the doc-
trine be as palpable as Unitarians
represent it to be, viz. as that *three
Gods are one God*, we should expect
at least that a majority of minds
would perceive the absurdity. How
then has it happened that ninety nine
hundredths of the professed followers
of Christ have embraced as truth such
palpable absurdity? How is it that
Unitarians so clearly discern what
the rest of the world cannot discover?
We know not that they can make
any indisputable claim to superiority
in natural or acquired capacity, or to
any distinguished honesty or diligence
in research, which enables them to
see absurdity to which the rest of the
world are blind. We know not that
public opinion has awarded them this
preeminence, nor in short that their
confident assertions of absurdity are
entitled to any more authority over
the faith of men, that the equally con-
fident denial of the orthodox. Still
it is simply on the authority of their
reason that we are called upon to be-
lieve that the doctrine of the Trinity
is absurd. Before we do this, we
shall be free to enquire how much
Unitarians infallibly *know* on the sub-
ject and also how much they can
prove.

1. Do Unitarians *infallibly know*
that the doctrine of the Trinity is ab-
surd. Mere assertion in argument,

unless it contain a self-evident truth is entitled to no weight. The point then is whether the doctrine be a self-evident absurdity, i. e. is it seen by the mind to be absurd, with the same intuition that we see that a part is not equal to the whole, or that two and two are not five. We grant, if the doctrine were, that God is *one* and *three* in the *same* sense; or that he is *one* in *every possible* sense, and yet *three* in *some other* sense, it would be a self-evident absurdity. But such is not the doctrine. Trinitarians hold no such ideas; they utterly disclaim them. Unitarians in all their attempts to prove such a doctrine to be absurd, (and we never knew them attempt to prove absurdity on any other) have all the glory of a triumph. But they touch not the doctrine of the Trinity. This doctrine is that God is *one* in *some* sense and *three* in some *other* sense. Now we affirm that absurdity can no more be charged on the doctrine thus stated, than on the proposition that husband and wife are *one* in some sense and two in *some other* sense. We adduce this example simply to shew that when we affirm that God is *one* in some sense, we do not contradict the affirmation that he is *three* in *some other* sense; "the terms being used in senses not really opposed to each other." We "bring together no ideas which are incompatible with each other." And we say that nothing but absolute stupidity can fail to see that such is the fact, and nothing but wilful perverseness can refuse to confess it. The Reviewer has as we have seen virtually made this confession.

Again if the statement of the doctrine involves no absurdity, there is but one other way in which the doctrine can be known to be absurd; viz. by actual knowledge that God is one in every *possible* sense. This discovery if Unitarians have made it, and can prove that they have made it, is to their purpose. On the contrary, if they have not made it, then they do not know that God is not *three in some* sense to which their knowledge does not extend. Suppose then that we should affirm, that in the essence of God there is a threefold distinction, which constitutes distinct personality. This affirmation concerning the essence of God, the Reviewer does not *know* to be false according to his own confession; for he says "of the nature of any being we can *know nothing* but by the properties or attributes of that being."—Does the Unitarian then possess such infallible knowledge respecting what constitutes the whole nature of the infinite Being, that no evidence of miracles could convince him, that there is a threefold mode of existence in the Godhead, which is a foundation for a threefold personal distinction? Has he sent his penetrating glance around and through the essence and attributes of the self-existent and infinite God, and so exactly surveyed the lines and limits and nature and mode of his existence, as to know by such discoveries that God is one in every possible sense? Has Mr. C. done this? Has the Reviewer done it? Why then do they talk as if they had? Why do they affirm what can, and what cannot be true of the mode of the divine existence, with the same boldness and confidence as had they actually found out the Almighty to perfection? It is presumption, daring presumption; nor shall we hesitate to pronounce it such, until they prove to us that they have the same knowledge of God, which God has of himself. It is to no purpose to tell us that the doctrine of the Trinity *seems* to them to be a contradiction; that they *think* it is a contradiction. Of what authority are the opinions and conjectures of mere ignorance? Do they *know* it to be a contradiction? We put this question to the conscience, and claim an answer without equivocation.

2. We enquire whether Unitarians can *prove* the doctrine of the Trinity to be absurd. This Mr. C. has attempted, and has we fully believe given to the argument all its plausibility and force. We have already given

this argument on pp. 132, 133. The reader will see if he will recur to it, that its whole strength lies in the philosophical principle, that *difference of properties, acts and consciousness is proof of different beings.* Now let it be conceded that the representation which Mr. C. has made of the doctrine of the Trinity is just; viz. that the properties, acts and consciousness of one of the sacred persons of the Trinity are not those of another. Let it be also conceded, that difference of properties, acts and consciousness is, in all other cases, satisfactory proof of different beings. The argument then is merely analogical, i. e. since it is admitted that difference of properties &c. proves difference of being with respect to creatures, therefore difference of properties &c. in the persons of the Godhead proves that there are different beings in the Trinity. This is the whole force of Mr. C's. argument, and it lies in the assumption that what we believe of the mode of created existence, must be true of the mode of God's existence. We feel constrained to ask can any man of ordinary intelligence and uprightness rely on a conclusion which rests solely on the assumption, that nothing more substantially pertains to the nature of the self-existent God, than what pertains to the nature of man? But this assumption is all the proof that Mr. C. has furnished that the doctrine of the Trinity is absurd.

But we will further concede that from the mere light of nature, or from what we know of the mode of created existence generally, we should have probable evidence that God does not exist in three persons. Such evidence however as we have seen, (especially if we reflect that it would consist merely in the *want* of evidence to support the contrary opinion) may be easily and wholly set aside by opposing evidence. Thus in reasoning merely from what we know of the tendency of the human body to dissolution, we should conclude that it would never be resuscitated from the dust to which it returns. But how stands our belief on this point when God, in a well attested revelation, affirms that it shall be raised incorruptible. So, reasoning from the commonly received principles of philosophy, we should never come to the belief of a Trinity. But what are we to believe should God in a well attested revelation and according to the only true principles of interpreting language, deny the soundness of our reasonings, and declare the personal plurality of the Godhead.

But says Mr. C. "if these things do not imply and constitute three—beings we are utterly at a loss to know how three—beings are to be formed." We have no doubt of the truth of his confession. And what if Mr. C. and his brethren are utterly at a loss to know how three beings are to be formed in any other way than that here supposed. We have no doubt of their ignorance on this point and we are glad to hear them confess it; and what does their ignorance prove?—The fact that Unitarians are "at a loss" on this subject, is just what we are attempting to shew, a fact which surely is entitled to no weight in an argument, which is to set aside the otherwise acknowledged import of the words of God. Does Mr. C. *know* what constitutes a being? What if God should declare something to be true on this subject, which no philosopher has hitherto thought of, or that something, contrary to what Mr. C. supposes, besides properties, acts and consciousness, enters into the constitution of a being. What, then, becomes of Mr. C.'s philosophy, and the confident conclusions founded upon it? What does reason now say? Does it say that he is authorized to argue from what he does not know, against what God declares? Does it tell him still to rely on the decisions of his philosophy, or rather on his acknowledged ignorance, and, on such authority, to reject what would otherwise be the plain import of the divine declarations? Or does reason say, nothing can be more true than the declarations of the God of truth, and nothing more rational than to believe what he re-

veals? Is man to place unhesitating confidence in the decisions of his own reason, and that in a case of absolute ignorance, when the omniscient God decides against him?—Certainly not, says the Unitarian, but you are supposing a case which cannot possibly exist. There are things which God cannot declare to be false. He cannot declare it to be false that a part is less than the whole, nor that difference of properties, &c. does not imply difference of beings.—We readily admit that God cannot declare things to be false which are true. But the question is, whether it be invariably true, that difference of properties constitutes different beings. If the Unitarian affirms this, as he must, in order to preserve plausibility to his argument, he must affirm it, either on the ground of intuition, or on that of reasoning. That he has no intuitive knowledge on the subject, we have already shown. That he can *prove* the assertion to be true is impossible, because he has no materials for an argument respecting the mode in which any thing exists. Take a portion of matter—what is it? You say it is something to which pertains extension, solidity, &c. I ask, are these properties the whole thing? If you say they are, you affirm what you do not know, and what I am at liberty to disbelieve. If you say they are not the whole thing, I ask what is there beside its properties? If you say the substratum, substance or essence of the thing, meaning that in which the properties of the thing subsist,—still, of the nature of this substratum or essence, you have not, nor can you form the remotest conception, except that it is something in which certain properties inhere. Of the truth or falsehood, therefore, of many propositions which might be made concerning it, you have no means of judging.

Again: I ask, what is the soul of man? You say it is something which thinks, wills and acts. But are the properties of the soul, the soul itself? If you affirm this, you affirm what you *do not know*, and what I have as good reason to deny as you to affirm. If you say the properties of the soul are not the soul, I ask again, what is the soul? If you say it is that something to which the above attributes belong, I ask again, what is that something? No man can answer. Of the truth or falsehood of many things that might be affirmed of the soul, you have no means of deciding.

Here, then, we come to the application of a principle too undeniable to be questioned, viz.: that the decisions of reason, when we are confessedly in utter ignorance, are entitled to no authority in determining our faith. Suppose one should declare of three separate portions of matter, or of three distinct minds, that, in their essence, or in their mode of existence, the three were in a sense *one*; could any man, from the treasures of his ignorance, derive arguments to prove the thing to be impossible, and the assertion to be false? Were the assertion to come from God, could we allege the least reason for doubting its truth for a moment? Could we reject the revelation, with the reply "we are at a loss" on the subject? We adduce these examples simply to show that, concerning the mode of existence, either of matter or mind, Unitarians, and all other men, are totally in the dark, and, by reasoning, cannot advance a single step. Mr. C. and the Reviewer have virtually confessed it, by assigning limits to their own knowledge. Now here we plant our feet, and say that no man can *prove* the doctrine of the Trinity to be absurd. He can derive no materials for an analogical argument from the mode of created existence, and he is shut out absolutely from all acquaintance with the mode of God's existence. According to the concessions of both Mr. C. and the Reviewer, we know nothing of any being beside his attributes; all beyond is a region of darkness; and if God is pleased to shed light upon it, shall we, on the authority of our previous ignorance, deny the discoveries made by such a revelation? Are the doubtful glim-

merings of human reason adequate to extinguish the beam imparted from the throne of omniscience? Surely it is a strange principle of reasoning, if God instructs us in a matter, in which we are confessedly in the profoundest ignorance, that this ignorance proves the obvious meaning of the declarations of God to be absurd.

Such, as we suppose, is the ground on which that doctrine is presented to our faith in the Scripture, which is pronounced, by Unitarians, to be "intrinsically incapable of any proof whatever;" and which, as they say, can make no part of a revelation from God, because a revelation from God cannot teach absurdities. We readily grant, were this doctrine *known* to be absurd, or could it be *proved* to be absurd, that it could be no part of revelation. In that case, did any portion of the Scriptures clearly teach the doctrine, we might rely on our superior mastership in logic, and reject the inspiration of the writer, or, if the evidence of inspiration should be found too unyielding, we might drown our scruples by an impeachment of the divine perfection. But how stands the case, when the *matter of fact* is, that the doctrine is not *known* to be absurd, and cannot be *proved* to be absurd? What authority is due to the decisions of reason, in a case in which reason knows nothing, and can decide nothing? and what are we to say of those who rely on such decisions of reason, as having a measure of infallibility which precludes contradiction from the omniscient God? Yet such is the course adopted by Unitarians. Solely on the authority of human reason, in a case in which reason *knows* nothing and can *prove* nothing, they pronounce the doctrine of the Trinity to be absurd, and reject it as an impossible part of a divine revelation. Nay more, they reject it, when, aside from the fact that ignorance sees fit to charge it with absurdity. it must be acknowledged to be a part of the revelation of God. Now we maintain, that, to yield to the authority of reason in such a case, a case in which man is in the profoundest ignorance of the nature of the subject whereof he affirms, and, simply on that authority, to set aside the otherwise acknowledged import of the inspired volume, is a most presumptuous reliance on human reason. This is to exalt reason above revelation; and with this offence, we charge Mr. Channing and the Reviewer. They may not predicate absurdity of what *they believe* God has revealed. This would imply a hardihood of which we do not think them capable. But they do predicate absurdity of that import of divine revelation which they neither *know* nor can *prove* to be absurd; and which, aside from the supposed absurdity, must be acknowledged to be the true import. In other words, they discard what God has actually revealed, solely on the authority of their own reason. That they do this ignorantly, is not denied, but such ignorance admits of no vindication. They may persuade themselves that they perceive real absurdity in this doctrine; but such a persuasion, on a subject which, as they know, involves so much that lies beyond their comprehension, must be presumptuous, and cannot be associated with candour and honesty in the investigation of truth. Are we too severe in our allegations? Is not the highest human intellect baffled in every inquiry into the mode of universal existence? is man qualified to go abroad, with an exploring eye, even into the material creation, and to uncover its mysteries? And is there no irreverence in the thought, that the infinite God must so bring himself within the grasp of our comprehension, that the truth or falsehood of his declarations concerning himself may be tested by the independent scrutiny of reason, e'er we will believe those declarations? Is reason competent to denounce, as absurd, and as essentially incredible, the obvious import of God's declarations, on a subject, concerning which reason *knows* nothing and can *prove* nothing?

and is the doctrine of the Trinity to be rejected on such authority?

"In pride, in reasoning pride, the error lies."

"Canst thou by searching find out God? canst thou find out the Almighty unto perfection? It is as high as heaven, what canst thou do? deeper than hell, what canst thou know? The measure thereof is longer than the earth, and broader than the sea." Can such a God reveal nothing concerning himself to human ignorance, and be worthy of the confidence of man?

We cannot tell how others may regard this part of the subject, but we frankly confess that we view it of high practical importance and are shocked by that irreverence with which many seem to approach it. The incomprehensibility of the divine nature is inseparable from what we regard as the justest conceptions of the Deity, and essential to the best feelings of devotion with which man can approach him. Never do we lift the adoring eye with such intense emotion before his throne, never do we bow with such deep humiliation in his presence, never do we derive such a constraining power from his high authority and never do we cherish such a cheerful acquiescence in his universal government, as when baffled and lost in the height and depth of that mystery in which God hides himself. We should feel it to be a degradation of the Being whom we worship, the overthrow of all our accustomed conceptions of him, to know that Mr. C. or the Reviewer had so comprehended his nature as to be able to pronounce with infallibility the things concerning him which in their ignorance they have ventured to pronounce. The God whose existence in its very nature precludes all cause and all derivation, whose duration retires into the immeasurable depths of a past eternity, and the immensity of whose every attribute mocks all created thought, is the God, in whom we believe. In our contemplations of him, when labouring with the utmost comprehension of thought of which we are capable, instead of grasping the mysterious and ineffable idea, we know that we have formed but a faint and shaded image of him, whom no man can see and live. It is the thought of what eye hath not seen nor ear heard, nor hath entered the heart of man to conceive that enthrones the object of our adoration in the grandeur and glories of divinity. Reduce him to the limits of human comprehension, bring him down to that insignificance which shall enable man to fathom and unfold his mode of existence, and we should feel that the sanctuary of the Eternal, were emptied of its glories and ourselves left without God and without hope in the world.

We shall now make some remarks on what seems to us the unfairness and dishonesty, with which Mr. C. and the Reviewer have conducted the controversy on their part.

First, they constantly misrepresent the doctrine of the Trinity. It has been affirmed again and again by Trinitarians, that they use the word person when applied to the Godhead, out of its ordinary acceptation. But the fact has already appeared that neither Mr. C. nor the Reviewer notices the Trinitarian explanations of the term in his argument. They still affix to it their own meaning, and regardless of our denials and explanations, they still hold themselves the only authorized interpreters of our language, and boldly maintain that "a person is a being." This single position is the pillar of all their reasoning. Without it they have not even a pretence to argument, and throughout the review there is not a reason given for rejecting the doctrine of the Trinity, which does not derive all its force from the unauthorized assumption that in the language of Trinitarians "a person is a being." Is it fair, is it honest? Just as fair, just as honest, as it would be to affirm that a triangle is a circle, and thence proceed to prove that the former is a figure without angles.

Secondly, Unitarians represent the

nture of Christ, as proof that
God. Scarcely a text ad-
Trinitarians in proof of
ity of Christ is rejected by
the Reviewer except on the
hat the divinity of the Sa-
inconsistent with his inferior
The arguments of the Re-
rofessedly derived from the
to prove that Christ is not
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t in no one of them can we
the shadow of plausibility,
apparent or real inconsis-
the humanity and divinity of
assumed. But it happens
t we have the Reviewer's con-
the point which we wish
tiate. He says "if this be a
t Christ was man) then the
tion that need be examined
ber it be possible for Christ
een at once God and man,
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s unequivocally teach that
as man; but this is no proof
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e Bible. Only concede that
asonable to believe on scrip-
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in the flesh, as to believe
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as a scriptural argument.
r. C. and the Reviewer have
Is it fair, is it honest?
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"we, at the present day, shock our
and understandings to the utter-
most, by telling us, that Almighty God
was incarnate in this infant, and wrapt in
swaddling clothes?—p. 398.

Here the assumption is, that Trinitarians hold that the Lord Jesus was *merely* God and that they predicate that concerning the divine Being, which could be true only of a mere human being; in other words we are made to say that the Almighty was a *mere* human being. For if it be admitted that Christ was both God and man, what can there be so shocking to Unitarian sensibilities, in stating on the one hand his divinity, and on the other those facts which respect his humanity. Do we in such a statement affirm, that which implies that the Almighty was a *mere* human being? Will the Reviewer say, that this is our creed? If not what do we maintain that produces such a revolt of feeling and of intellect? The plain fact is that the Reviewer imputes to us the monstrous and shocking impiety of predicating that of divinity, which could be true only of mere humanity.* Taking our creed then, as it is, we with no less propriety and no less emotion than the Reviewer, might ask will *you* shock *our* feelings and our understandings to the uttermost by telling us that——but we refuse to repeat the language of the writer. The sentiment and the argument might be expected from the infidel. The "bad eminence" of being willing to express them in terms of such irreverent vulgarity and with the implication intended we concede to the Reviewer and his compeers.†

* We can regard it as no vindication of such an unrestricted charge that some few Trinitarians have used unguarded language on this subject. The devout Dr. Watts has we think, sometimes fallen into this error. It consists in not sufficiently distinguishing the circumstances and properties which belong to one nature of Christ from those which belong to the other; or in supposing that what may be predicated of his complex person as mediator, may be predicated either of his human or divine nature indiscriminately.

† "The incarceration of the Creator of the world in the body of a helpless, *puling* infant is *his*."—*Belsham*.

Thirdly, Unitarians decide the doctrines of the Trinity and of the divinity of Christ to be false, independently of the authority of the Scriptures. These doctrines are spoken of again and again, by Mr. C. and the Reviewer, "as involving gross absurdity,"—as "essentially incredible"—as "intrinsically incapable of any proof whatever"—as those "which could make no part of a revelation from God"—and which "it is impossible from the nature of the human mind we should believe.*" With such views it is plain that the question of the truth or falsehood of the doctrines in debate, cannot in the minds of Unitarians be at all affected by the testimony of holy writ. The question is forestalled and settled in every such mind, by its own independent decisions. Nor can doctrines thus absurd, if found in the Bible be matters of faith, for no man can believe what 'it is impossible from the nature of the human mind he should believe.' To inquire in such a case, what saith the scripture, with a view to submit to its authority on the supposition that it teaches the doctrines in debate, is impossible, and to profess to do so, grossly hypocritical. The only object in recurring to the inspired volume must be either to invent some novel and violent method of interpretation to preserve the character of the writers, or to reject their declarations as corrections or interpolations, or to convict them of inconclusive reasonings, or to impute to them an excessive fondness for high wrought figures of speech, or what seems to us more consistent either to deny the inspiration of the writers, or to impeach the veracity of Him who inspired them. Whether any one or more of these motives govern Mr. C. and the Reviewer in the study of the word of God, it becomes not us to decide, but them to inquire. Be this as it may, the fact which we have stated seems undeniable; they must come to the scriptures when the present questions are agitated with the whole case prejudged and decided, for if they believe the bible to be the word of the God of truth, to make it a question whether it teaches absurdities and contradictions as matters of faith, is beyond the limits of human folly. It is equally plain, that they labour to bring the minds of their readers to the subject, occupied with the same conviction of absurdity as a preparative to set aside the decisions of the scriptures. So far as they succeed in this attempt the main questions will be decided in a manner that will save time and study and prayer, but still in a manner which utterly precludes the testimony of the God of truth, from the least influence in determining their faith.

It is true indeed, that both Mr. C. and the Reviewer profess to argue against the divinity of Christ from the scriptures. Such, however, is their mode of argument that it only enhances in our estimation the evidence of their disrespect for the inspired volume. This method consists in citing texts which speak of Christ's inferiority, and in stating facts concerning Christ as a man, and hence inferring that he was not God; in pointing out the manner in which *they suppose* the doctrine would have been taught if revealed, and in specifying certain effects which *as they suppose* the doctrine, if taught, must have produced, and inferring that because their conjectures are not realized in matters of fact, the doctrine is not taught. Such is the proof *professedly* adduced from the *Bible* that Christ is not divine! But we are constrained to ask, how does the Unitarian notion of inconsistency between the human and divine natures of Christ, how does the opinion of Mr. C. and the Reviewer respecting the proper method of teaching the doctrine, or how do their conjectures respecting the effects which the teaching of the doctrine would

* "The doctrine of the Trinity, if it had been found there (in the word of God) it would have been impossible for any reasonable man to believe, as it implies a contradiction which no miracles can prove."—*Dr Priestley*

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of this fact has already appeared. Now if any one of the rights of controversy is settled, we had supposed it was this, that it belongs to each party to state what he does, and what he does not believe. Nor can we conceive of any prerogative more undeniable, none which ought to be regarded as more inviolate. Indeed, who shall know our creed, unless we declare it, and what evidence can be found of its nature or contents except what our declarations furnish? If Unitarians wish to deny it and expose its falsehood or absurdity, how is this to be done, but by taking the statement which we give with its explanations? Should they take any other course would they really oppose our creed? Should they put such a construction upon our words as they please, and instead of saying we believe in three Gods, declare that we believe in twenty Gods, and prove the doctrine to be false, would our creed be demolished? Should they do this when we expressly affirm that we believe in one God, and even after they have confessed that the statement which we give of our belief avoids the charges of absurdity, which they bring against it, would it be fair, would it be honest?

Suppose we should adopt the same principles of interpreting the creed of our opponents; and attempt to prove (and the task would not, we think be difficult) that the principles of Unitarians lead to infidelity; and suppose we should assume, that we know what their creed is, better than they themselves know; and with this usurped prerogative should say, notwithstanding all their professed reverence for the scriptures, Mr. C. and the Reviewer are infidels; and suppose that we should insist that "no one who has any correct notions of the meaning of words will deny this," and suppose we should shew the absurdity of infidelity, and attempt to make the world believe that Mr. C. and the Reviewer were the abettors of these absurdities, what would they, and what would the

world say of us? They would justly say we were greatly to be pitied for our ignorance, or greatly to be blamed for our perversity. And now what is the difference between our charging them with being infidels, and their charging us with being tritheists? And if they may thus ascribe to us the belief of three Gods, why not the belief of thirty, or of thirty thousand? A more outrageous violation of the rights of controversy cannot be named.

Sixthly, Mr. C. and the Reviewer appear to us to have written for the exclusive purpose of supporting their own cause, not to advance the cause of truth, by convincing their opponents of error. We cannot persuade ourselves that these men would have submitted to the labour of writing what they have written, without proposing some end, which, as reasonable men, they could hope to accomplish. This end, we farther suppose, must have been either to subserve the interests of their own party exclusively, or, in connexion with this, the cause of truth. On the latter supposition, while they would expect to confirm the faith of those who think with them, they would honestly hope and believe, that they should present such arguments as would be sufficient and well adapted, to convince their opponents of error. If, then, it appears that, as men of ordinary discernment, they must have been well satisfied that their arguments were wholly insufficient in the nature of them, and that their mode of managing the controversy was in no sense adapted to convince an intelligent and upright opponent of error, it follows, not only that they are conscious of the weakness of their own cause, but that they could have submitted to their present labours, for no other purpose than to subserve the interests of their own party. To the question then: could Mr. C. or the Reviewer have believed that their arguments were in the nature of them really sufficient, or at all adapted to convince an honand intelligent Trinitarian of r? *Particularly*, could they have believed it sufficient to convince him that the doctrine of the Trinity is false, to ascribe to him the belief that three Gods are one God, and to prove that doctrine to be absurd? Could they have believed it sufficient to convince him that Christ was not God, to assert that they cannot *see*, cannot *understand*, cannot *perceive* how divinity should be united with humanity in the Lord Jesus? Could they have believed it sufficient to convince him of the same thing, to shew what he believes as confidently as they, that Christ was a man? Could they have believed it sufficient for the same purpose, to profess to argue from scripture, when their scriptural argument amounts to nothing more than their own opinions and conjectures? Could they believe it sufficient to convince him of error, to repeat arguments which have been a hundred times answered, without noticing the answers? Could they have believed it sufficient to convince him that he adopted erroneous interpretations of scripture, to lay down principles of interpretation which they knew every well-informed Trinitarian, regarded as subversive of all precision of language, and leading directly to infidelity, without noticing the objections of the Trinitarian to those principles? Could they have believed it sufficient to convince him of the same thing, to reject his interpretation of texts, merely on the ground of absurdity, when no absurdity was proved to pertain to that interpretation, and none even alleged, except what pertains to doctrines which he does not believe? Could they have believed it sufficient to convince him of error, to give a new translation of texts, with no authority for it but their own, or that of some other Unitarian, and this too without noticing the reasons given by the Trinitarian for the present translation? But, not to prolong these interrogatories, we will only add, could they have believed that the Trinitarian would be convinced of error, when they have not only not answered, but have not even noticed the arguments on which they know he places his chief reliance, and on the

ss of which he regards the
ause as depending?—Such, as
e seen, is the manner in which
and the Reviewer have con-
the discussion on their part.
y one hesitate for a moment
ng their real object? Could
ve dreamed of convincing any
nt, honest Trinitarian, that he
ıbraced erroneous opinions?
ıey not left substantially every
nt and reason which they knew
d the belief of the Trinity, and
ivinity of Christ, to lie on the
f Trinitarians with unabated
Could these men have been
t of these arguments? Can
iewer of Mr. S.'s Letters plead
ce on this point? They will
ke the plea; nor will their
nake it for them. They stand
d then, in broad day-light, of
written without a reasonable
or hope, that they should con-
to the correction of the errors
l to Trinitarians, or to the ad-
ent of the cause of truth; and,
itable consequence, of having
merely to subserve the inte-
their own party. To have
Mr. S.'s Letters to pass with-
ne pretended notice, would
een a concession of victory.
vent such an impression on
vn party, something must be
ınd, when they cannot do what
ıuld, all their hope is from do-
ıt they can. They have done
the result is before us. We
en, indeed, the enemy in the
re have seen him in the full
of battle array; we have heard
and a shouting,—but not a
s told in our camp,—not a
ıold has been carried, or even
. He has retired from the
overed with the glory of a
ss feint. Or, to speak with
taphor, that something like a
meaning may be put on our
e, he seems to us to have
adopted the following coun-
to have derived from it no-
ut profound disappointment.
r to mind truth or falsehood,

he tells us, was the constant rule from forty-one downward. But his countryman objects:—'the rogues will be disproving our lies, what shall we do then?' 'Psha, man,' replies Observator, 'thou art an oaf. Thou art not half learned in our mystery—Disprove, quotha! what signifies that? Repeat the same lie over and over again, and with ten times more assurance. Never heed answering; who minds answers? 'Tis the weakest side that answers: they are the defendants, and it is the attacking party that carries it, ten to one." Is IT FAIR, IS IT HONEST?

We designed to attempt a full delineation of the tendencies and probable consequences of the principles adopted by Unitarians in defence of their peculiarities of doctrine. We shall, however, only offer some remarks, which are suggested by the following apprehensions, expressed by Mr. Stuart in his concluding letter. Speaking of some of the late German critics the study of whose writings we think he has fully vindicated, he says,

> The person who reads their works, will see what the spirit of doubt and unbelief can do, in respect to the Book of God, and where it will carry the men who entertain it. It is indeed a most affecting and awful lesson. But is there no reason to fear, that we are to learn it by sad experience? Does not the progress of the sentiments which you defend, illustrate the nature of this subject? A short time since almost all the Unitarians of New England were simply Arians. Now, if I am correctly informed, there are scarcely any of the younger preachers of Unitarian sentiments, who are not simple *Humanitarians*. Such was the case in Germany. The divinity of Christ was early assailed; inspiration was next doubted and impugned. Is not this already begun here? Natural religion comes next in order; and the question between the parties here may soon be in substance whether *natural* or *revealed* religion is our guide and our hope.—p. 152.

> I shall be very ready to confess my apprehensions are quite erroneous, if the lapse of a few years more does not produce in many cases the undisguised avowal of the German divinity, in all its latitude. I anticipate this, because I believe that the laws of exegesis, when thoroughly under-

stood, and applied without party bias, will necessarily lead men to believe, that the apostles inculcated, for substance those doctrines which are now called *orthodox*. And as there probably will be not a few, who will reject these doctrines, my apprehension is, that to take the German ground will, ere long, be deemed both ingenuous and expedient.—pp. 152, 153.

That these apprehensions will, to some extent, be realized, we see no reason to deny. Nor should we, judging merely from facts in other countries, and from the principles which the Unitarians of this country have avowed, entertain a doubt of the prophetic talent of the Professor, had he predicted results still more extensive and lamentable. At the same time, when we reflect on the thousand ways in which error can be consistent with itself, and the countless paths in which this "decensus Averni" may be trod, by those who once venture on the declivity, we feel at some loss to decide on the specific course which may be ultimately adopted by Unitarians in this country. That they will not long remain stationary in opinion, after the late developement of their scheme of doctrine, we have no doubt. Among those who now professedly believe in the inspiration and authority of the Scriptures, and who reject the doctrines of the Trinity and the divinity of the Lord Jesus Christ, on the ground of their supposed inconsistency with other doctrines, it would not be strange, should some, convinced at length that the Scriptures, according to just rules of interpretation, do teach a plurality in the Godhead, or, at least, the divinity of Christ, should deny the humanity of the Saviour, maintain that he was God in reality, and man only in appearance, and go into "bald trinitarianism;" it would be no more strange, should some adopt the opinion, that only certain parts of the Scriptures are inspired, and if, to relieve the book from its supposed burden of absurdities, they should, in "a new and improved version," exchange either the passages that speak of Trinity, or those that speak of the pity of Christ, or it some should do one and some the other,—the wonder would not be greater, should others deny the authority of the Bible, and go openly into the ranks of infidelity; nor would our astonishment be greatly heightened, should another class, still yielding their faith to the plenary inspiration of the Book, proceed to impugn the veracity of the God that inspired it. So far as their fundamental principle is concerned, it is obvious that either of these courses might be taken with the same mournful consistency. Deism is, perhaps, the most perfectly consentaneous with the feelings of the carnal heart; and, judging from facts which have occurred, the stronger probability may be, that deism is one point, if not the *ultima Thule* of Unitarian degeneracy.* Amid the vacillations of sentiment, however, to which they are exposed, who subvert foundations, it is impossible to foresee results, while nothing is too strange to be expected. So changeful is the human mind in such cases, and so common are the most abrupt divergencies, and the widest and most frequent vibrations of opinion, as to become the subject of infallible calculation. The absurdities and difficulties of error, when brought into conflict with truth, are so many and so pressing, that they often drive its abettors through every change of religious belief, which is consistent with hostility to the true doctrines of the gospel; nor should we be surprised at all, since the conflict is begun, should many an apparently devout Unitarian be shortly known as an avowed deist, and many a rational, cold-hearted *humanitarian* become a profound and cordial adept in the mysticism of Baron Sweden-

* If the judgment of the discerning D'Alembert and Diderot are worthy of regard, it will afford no slight confirmation of this conjecture. "A man becomes a Protestant. So, on discovering the inconsistency of the essential principle of Protestantism, he resorts to Socinianism for a solution of his doubts and his difficulties; and he becomes a Socinian. From Socinianism to deism there is but a slight shade and a single step to take; and he takes it."—*Encyclopédie de Diderot*, art. Unit

Be this as it may, Unitarianism almost without exception, to med to progressive degeneracy. ride of philosophy, which finds ord of God replete with absurd- ccording to the just and plain les of interpreting its pages, we naturally expect would proceed, t a conscientious scruple, at least formation of "another gospel." lingly, the denial of the doc- f the Trinity and the divinity of are inseparably connected with ial of all that have been deemed christian world (unless Unita- hemselves are to be named as ption) the distinguishing truths stianity. Nor is this a point in ; the whole discussion of the controversy is a direct confir- of the justice of Dr. Priestly's , "if *you* are right, *we* are not ns at all."* The doctrines of gravity and guilt of mankind, tonement for sin, with all its s on the work of our salvation, necessity of the regenerating es of the Holy Spirit, are those constitute the leading truths of tem, but are utterly excluded ie other. At the same time, iews of the holiness, and jus- id mercy of God, which exalt the righteous moral governor intelligent universe, and are essential, by one party, to the rfection of the Godhead, are with equal pertinacity by the The very law of God, the d of right and wrong in one is as diverse from that of the is spiritual obedience to God the empty morality of the Sin, which, in the one, is re- ed as an evil deserving the nd curse of God, is regarded ther as a foible of the creature, claim on the forgiveness of volent creator is undeniable. here is in one scheme to abase le of man, to produce holy re- of heart for sin against God, e other commuted for the pal- liatives of self-complacency and self righteousness. Where, in the one, we find an awakened conscience and a broken heart, spiritual affections, heavenly mindedness, and holy devotedness to the glory of God; we find, in the other, the most determined impenitence, a decent worldliness of deportment, and sneers, and ridicule, and sarcasm heaped upon the miserable delusions of a fanatical and rigorous religion. But, two systems of doctrine so totally unlike cannot both be Christianity. The God of one system is not the God of the other; the Saviour of one system is as far from the Saviour of the other, as God manifest in the flesh is from a mere creature of yesterday; the Sanctifier of one system is not even known in the other; the ground of hope for eterniy, the rule of faith and holiness, every thing which can give importance to Christianity, stands in irreconcilable opposition; and this, we believe, as the inevitable result of denying the divinity of its author. Our Unitarian opponents, then, must not be offended with us for saying, that the system of religion which denies the divinity and atonement of Christ, with other collateral doctrines, is not his gospel, but "another." Those who preach it, preach another gospel. It is not the day spring from on high which hath visited us, but a cloud of darkness from beneath, that covers the sun of righteousness in eclipse, and hangs with sackcloth the prospects of eternity.

Respecting the final prevalence of their opinions, Unitarians seem to entertain no doubt; the Reviewer, especially, has made large calculations on this subject with regard to our own country. We have however many reasons for differing from him in opinion on this topic. The first which we shall mention is the *very nature* of the religion which they adopt and inculcate. If we are not wholly deceived respecting the degree and the extent of moral illumination in this land, the period when this people can be satisfied without

* Vide No III. Spec p 27

something in the shape of religion, is too remote to be the subject of prediction, and if we are not totally ignorant of human nature there is not even that semblance of religion in Unitarianism, which can secure to it a general and lasting prevalence, in any community. It may extirpate all real religion from smaller or larger districts of country, but it has nothing of its own of a specific character, to substitute in the place which its ravages make vacant. It may, while its champions and adherents are contending as a minority, for the extension of their cause and their influence, draw around its standard, zealous abettors of its system from the ranks of hostility to the truth, who from the heat of party attachments, and the pride of party contention, or from the remembered hatred to their old enemy, and gratitude for the fostering care of their new friend, will chaunt the praises, and blazon the excellencies of such a benign religion. It may if fostered by wealth, and animated by intellectual ambition be known in seminaries and colleges, by its exploits in literary knight errantry. But let it succeed in displacing from a community, the knowledge and the belief of orthodoxy and its work is done; its name and memorial will soon perish forever. Separate from its active hostility to the humbling doctrines of the cross, there is not enough in it to prompt even curiosity to study its doctrines, to attend on its worship or to enquire what the thing is that remains. On the one hand it has nothing of that to foster superstition, or to captivate the imagination which pertains to the doctrines and ceremonies of the Romish church, nor on the other has it any thing of that to reach the conscience or the heart, which pertains to orthodox Christianity. It has nothing to touch those sensibilities of man, by which he must be moved as a religious being, either to play the hypocrite or act the christian. The God whom it makes known is so accom*modating* to human imperfections, the demands of his law are so frittered away and so lowered down to the level of actual practice, its sanctions are so completely nullified, preparation for heaven is so much a thing of course and the measure of guilt that conducts to hell so nearly miraculous, that the character and prospects of men are not even remotely affected by such a Gospel. It discovers to men no such wants, it provides no such remedies, as to awaken the suspicion that they are not well enough without it. There is in its very nature such a prostration of moral influence, such a neutralizing quality, such a benumbing chilling aspect, imparted to the whole form and structure of doctrinal and practical christianity that the mind feels at once, if this be all, it is nothing. We are not now denying that Unitarianism may eradicate Orthodoxy within any assignable limits; but we maintain that if Orthodoxy dies as its victim, Unitarianism must die with it; and this because all that gives it the least worth in the estimation of man, yea all its strength and life are derived from its active hostility to the holy, humbling truths of the Gospel. As to any conflict with the radical corruptions of the human heart, or with the adversary of souls, it has none; and though both would greet, with thanksgiving and joy, its work of desolation carried through every region of Orthodoxy, yet the moment of its triumph would be the moment of its extinction. The human heart emancipated from the restraints which the faithful exhibition of Gospel truth imposes, would no longer need a pretended embassy from heaven to authorize its rebellion, and the highway of sin and death would be trod, with scarcely the remembrance of the name or the character of the mighty Deliverer.

Conceding therefore to Unitarians their fondest anticipations concerning the triumph of their system of religion, over all that they deem error in the land, still the glory of its becoming a prevalent religion we think is to be utterly despaired of. Something

the shape of religion, some-
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are brought to aid it, the more
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ill hail these institutions as
ul auxiliaries to the King of
and joyfully anticipate their un-
d progress, and his accumula-
iumphs. The number and ef-
y of charitable institutions, di-
in their operations by wisdom
ety, send abroad an influence
reaches almost every interest
Redeemer's kingdom. The
charity and zeal that now glows
church of God, was kindled
he altar on high; and the rea-
e hope is, that it is destined to
the bosoms and multiply and
le the labours of the saints, till
gdom under the whole heaven
e theirs.

present state of the ministry of
spel also deserves peculiar no-
It was *the opinion of one* who highly adorned the sacred profession, and whose death we have been called to deplore, that the clergy of this country were never so distinguished by the combination of piety, talents and orthodoxy as at the present age. In these respects there has been at least, for the last twenty years, a continued progress; and although there are other countries in which perhaps the profession is more eminent for learning and science, yet among the nations of christendom, this country is unrivalled in those qualifications of its ministry, which give it effect on the consciences and the hearts of men. Much indeed remains to be done, to promote its growing usefulness; much especially to meet the constantly increasing demand for its labours. Still we have no doubt that although there may be at the present time more that we should denounce as heresy in some parts of the country than formerly, the truths of the Gospel are exhibited in their purity, consistency and power from the pulpit, and embraced by the churches in a manner unknown at any previous period.

In the number and extent of the revivals of religion, which have so long prevailed and still prevail in the land, we trace in still brighter aspect the favour of God. New England, and many portions of the western country, have largely shared in this richest gift of heaven. Our schools and most of our colleges, (we know of but one exception in New-England,) have been remembered by the Great Head of the Church, who has there multiplied the vessels of his mercy, and the heralds of his cross. With this series of revivals, nothing is to be compared in any other portion of the globe. Nothing is to be compared with it in our own country, whether it be considered in the nature and magnitude of the blessing, or in its aspect on the future interest and prosperity of the church Heresy may boast of its successes or persecution may light its fires, but whil' we can thus trace the footsteps of him who walketh amid the golden can-

dlesticks, while his quickening Spirit departs not from this favoured land, we will exult in the present and the anticipated triumphs of his grace, and ours shall be the privilege to say with the fervour of prayer and the assurance of hope, "thy kingdom come." From Unitarianism we may expect violent and restless hostility, and from what it has done we may infer what, if want of power and means do not prevent, it will still do. It will still labour to cause division and weakness in our organized congregations, it will still lay sacrilegious hands on literary institutions, founded in faith and prayer and consecrated to the cause of pure christianity, it will still seize and convert to its own purposes, funds dedicated to the maintainance of the ministry of reconciliation, and in no respect fail to invade the peace of our churches, to overturn their foundations, and to build itself on their ruins. In some portions of the church, the prospect may darken, and days of rebuke and blasphemy come. But let no man's heart tremble with fear. Our Zion is safe. The Lord God in the midst of her, is mighty. Thus cheered with the most decisive indications of his favour, we rest with confidence in his counsels and his covenant. Let the watchmen still lift up their voice, let the secret ones of the Most High still supplicate at his throne, let the friends of a common christianity lay aside their petty conflicts, and come up in firm encounter against the legions of error and death, and under the Captain of their salvation, they shall march on to new victories. Angels will still rejoice to visit the land and execute their ministry among the heirs of salvation, the Spirit of grace will still breath on the dry bones of the valley, and quicken to immortal life; the Saviour will be satisfied with the trophies of his mercy, and the homage and the praise of redeemed and sanctified men, still be rendered to him, "*who is over all*, God BLESSED FOREVER."

No Fiction: A Narrative, founded on recent and interesting facts: First American, from the Third London edition, 2 vols. 12mo. Boston: Samuel T. Armstrong, and Crocker and Brewster.

The author of this work, dedicates it to 'youth, as the bloom of this age and the promise of the future;' and the narrative which he has furnished, professedly founded on facts, is full of instruction for those who are commencing the duties of active life. Our principal object in noticing the work, is to mention it as one which parents will do well to purchase for their children, for with the incidents of a story unusually interesting, are connected the most useful, moral and religious lessons. Our limits will permit us only to give a brief outline of the narrative.

Lefevre, was a young person, who lost his father in early life, and who resided with his mother, a sensible, pious woman, in a town, at some distance from London, until he was of a suitable age to enter as a clerk in one of the public offices of the metropolis. Leaving the maternal roof, with the prayers and benedictions of his parent, he safely arrived at the place of his destination. Of his new situation and subsequent conduct, he gave to Douglas, a man with whom he casually formed an acquaintance, but who became a friend that rendered him the most essential services, the following account.

I was rendered somewhat indignant on observing boys like myself look down upon me; and my astonishment was excited to the uttermost, on finding that most in my office, few of whom were greatly my superior in age, possessed habits so very different to my own. They were pert, conceited, and overbearing. They could resort to the coffee houses—talk of politics—and occasionally confirm their ignorant opinions with an oath. They could apparently command their small income to decorate their persons and feed their vanity, and, with all these advantages, they supposed themselves elevated to the rank of men and even of *gentlemen*.

"I was shocked at these manners, and

eir society as much as was com-
ith the duties of my station.
t I had always done so! But
away the impressions which na-
lomestic habits had made upon
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g these associates, there were
ever, who possessed good parts
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for which I gave them credit,
ay resolutions; and, if I did not
r excesses, I did sufficient, fre-
bring an uneasy weight of guilt
conscience.
s one of the worst effects of
ourse was, that it begat light
f religion and of the sabbath.
ember the feelings of one sab-
ch I had devoted to recreation
ment; and which, as my compan-
d, were so needful after the con-
ed labor of the week. I return-
evening, to my dwelling, more
an by the duties of any com-
and dissatisfied with pleasures
heart told me were mixed with
ired to my chamber. Former
to my mind. The words of my
Beware of the snares of Lon-
k in my heart. I sighed—I
ould beware in future—I kneel-
and prayed to God to be my

tell you, my friend, how soon
ssions were removed, and my
es!—that they were often re-
l as often violated, with more
of the consequences each time!
know not what I might have
is moment, but for a season of

arisy brought me near to the
r recovery was long and doubt-
therefore, much time for re-
was truly concerned for my
I read my Bible. I felt that
essions of 'goodness had pas-
ike the morning cloud;' and I
myself like Ephraim before
most dreaded recovery, lest I
to be led into temptation; and
more fervour, I entreated a su-
er to preserve me.
that a disregard to the sabbath
urce of most of the evils I had
; and I especially determined
oly. On my restoration, my
ras to put this purpose into ef-
, I am thankful to say, I was
do. I frequently heard the

Rev. Messrs. Cecil and Pratt with much benefit; but I more regularly attended the ministry of the Rev. John Newton.—You know his excellencies: I need not dwell upon them. It may be sufficient to say, that I hope his ministry established those convictions which had been revived by my illness; encouraged me to go forward in the ways of religion; and excited me to that zeal for the welfare of others, which led to our interview and friendship.

"As to my subsequent experience, it is nearly as well known to you as to myself. Happy is it for me," said he looking on Douglas with a smile, "that I have now a friend to whom I can freely communicate on the most important concerns."

"Thank you, my dear Charles!" said Douglas, taking him by the hand, "thank you! Let us believe and be 'confident of this one thing, that he who hath begun this good work, will peform it to the day of Jesus Christ.'"

"Ah!" said Lefevre, "it is easy to believe that when the work is begun, it will be perfected; but the difficulty with me often is, to ascertain *whether it is begun.*"

"That indeed," rejoined Douglas, "is the material point. And in endeavoring to decide upon it, we should make it as *simple* as possible. Every thing relative to the *manner* and *circumstance* of the work should be forgotten in the question; and the attention engrossed by the *work itself —Is the work begun?*"

"This is an important distinction," said Lefevre, "I shall be glad to say more on the subject at a suitable opportunity.—But see, the sky is overcast before us—we shall have rain."

"Ah!" said Douglas, "it is a picture of one's experience—sunshine and rain, rain and sunshine. But this is not our rest!—We will renew the subject another time. —Vol. I. pp. 35—39.

Our young friends were now increasingly desirous of each others society. They had often found their distance an obstacle to communion; and Lefevre had resolved to remove it. He, accordingly, made an arrangement for his residence with a Mr. and Mrs. Russell: an arrangement which not only brought them nearer together, but which also greatly promoted the pleasure of their intercourse, as the persons referred to were much esteemed by them both, and had a real interest in their welfare.—p. 40.

Lefevre had no sooner entered under the roof of Mr. and Mrs. Russell, than he found himself at home, and looked up to his friends as a son to his parents. Respectful, sociable, and happy, he formed a pleasing addition to their comforts. He regularly united in their morning and evening devotions; and passed his spare

hours in their society: sometimes entertaining them by the tidings of the day, and sometimes freely conversing with them on the serious topics of religion.

Our young friends having now the fullest opportunity for interview, resolved to employ it for their radical improvement. They were aware that it was not enough to have the mere desire of knowledge; they must adopt regular methods in the pursuit of it, if their wishes were to be successful. With this conviction, they sat down to give some certain direction to their studies; and at length determined that, generally, their attention should be given to Languages, Natural Philosophy, History, English Literature, and Theology.

As to Languages, they agreed to perfect themselves in the principles of the English Tongue; deeming it truly ridiculous to pursue others while palpably deficient in their own. In addition to this, Lefevre decided in improving his slight acquaintance with the Latin, and commencing the study of the Hebrew, as favourable to his knowledge of biblical truth: and Douglas, having already made some progress in Latin and Hebrew, took the Greek grammar in hand. In reference to the other heads of study, it was resolved, that as Douglas possessed the better knowledge of books, he should draw up such a course of reading on them, as would be most likely to afford mutual profit.

To render their plans the more efficacious, they farther proposed, that they should unite with themselves a few other young persons, who had a love of knowledge, to form a society for general improvement. This was soon accomplished and the principal regulations of it were, that the members should subscribe to establish a library for common use, and that they should meet once a fortnight: at one meeting, reading aloud some esteemed author, with liberty to remark on the manner of the reader, or the contents of the work; and at the alternate meeting, delivering, in rotation, an essay on some moral or religious topic, which should also be liable to discussion.

Such was the plan they laid down: and now they combined their energies for its execution. Considering that they had but few hours in the day at their own disposal, it may be thought they proposed too much to themselves; but is it not better to see youth in the first ardor of feeling grasp at too much, than grasp at nothing worthy of regard? "He who aims at the stars will certainly shoot farther than he who aims at the pebbles beneath his feet;" and our young friends, if they did not reach all they designed, yet made rapid and important attainments.

Surely all who feel an interest in the progress of the youthful character, must have pleasure in beholding so strong an attachment yielding such valuable fruits. How many who, at this period of life, boast of similar friendships, suffer their affection to spend itself in frivolous enjoyments! They seek to support friendship, by flattering each other's vanity, or the gratification of sensual appetite. They meet together without an object; and lest they should say nothing, they venture to ridicule, to satirize, and thoughtlessly, perhaps, to slander characters they are not prepared to appreciate. Or, if their pretensions are higher, they content themselves with glancing at the mere title pages of books; and, by reading a few periodical publications, they catch the tone of literary men, and assert their borrowed opinions with all the flippancy and presumption of ignorance.

Lefevre and Douglas on the contrary, had always a serious and noble object before them. They had no time for vanity and folly; therefore they were under no temptation to them; and, yet, they have often referred to the hours thus spent, as amongst the happiest of their lives. They had the testimony of their consciences, that they were well employed; they were strangers to wearisomness or ennui in each other's society; time being occupied left them no regret but the speed of its flight: and, it may be easily concluded, that the similarity of their labors, their cares, and their enjoyments, had no feeble influence on the bands of their friendship.—Vol. I. pp. 43, 46.

After a long season of friendly intercourse, Douglas was obliged to leave London, and to reside, during many months of each year, in distant parts of the three kingdoms. He kept up a correspondence with Lefevre, who, for some time pursued the same course that he had done, while favored with the society of his friend. He devoted the hours, which the duties of his station did not require, to study, and to the society of Mr. and Mrs. Russell. This even tenor of life, however, and the enjoyment of which it was productive, he was soon to loose. Seduced by the arts of a young man, associated with him in his labors, he relaxed somewhat from the firmness with which he had avoided the appearance of evil, and by degrees became familiar with vice. Our author has traced, step by step, his downward course, and has described with much ability, the conflicts of mind,—the momentary reformations, and subsequent apostacies—the meth-

by his friends to reclaim him
artial success, but at length
e of their efforts, until Lefe-
ope of his parents, and the
riends, became a confirmed
. His moral declension is
many a broken-hearted
d many a ruined child
ly describe. As his course
s incompatible with the
habits of Mr. Russell's
ovre removed to other lodg-
freed from the importuni-
tian friends, and in some
m the reproaches of con-
hose power was destroyed
ntinued profligacy, he pro-
idly in his unhappy career.
arrassments in which his
involved him, prevented
ntirely relinquishing atten-
iness, and his talents and
ments still preserved him
e of consequence in society.
his period, Lefevre became
tached to a young lady of
y of mind, who, ignorant
character, received his at-
d returned his affection.
her proposals of marriage,
received intimations which
be true, concerning him,
dly rejected his proposals,
nd of character, and while
that this rejection should
e did not conceal the pain
she made it.

was agitated by the disap-
; and he was led to reflect
loss of character, and of
ing prospects which once
fore him on earth, and
minated in heaven. Pecu-
culties also pressed upon
is spirit sunk under his tri-
former friends now renew-
ttentions which their kind-
m had prevented from be-
interrupted, and attempt-
e his mind, that they might
n. A sense of guilt bowed

He saw that he had wan-
from God, and the path of
despaired of mercy. In
f mind and while an invalid,
from the house, and al-
though after much solicitude, his
friends discovered him, he found
means of escaping a second time, and
went forth, 'like Cain, oppressed with
a sense of guilt which he could not es-
cape—a fugitive from the face of God
and men.'

He was indebted to the hospitality
of a wood man for shelter from a furi-
ous storm, to which in his wanderings
he was exposed; and who, with his
family, rendered him every attention
in his power, and endeavored to raise
him from his dejection.

The respectful, generous, and even del-
icate treatment he had received at the
woodman's cottage, for some time engag-
ed Lefevre's thoughts; and then again
they fell, with the force of habit, into for-
mer listlessness. The providential inter-
ference he had witnessed, however, gave
birth to some slight acts of reflection.
He felt the folly of exposing himself to
such perilous evils as on the past night,
and inwardly designed to avoid their rep-
etition.

With this design, but without carrying out
his reflections into any plan, or sorrowfully
dwelling on his nearly exhausted resources,
he wandered forward towards Guil-
ford. Twilight was resting on the surround-
ing hills of this fine ancient town, when he
came into its neighbourhood; and he con-
tinued hovering on its skirts, till, in the
deeper duskiness of night, he could enter
with greater security. On entering, he look-
ed only for a public-house where he might
rest for the night; and he passed into the
first that presented itself. Colors were
waving above the door, but he did not ob-
serve them; a recruiting party was with-
in, but heedless of it, he sought a box that
was unoccupied.

Not so heedless was the recruiting ser-
jeant of Lefevre. Skilful in his employ-
ment, his eye, with an air of vacancy, ran
over Lefevre as he entered, and marked
all it saw. To a man of quick but not of
deep penetration, like the sergeant, there
was that in his manner and features which
spoke merely of indolent dissatisfaction.
This however, was enough. This dispo-
sition was the one of all others the ser-
geant was most shrewd in detecting, from
its having been uniformly the leading ob-
ject of search; and, on seeing it in Lefe-
vre, he concluded that he was his prey.

With his thoughts, on Lefevre, while he
appeared careless of him, he began his at-
tack. He talked for some time most merri-
ly of the pleasures of a soldier's life; and, to
inspire his companions with a warm sym-
pathy in his assertions, he freely and more
freely pushed round the intoxicating tan-
kard. He, then, with *nonchalance*, intro-
duced himself to Lefevre. He would

have talked to him—but Lefevre would not talk. He would have prevailed on him to drink—but Lefevre would not drink. All his little arts were called forth and tried; but alas! they were tried in vain. He was retreating, with that mortification which belongs to a soldier especially, who finds defeat, where he promised himself victory.

Had this officer possessed any real insight into character, he might have spared himself his vexation He had laid siege to a heart, which, unattacked, was disposed to a *voluntary surrender*.

"Lefevre had soon gathered, that these soldiers belonged to the —— regiment; part of which was quartered in the town, for a couple of days. That the remainder was coming up; that they were ordered to Canada; and that, on their way to the coast, they were looking out for a few recruits to complete the numbers of the battalion. This he thought was the very thing he wanted. It would provide for him; it would save him the trouble of directing his own course; and, above all, it would effectually conceal him from the search of his friends. He had, however, withstood the officious manœuvering of the serjeant; and it was not till he had proved it to be useless, that Lefevre thought of obeying the inclinations of his heart. He then freely offered himself to the party, and was immediately enlisted under a false name—*Charles Lawson*.

Rash as this step certainly was, and injurious as it must have been to Lefevre in any better circumstances, it was now likely to be beneficial, to him, rather than the contrary. Incapable as he was to be his own master it was well that he should be under some superior control. No ordinary authority was now equal to govern his disordered mind: but the rigid sanctions of military discipline were not to be disregarded. Soon was he exasperated at a power so coercive; often did he sink into stubborn listlessness; but then again, the thought of *shameful* punishment effectually roused him. Tired of the irritation of his mind, he resigned himself to perform duties over which he had no option. Introduced to strangers, he felt, humble as it was, he had a character to maintain; this stimulated him to proper conduct. And, to avoid all suspicion or troublesome questions, from his rude companions, he placed a strong restraint on himself; and became social and conversable, while his heart was still alienated from all society. Perhaps he smiled—but the smile fled over his face like the summer lightning over the scorched hillock. Perhaps he laughed—but the laugh was so hollow—so abrupt, as to be, to the sensible mind, the most distressing expression of deep and nameless sorrow!

Some time was consumed before Lefevre, with his regiment reached the place of embarkation. Much as he had wished to fly his connexions and native land, his heart sickened for a moment as he glanced on the vessel, that was to transport him from them—*perhaps for ever*. The winds continued unfavourable for a period, and he began to quarrel with the delay—so restless was his heart!

However, the season began to open and the wanted breeze sprang up.—Vol. II. pp. 127—131.

The ship now stood out to sea, and every object was distanced to his sight. He painfully felt each inch of way the vessel made. Soon the light of day became fainter, and the distance more considerable; till England only appeared as a promontory on which nothing could be distinguished, except the deep fogs that surrounded its foot, and the dim, heavy glory that pressed its summit. Imagination still ran over its favourite spots, and his affections, so long inactive, obstinately clung to his friends, now the hand of time threatened to separate him from them for ever. His distressed thoughts flew from thing to thing, and from one beloved person to another, busy but restless; as though the opportunity of dwelling on them would be lost to him, immediately the receding point of land should sink in the dark horizon. The vessel heaved—and his eye was thrown from the dear spot on which it hung! He shifted his position—and strained every nerve of sight to recover it. Now he saw it!—no, it was a mist! Now!—no it was a wave! Still his eye pierced to the line that bounded the sky and water; but, no,—nothing could be found!—Indescribable anguish swelled within him. A thousand tender ties seemed snapped at once. All the smothered sentiments of friendship, of filial affection, of local endearment, invigorated by the love of country, a passion so often found to survive other attachments, rose in his soul. The depths of sorrow were broken up—tears gushed from his eyes—he sank down on the ground, and long and bitterly did he weep!

Salutary were the tears of Lefevre.—As the heavy atmosphere became clear and elastic by the fall of rain, so his tears wonderfully relieved him of that gloomy torpor, which had so long oppressed his spirit. The light of heaven seemed beaming through the separating clouds of melancholy, and his whole conduct appeared to him in a totally new point of view. He was confounded at his own folly and presumption, in tearing himself from the bosom of his friends, and his native country. The name of his mother quivered on his lips while he thought, for the first time seriously, of the agonies she must have suffered through his rashness. Softened by filial love, his mind turned to

jects. He no longer held un-
with his conscience; but en-
in bringing to remembrance
Painful was it to think of the
ities he had slighted—of the
e had cast away—of the tal-
squandered—of the immortal
d pawned to a base and de-
d! He felt that he had ruined
him reach of a thousand means,
r his salvation! Never did sin
im so deceitful so abominable,
ng sinful!' as now. He not on-
his guilt as formerly, but was
; and was not only sensible of
humbled on the account of it.
with the *consequences* of sin that
rrelled, but with the *thing itself*.
forgot that it had ruined him,
embled to see how it had dis-
God. He no longer rose in re-
gainst, or sunk in sullen pride
chastening hand of the Almigh-
fixed in adoring admiration of
ing goodness, which had not
from the living—which had
nted his wilful spirit from
s own life! He endeavoured
is eyes towards the heavens,
with stars. His heart filled,
he cried with emotions made
w, humility, and love; and the
ret were changed into those of
enitence!

overthrow of Lefevre's pride,
wer of *despair*. That genuine
which taught him to admire the
duess, insensibly inspired him
lence towards it. The encour-
esentations of the heavenly
ich Douglas had made to him,
without any desirable effect,
to his recollection. The prom-
gospel economy were felt as
of God unto salvation.' The
discovered to his mind the real
of his sin, revealed also the
ork of the Saviour. While he
the cross 'and mourned as a
her only child,' delicious com-
d with his grief—it was the re-
hope!—"*And may I—may I*—
?" said he to himself with ec-
l again the tears ran faster down

ristian hope came energy of
olve and to execute. An anec-
ch had strongly impressed him
occurred to his memory.* It
ung man who had ruined himself
rofligates; but who, by acting
esolution, redeemed the estates
t. "Yes," thought he, "I too
e—but I will alter from this
ave destroyed myself—but in
help! I will return unto God
n I have so basely revolted."—
asly his soul resumed the exer-

ester's Essay, vol. I. *p. 167.*

cise of prayer. Not a word passed his lips; but the tender joy that moved on features set by time to melancholy, and the tears that still trembled successively in his eye, and then fell on his clasped hads below, witnessed sufficiently to the inward feelings.

Short, but memorable was that evening to Lefevre; quick but effectual, the work that was wrought silently upon him. He had sunk to the ground beneath the weight of bitter regret, biting remorse and oppressive despair; he arose contrite in heart, renovated by hope, and elate with joy and gratitude. The hand of providence had waited his last temporal extremety, to give the friendly rebuke: and now it was given with such effect, that he alternately adored and kissed it in the administration. Never did he so distinctly perceive his danger; and it was in vain that he attempted to think as he wished of the redemption. The slave who leaps exulting, as the last link of his debasing vassalage falls from him;—the traveller who, enlightened by the emerging rays of the moon, starts from the horrid precipice over the brink of which he was heedlessly walking;—the criminal who, condemned by the laws of his country, is waiting the execution of the sentence, but who receives a gracious pardon;—feel little, compared with what Lefevre, felt, in being raised from the gates of hell, by the very arm he was expecting to shut him up to immitigable and everlasting punishment!

That night Lefevre found that joy is as inimical to sleep as sorrow: but though deprived of their natural rest, his spirits were refreshed by the sweet cordials of hope, and he rose in the morning cheerful and happy. He, now, endeavoured to take a more sober view of what had transpired; occasionally, however, he was obliged to pause and ask, whether he was recurring to a dream or a fact. Reassured of the reality of the change, the feelings of the past evening ran with almost equal elevation, into the experience of this day; and, by turns, gained and yielded an ascendancy. Now he breathed the humble prayer—now the fervid acknowledgment. Now he rejoiced in his deliverance—then he trembled at his hair-breadth escape. At one time, his spirit drooped under a sense of his weakness and rebellion; and, at another, it ascended again buoyant with faith. Often did the tears of penitence and joy mingle together on his cheek, as they fell; and often did the cloud of self-diffidence pass over the sun-shine of his now illuminated countenance!

To compose and edify his mind, he took from his pocket the little testament, which has been already named. It was the only article he had about him; excepting his watch which his uncle had redeemed and restored to him. This was now a prize indeed. He saw several of the leaves turned down and passages on them, containing pa-

thetic invitations and encouragements, marked with an asterisk. He could not mistake the hand that had performed this work of love—*it was his mother's!* He pressed the book to his lips, and sighed; and then dwelt on the gracious pledges of mercy as the testament of a dying Savior, presented by the most affectionate of parents.

As he shifted the book in his hand, his eye fell on some writing on a waste page at the commencement. It stood thus:

"*Wilt thou not from this time cry unto me, My Father, thou art the guide of my youth.*" "*Caroline.*"

"*June* 16, 1808."

This was evidently written by the excellent young person, whose signature it bears, about the time she lost her parents. Lefevre might have read it before: but, from his state of mind, it now made a striking impression. He had been meditating afresh on his own follies and the divine graciousness; and it made its way directly to his heart. God, as an all-pitiful and forgiving Father, seemed to make this tender appeal to him; and, with a spirit melted by filial love he replied—"Yes, from *this time*—the time of my greatest need—I will call thee my Father! From *this time*, I will renounce every thing opposed to my love of Thee! From *this time* I will look to Thee as my guide, my refuge, my comfort. Poor, friendless, and solitary as I am, through my own wilfulness, I shall err no more if thou dost guide me—I shall fall no more if thou dost uphold me—I shall be wretched no more if thou dost bless me! My Father! bless me! My Father! fom *this time* thou art the guide of my youth." From this exercise of faith, his mind sunk into still and holy communion with the heavenly world; and the spirit of peace descended on his soul as if anxious by its cordials to heal the manifold wounds of his bleeding heart.

The season was not to be forgotten. Lefevre subscribed his name and the date, beneath those of his deceased young friend, as a memento to him for ever. And, all that day, he breathed the exclamation of "My Father! My Father!" with the fondness of a little child, which, for the first time, finds it has power to utter the dear parental name!

As the pleasing surprise of Lefevre's transition from darkness to marvellous light wore away, he found that much remained for him to do. He was in the situation of a person who is the subject of a dangerous fever. The complaint had gathered strength till it reached the hour of crisis—that hour had gone by—but still the symptoms of the disease were cleaving to his frame. The resolutions he had formed were quickly made; but it would require days, and months, and years to body them forth in *action*. Nor could he expect, from what he now knew of the christian life, that the work could be effected without much labor and conflict. The cross he had engaged to carry, was a *daily one*—the temptations he had determined to renounce were always at hand—and the principal enemy he had to resist, dwelt ever in his bosom. Accustomed as his pride had been to domination, it was likely it would make most violent struggles to regain its empire. Pampered as his carnal nature was, it was to be expected it would swell against the hand of mortification, that sought to keep it under control. Weakened in body and mind by long habits of intemperance and sin, it was not to be supposed, that he could suddenly or easily recover the tone they had lost.

However, Lefevre stood firm to his purpose, nothing doubting. He felt that his resolves now, were very different from his former ones. They were not made in a hurry, as a *quietus* to his enraged conscience; but from a strong sense of duty. They were not formed in his own strength but in humble dependence on omnipotence. So that, while he dreaded to rely on himself, he possessed more composure and fortitude, than ever sprang from the boldest confidence in the flesh. He was well alive to his difficulties, but he beheld them with the eye of one who is made wise unto salvation; and, with the self-devotion of love and faith, he could say, "none of these things move me, neither count I my life dear unto me, so that I may testify of the grace of the Lord Jesus."—pp. 132—140.

While off Cape Breton, he wrote to his mother, to Mr. Douglas, and to some of his other friends, informing them of his condition, and of the change in his feelings. He spent much of his time in reading the scriptures, and maintained a strict watchfullness over his heart and conduct. He sailed up the St. Lawrence, as far as Montreal, and there continued, for a considerable period, faithfully discharging the duties of a common soldier. His condition was far from being enviable, but he evinced that a christian can be useful in any station, however humble. Those of his companions, and of the non-commissioned officers, who were ignorant, but willing to be taught, he instructed, and those who read the work will be gratified with the account of his beneficence to a widow and orphan, whose friends, as did his own, resided in England. In a Missionary, he found a man of kindred spirit with his own,

withstanding his hardships
overty, he enjoyed a peace
to which, during the latter
is residence in England, he
a stranger. At length an
his discharge, which his
id procured, arrived, and he
to return to his native land.
not room to extract that
arrative which describes his
with the friends whom his
ad acquired. Suffice it to
parture was regretted by all
w him,—his voyage was
s. His mother folded the
on in her arms; Mr. Doug-
the Russells extended the
iendship to one whom they
regarded with tenderness.
iness of Lefevre was inter-
witnessing the distress and
a young man ruined by his
example, but he felt doubly
r the mercy which he had
ed.

thor gives an account of a
which Lefevre had with
nds and acquaintances, at
of Mr. Douglas.

e refreshments of tea had been
l dismissed, the conversation
chiefly in the hands of Mr. Rus-
fevre. They were talking on
of Providence, with marked
. Lefevre made some allusion
"awful visitation," and atten-
nt upon him. Hitherto, deli-
orbidden any one to refer to
might stir painful recollections;
t was evident, if Lefevre chose
hem, all were most ready to
ose who know how concern
by in the auditor unlock the
speaker, need not be inform-
evre's was completely opened.
ne, indeed, the principal con-
nction and pleasure, through
e evening. He touched on
events, during his absence
; directing each of them to
were likely to regard it as most

To Wallis he talked of the
abits, and amusements of the
Canada, sometimes with hu-
always with truth. To Mr.
oke of books and learning, and
lous appearances of nature.
los he presented tender pictures
rs and children he had known;
d the admirable character of
ary. And, whatever related more fully to the interest of religion, and his own spiritual experience, while it was heard by all, was particularly addressed to Douglas and Mr. Russell.

His emotion kindled as he went forward. All that he had suffered—all he had deserved to suffer—passed afresh before him. He felt the greatness of his deliverance, and was pressed on, by the weight of his obligations to his Redeemer. Sentence after sentence was increasingly serious. He had the highest object before him. He sought not merely to gratify, but permanently to benefit, his young acquaintance. He had secured their attention, and he was resolved on improving it. He connected the most suitable moral reflections with all he had stated. He called in other incidents, indifferent to their humiliating tendency on himself, where they were likely to make a good and strong impression. Sin he exposed in its deformity —temptation he stript of its meretricious ornaments—the world he proved to be as empty as ostentatious—and he threw around religion those divine charms, which can neither be bestowed nor appreciated, but by him 'who has handled and tasted and felt the good word of life.'

He rested. He was surprised to perceive, how his earnestness had carried him on. No one spoke. His young friends, to whom he had, in the end, directed himself, still looked on him. Mrs. Russell had her eyes covered with her handkerchief; and his mother had retired to a distance to weep! He was confused. "Forgive me," said he, "If I have said too much. I feared my past example might have injured you, and I was desirous of repairing the mischief. What I have said is the fruit, not of books, but of my *own experience*. If possible, I would make others wise by that experience. I would not any one should suffer what I have suffered, even with the certainty of surviving it; and, alas! where I have been preserved, thousands have perished."

He ceased; and his spirit seemed depressed beneath the sense of his past conduct. The flow of conversation was interrupted, and no one was prepared to restore it. Mr. and Mrs. Douglas exchanged looks. She moved to the organ; and accompanied by the deep tones of the instrument, sang with a sweet and tender voice, the following verses:—

THE WELCOME.

WELCOME, welcome, weary pilgrim,
To the friends who love you best;
Now, no more your thoughts shall wander
Now your way-worn feet shall rest;
Weary pilgrim!
Welcome to your native home!

As mothers mourn the child departing
So did we your loss deplore;
As mothers greet the child returning,
So we joy to grieve no more:

Weary pilgrim!
Welcome to your native home!

Fairer suns, and softer climates
May in other lands be found!
But the sweet, domestic virtues
Thrive alone on British ground;
Weary pilgrim!
Welcome to your native home!

Here are eyes, that speak a meaning,
Which the tongue can never tell;
Here are hearts that share the feelings,
Which within your bosom swell;
Weary pilgrim!
Welcome to your native home!

Live we, then, in blissful union,
Children of eternal day;
Till, upborne from earth to heaven,
Waiting angels whisper ring say—
'Weary pilgrims'
Welcome to your endless home!'

These stanzas varied and perpetuated the strong feeling of the company. The delicate compliment they offered to Lefevre, surprised and overpowered him. He sat on the sofa, with one hand veiling the tears that would fall; and with the other pressed to the bosom of his too happy mother. The rest of the party partook of high delight. They encored the verses; and begged that they might be separately repeated, that all might have the opportunity of joining in a welcome, so accordant to their hearts. The request so respectful to Lefevre, was instantly complied with; and all, excepting the subject of them and his mother, united to sing the verses with that enthusiasm of feeling, which music and friendship can well inspire.

Time flies quickly with the happy. The evening was now yielding to night; and, as the general sentiment was truly devotional, Douglas was anxious to have it preserved. He proposed, therefore, that the pleasures of the day should be closed, by a regular acknowledgment to Him, who was the fount of all their felicity. All were acquiescence; and it devolved on Mr. Russell to become the organ of their devotion. The excellent and venerable man took his seat in the midst of the room, and read the equisite Parable of the Prodigal with such depth of feeling, as made every expression and sentiment his own; and, such was its appropriateness to the occasion, that you might have supposed our Lord had at first conceived the pathetic story, from precisely such a scene in domestic life.

They knelt to pray. Mr. Russell was never so much in his element, as in this exercise; and now he rose above himself. His heart was already melted, and he had only to pour it out before the mercy-seat. This he did with the utmost freedom; and yet, so true were his emotions to the surrounding worshippers, that he uttered nothing but what was adapted to them. and for which the previous interv had prepared them. He was parti without being trivial—and copious out needless repetition. Every pa seemed to give greater warmth and e tion to its successor until he arose, penitential confession and earthly no ty, to dwell in profound adoration o riches of the divine mercy, power an telligence. It was truly sublime! wept; and some found it impossible ly to suppress their sobs. The dis between earth and heaven seemed an lated. The saintly man appeared, Stephen, to be looking steadfastly o objects with which he communed. might, all reverend and patriarchal was, have been mistaken for Jaco Bethel, with the invisible world ope his sight, and ascending and descen angels all ministering to him!

The service terminated, as in world the most delightful service m but it left on the worshippers a glow o alted seriousness and heavenly joy.- 240—245.

Postscript ——— 1819. Lefevre up his proposed residence with Mr. Mrs. Russell; and his mother meditat removal to London. His friends obt ed for him a situation to his wishes, although its rewards are not equal to t be formerly received, he finds enough use, and something to spare. His ti divided amongst the duties of his emp his own improvement, and the exercis friendship and benevolence; and thus portioned, it finds him contented, leaves him happy; subject only to the terruptions which the best—the happ must experience in this probationary st We leave him, therefore, with h amounting to satisfaction: but still w this conviction alive on our remembra "*that he only who endureth to the end s be saved.*"

Meanwhile, in furnishing the last s tence to this period of Lefevre's histo it may be proper to state, that not o line would have ever met the public e had it not been for the exhilarating hop *that they who read his failings will not o deplore, but* AVOID *them; and that t who read his excellencies will not only mire, but* STRIVE TO IMITATE *them.*— II. pp. 249 250.

The work which we have h noticed, is well, though apparent hastily written. The principal fa which we feel disposed to find w it, is, that the author, in some insta ces, dwells too much upon the beauti of nature. Indeed, we should thi that he had been shut up in the wa of London, until a rose-bush, or

rier, or a violet, is capable of g him into ecstacies, which ppear somewhat singular to a niliar with these and similar ions. We believe that the vho is capable of a just delight : contemplation of the beau- the country, should be indul- a degree of latitude in speak- jects he is seldom permitted to he should be cautious how he very opportunity of dwelling upon them in his compositions, as all that can be said, is soon said; and repetition is almost unavoidable.

We think it desirable that books of a similar character to the one here noticed, should be written in this country, for they would be read with additional interest and profit, from dwelling upon places, society and incidents of which we can form a just estimate, or with which we are familiar.

Literary and Philosophical Intelligence.

Rev. Jonathan Greenleaf, has is- proposals for publishing "Sketch- the Ecclesiastical History of from the earliest settlement to ent time. It will contain the aterial facts relating to the his- the Congregationalists, Episco- Presbyterians, Calvinistic Bap- ewill Baptists, Friends, Meth- erman Lutherans, and Roman s." The whole to be com- n one 8vo. volume.

Baptist Theological Semina- amilton, N. Y. there are seven- udents who are licensed to It is stated, that 'others are good proficiency in the several s of English studies, and in d Greek.'

Legislature of New-York, have n additional appropriation of or the benefit of the Asylum Deaf and Dumb in that state.—

Rev. Dr. AUSTIN, has resigned sidency of the University of t, in consequence of the pecun- barrassments of that institu- d the Rev Dr. DANA, on ac- f his feeble health, has come to tion of retiring from his office ident of Dartmouth College.

ican Philosophical Society.—At ion of officers, held in the Hall Society, on the 7th of January e following persons were cho- *President*—Robert Patterson; *residents*—William Tilghman, S. Duponceau, Zaccheus Col- *ecretaries*—Thomas C. James, Patterson, Robert Walsh, jun. Ord; *Counsellors for three years*—James Gibson, Nathaniel Chapman, Robert Hare, William Hembel; *Curators*—Joseph Cloud, Thomas T. Hewson, Reuben Haines; *Treasurer*—John Vaughan.

New-Holland.—Sydney, the capital of New-South-Wales, contains about 7000 inhabitants, and has a market which is well supplied. A bank, with a capital of £20,000, did business the last year which enabled it to divide 12 per cent. There is a public school for boys, and one for girls, who are gratuitously taught reading, writing, arithmetic, sewing, and domestic economy. The girls, when educated, are put to service in some respectable family, or married to a free white person, having a portion of land assigned them. —There are are two other public schools in Sydney, and liberal provision is made for the diffusion of learning. In Sydney, there is a Bible Society, auxiliary to the British and Foreign Bible Society, and a Sunday School institution. Parramatta, fifteen miles from Sydney, contains 1200 souls, and consists of one street, nearly a mile in length. Windsor, New-Castle, and Liverpool, are also considerable towns. From the vicious population that was originally sent to New-Holland, and the continual additions of a similar character, which are made to it, the state of society, for a great length of time, must be wretched; but it is already, much better than could have been anticipated, and new settlements are continually forming in that widely extended country.

The Niger.—It has at length been ascertained that the river Niger runs into the Atlantic Ocean, a few degrees

to the north of the Equator. Mr. Dupuis, English Consul at Ashantee, derived this information from certain traders, and sailed to England to communicate the intelligence.

Linnæus.—A biographical account of this distinguished man, written by himself, has been accidentally discovered among the papers of a shop-keeper; and is continued by some person until the period of his death. The MS. which is in the Swedish language, has been sent to Upsal, and will soon be published in an 8vo. volume, embellished with engravings, &c.

List of New Publications.

THEOLOGY.

Dissertations on the importance and best method of studying the original languages of the Bible, by John and others; translated from the originals, and accompanied with notes: by M. Stuart, Associate Prof. of Sac. Lit. in the Theol. Sem. Andover. 8vo. Andover.

The Character and Sufferings of the Pilgrims: A Sermon delivered at Pittsfield, Mass. Dec. 22nd, 1820; with an Appendix: By Heman Humphrey, Pastor of the Congregational Church in Pittsfield. 8vo. Pittsfield.

The character of an Officer, and duty of a Soldier; A Sermon preached to a Regiment of Ohio Militia; by Joshua L. Wilson, Chaplain, Cincinnati.

Hymns for Family Worship, with Prayers for every day in the week, selected from various authors. By John Codman, A. M. second edition: 18mo. Boston.

Sermon on the Public Means of Grace; the Fasts and Festivals of the Church; on Scripture Character, and various practical subjects. By the late Rt. Rev. Theodore Dehon, D. D. 2 vols. 8vo. Charleston.

Discourse on the Evidences of Revealed Religion, delivered in the Chapel of the University at Cambridge, March 14th 1821, at the Dudleian Lecture. By William E. Channing; Cambridge.

MISCELLANEOUS.

A Hebrew Grammar, with a copious Syntax and Praxis. By Moses Stuart: Andover.

Symzonia; a Voyage of Discovery. By Captain Adam Seaborn: 12mo. New-York.

The Boston Handel and Haydn Society Collection of Sacred Music. 6 nos. Boston.

Letters on the Eastern States. By William Tudor. 8vo. second edition, Boston.

History of the War of the Independence of the United States of America: written by Charles Botta, translated from the Italian, by George Alexander Otis; 8vo. 3 vols. Philadelphia.

Religious Intelligence.

MISSION IN CEYLON.

Extract from a letter of the Missionaries to the Corresponding Secretary.

(Concluded from page 163.)

But to establish another station seemed almost impossible, for want of funds. To obviate this difficulty, in some measure, brother Scudder brought forward a proposition, the amount of which is, that he engages to fit up a station at Panditeripo with his private money, which is to be refunded at some future period, either by contributions at home, or from the general funds of this mission. This proposition was accepted. The subject of extending ourselves still further seemed important and commanding. What we had already done was little, compared with our multiplied blessings. These laid us under obligations to do more. We have done as Providence seemed to indicate, and as due deliberation warranted us. Brother Scudder removed to Panditeripo in July. The repairs are making with much expedition, and we are happy to say, that every thing is favourable and seems to promise much.

Agreeably to the instructions of the Board, brother Scudder attended to the study of Theology while on his passage, and has since devoted as much time to it as circumstances would admit. As he was now to occupy a new

ıppeared desirable, that he
ve a license to preach. In
eeting, held according to
of the American churches,
mined; and, having given
ıction, he was licensed.—
t proper to advise him to
studies preparatory to his
ation. Brother Scudder's
m Tillipally, and the re-
th of the brethren at Batti-
red the missionary strength
stations very unequal. It
re thought expedient, that
odward should remove to
r the present; but it is de-
t he should soon occupy a
ı. When we consider the
which we have from the
school, and that the acqui-
language is gradually giv-
gth, we are convinced, that
must still be enlarged.
shall we do? We have no
uilding, and not more than
s supply for our own sub-
We are not, we cannot be,
ourselves, if faithful; but
their wretchedness. When
ited to go into other parish-
ıblish schools, must we si-
solicitations by saying, we
e? Under such circumstan-
ıght we to feel? When we
y destitute parishes not on-
o be instructed, but even in-
establish schools ought we
ind Christians, "Whosoev-
world's good, and seeth his
ıve need, and shutteth up
of compassion from him,
eth the love of God in him?"
d the American churches
the early Christians with-
our ancestors the light of the
Where will their brethren the
e, should Christians of the
y not have compassion?

nentioning, that the press
a valuable acquisition; and
the information brought by
tt, they hoped to obtain it
utta, where it has long been,
naries proceed as follows:]

ıean time, brother Garrett
himself to the language;
l our funds admit, and the
btained, he will commence
mmediately. But we fear,
ınds will not be sufficient. It
l be painful to our hearts to
have all other things in readiness, and be compelled to delay months, if not a year, for want of money. While we delay, thousands perish. The claims of millions on the American churches are imperious and must be felt, and, we believe, will be acknowledged. We look homeward, not only for means to carry into effect the plans already adopted by us, but we think it very desirable, that this mission should be extended to the neighboring continent.

At the commencement of this mission, our situation was thought important from its contiguity to the peninsula, where the language of this people is spoken by some millions. We were then much encouraged, by our brethren at Bombay and other missionaries to extend our views that way. Previous to the present time, however, we have not been able, for want of help, to look towards that important field, with any hope that we should be able to accomplish our original design.—Still we are persuaded, that the call is as urgent as ever. To place before you the magnitude of this object, we need not dwell on the vast population of the coast; nor on the interesting places for missionary stations. True, there are a few missionaries in that field; but in no place is there one where ten are urgently demanded; and many large and populous districts are entirely neglected. Yet, on all the Coromandel coast, as far north as Madras, the Tamul is the common language. We seem more than ever urged to this field. For the work we are most favourably situated. A tour to the continent will enable us to give intelligence, concerning the most interesting stations, and to make all necessary arrangements for occupying them. Missionaries, who shall be hereafter sent out, will be able to take our places on this island, under every advantage, having houses, schools, and congregations ready to their hands. Thus situated, they would have much time for the study of the language immediately on their arrival, which is of great importance; and, at the same time those of us who may go to the coast, will go under the greatest advantage.

SANDWICH ISLAND MISSION.

Our limits will not permit us to publish the interesting account respecting the Sandwich Island Mission, and we must refer those of our readers, who

wish for a more particular account than was contained in the letter of Mr. Whitney, published in our last number, to the Missionary Herald. From that publication, we extract the following letters:

Letter of Tamoree, King of Atooi, to the Rev. Dr. Worcester.

This letter was dictated by the king, who has for many years been able to speak broken English. It was written down from his mouth, in a large plain hand, which he copied himself.

Atooi, July 28, 1820.

Dear Friend,—I wish to write a few lines to you, to thank you for the good book, you was so kind as to send by my son. I think it is a good book; one that God gave for us to read. I hope my people will soon read this, and all other good books. I believe that my idols are good for nothing; and that your God is the only true God—the one that made all things.—My gods I have hove away; they are no good, they fool me; they do me no good. I take good care of them.—I give them cocoa-nuts, plaintains, hogs, and good many things, and they fool me at last. Now I throw them all away. I have none now. When your good people learn me, I worship your God. I feel glad you good people come to help us. We know nothing here. American people very good—kind. I love them. When they come here I take care of them; I give him eat; I give him clothes; I do every thing for him. I thank you for giving my son learning. I think my son dead. Some man tell me he no dead. I tell him he lie. I suppose he dead. I thank all American people. I feel glad to see you good folks here. Suppose you come, I take good care of them. I hope you take good care of my people in your country. Suppose you do, I feel glad. I must close. Accept this from your friend,

KING TAMOREE.

Samuel Worcester, D. D.

Letter from the Queen of Atooi, to the mother of Mrs. Ruggles.

This letter was dictated by the queen, interpreted in broken English, written down verbatim, and copied by herself, in a plain legible manner.

Atooi, July 28, 1820.

Dear Friend,—I am glad your daughter come here. I shall be her mother now, and she be my daughter. I be good to her; give her tappa; give her mat; give her plenty eat. By and by your daughter speak Owyhee; then she learn me how to read and writ, and sew; and talk of that Great Akoah, which the good people in America love. I begin spell little; read some very hard, like stone. You very good, send your daughter great way to teach the heathen. I am very glad I can write you a short letter, and tell you I be good to your daughter. I send you my *aloha*, and tell you I am

Your friend,

CHARLOTTE TAPOOLEE,
Queen of Atooi.

SUMMARY.

The Rev. Dr. Worcester, Corresponding Secretary of the American Board of Commissioners, was in the city of New-Orleans on the 18th of February, and published an able address to the inhabitants of the city, and of the state of Louisiana, inviting donations for the objects of the Board.

Want of Ministers.—The Rev. John Seward, of Ohio, in a letter written in behalf of the Portage Missionary Society, states that the operations of the Society will be interrupted, unless they can have an accession of preachers from the east, because they have not suitable men to employ as missionaries. "That you may have some view of the necessity of mission labors among us, I will state, that within the bounds of this Presbytery, which includes the counties before mentioned, are no less than 33 churches and only eight ministers; four churches to one minister, or 25 churches without a minister. Eight or nine of these churches have been formed within a year. In Medina county are seven churches and no minister. This county has been recently organized, and is rapidly increasing in population. In Huron county are eight churches and no one of them has a minister. One member of our Presbytery resides in that county: but he has declined being installed over any particular church. In Cuyahoga county are four churches and one minister. In Portage county, which is better supplied than any other county on the Reserve, and perhaps in the state, are 14 churches and six ministers. Besides the destitute

hes that have been mentioned, are many towns where are no hes, but many inhabitants who receive attention from missiona- r they will soon sink into a state thenism. To supply our wants ed the addition of a score of ac- ministers. Some of those who re, and who have borne the heat urden of the day, will soon be out, and their places must be ied, or many, even in this region, perish for lack of knowledge." e information contained in the extract, will, it is hoped, have luence on the minds of those who ecustomed to contribute to the of the Connecticut Missionary ty, and of such other societies as missionaries into the Western ; and unless *Education Societies* ell supported, Missionary Socie- rill find it difficult to occupy the field, which needs attention.

rvian Missions.—The Brethren's ements on the Continent consist irty-two stations, containing 160 ionaries, and above 31,000 con- . Many of these have been es- hed for nearly a century, amongst oes, Hottentots, North and South rican Indians, Greenlanders, and ars. The Missions, conducted the most rigid economy, cost y 39,000 dolls. per ann. in which luded the support of 110 superan- ed Missionaries, Widows and Or- s. The Witte Revier Settlement . Africa, lately destroyed by the res, is rising again with the most ing prospects. The London As- tions have appealed to British be- lence for assistance to the lan- ing funds of these laborious and denying Christians. Their expen- he last year exceeded their receipts t 10,000 dolls. [*Watchman.*

ission to Africa.—Lot Carey, and n Teague, two colored men, preach- with their families, sailed from folk, Va. in Jan. last, in the brig tilus, with their Bibles, and utensils for necessary labor. The Baptist Board supplied them with many arti- cles of convenience and comfort, and provisions were supplied by govern- ment *ib.*

A letter from Dr. Carey, dated Ser- ampore, April 5, 1820, gives pleasing accounts of the progress of the Redee- mer's kingdom in various parts of In- dia. At Dinagepore, eighteen had been lately baptized. At Dacca, Chit- tagong, Cutwa, and Moorshedebad, there had been considerable additions to the churches in those places. The Schools connected with the English Baptist Mission are about 100, and a spirit for increasing them is prevalent amongst the people generally. *ib.*

A Flag is to be displayed on the Sabbath, over the Seaman's Meeting, on Central Wharf, Boston, with the inscription 'SEAMAN'S MEETING,' vis- ible at a great distance. The Flag was a present from a number of ladies, who also sent 500 copies of a Hymn to be sung on the display of the flag.

DONATIONS TO RELIGIOUS AND CHARITABLE INSTITUTIONS.

The Treasurer of the American Board of Commissioners for Foreign Missions, acknowledges the receipt of $5,487 65, from Feb. 21, to March 20; be.ides various articles for use of dif- ferent missionary establishments.

The Treasurer of the American Ed- ucation Society, acknowledges the re- ceipt of $1220 30, in the month of March.

The late JACOB SHERRAD, Esq. of New-York, left several public and pri- vate legacies to the amount of 40 or $50,000, among which was one of $5000 to the Orphan Asylum, and one of $2500 to the African (St. Phil- ip's) Church. The property which he left is supposed to be worth $125,000, and the residue of it, after deducting the legacies, he bequeathed to the Protestant Episcopal Theological Sem- inary, in the State of New-York.

Ordinations and Installations.

n. 3d. The Rev. JEDEDIAH L. RE, was ordained pastor of the t Society, Brattleboro' Vt. Sermon he Rev. Mr. Miller, of Heath, Mass.

'eb. 28th. The Rev. LUTHER TETT, was ordained pastor of the gregational *Church and Society,* in Newbury, Vt. Sermon by the Rev. Mr. Powers, of Haverhill.

April 5th. The Rev. AMZI BABBIT, was ordained by New-Castle Presby- tery, and installed pastor of the Con- gregation of Pequea, Lancaster Co. Penn. Sermon by the Rev. Mr. Martin.

View of Public Affairs.

SPAIN.—The King of Spain, in a speech to the Cortes, on the 1st of March, says: "The resolution adopted in the Congress of Troppau, and subsequently in that of Laybach, by the sovereigns of Austria, Prussia and Russia, to interfere in the change of the government of the two Sicilies, has excited all my solicitude, as well in consideration of the ties of consanguinity, and my great attachment to that royal family, as also, the great interest which I take in the happiness of that people, and in the independence of those states, whose rights, according to the laws of nations, should be religiously respected —*I have therefore thought it indispensable to the dignity of my throne, and of the great people whom it is my glory to govern, to cause to be made known, that I will not acknowledge any measure contrary to the positive principles of the law of nations, on which are founded the prosperity, independence, and liberty of the people;* principles, which Spain, on her part, will always inviolably observe with regard to other nations.

I have the satisfaction to communicate to the Cortes, that the Allied Sovereigns, in their communications up to this period, disclaim all intentions of interfering in the present government of Spain."

ENGLAND.—The Queen, it is stated, has consented to receive the £60,000 a year, voted for her maintenance and support by Parliament.

FRANCE.—France remains tranquil.—Another attempt has been made to blow up the old King and his family, by the explosion of a barrel of gun-powder in his palace; the only effect was the breaking of a few windows; none of the family were injured; one Neveu, of Rheims, had been arrested; who, while on his way to the police office, cut his throat with a razor, and expired immediately. The invariable result of these attempts, is the increase of the power of the King. The French funds were high.—*Cent.*

The territory of Ohio was made a state in 1802, and the inhabitants were enumerated in 1805, when it was found to contain:—

1805	45,365	Increase.	per ct.	y'rs.
1810	230,760	185,395	411	in 5
1820	581,434	350,674	152	in 10
Increase in 15 y'rs.		536,069	1190	in 15

Pennsylvania:—

1790	434,373	Increase.	per ct.	y'rs.
1800	602,365	167,992	39	in 10
1810	810,091	207,726	34	in 10
1820	1,046,844	236,753	29	in 10
Increase in 30 years,		612,471	141	in 30

Delaware contains 72,749 inhabitants, giving an increase in ten years of *seventy-five souls.*

A Good Regulation.—Upwards of 200 gentlemen, of the city of New-York, have subscribed to an agreement, "disapproving of the custom which has so long prevailed," of giving Wine at funerals; and they promise to discountenance and abolish it, in case of death in their own families, and in all others where their influence extends.

The editors of the Baltimore Federal Republican, state that they have received information, via Havana, respecting some American Slave dealers, caution them to *Beware*, and conclude by observing, "We shall make these monsters tremble."

N. Y. Gazette.

The United States' Bank has taken the loan of four millions of dollars, authorized by the late Congress, giving the government a premium of 5 1-2 per cent. This stock bears an interest of 5 per cent per annum.

Obituary.

DIED, in this city, on the 28th of March, JAMES GILBERT DOW, aged 22 years.

To secure the great ends of biography, it is not always necessary that the character should be adorned with shining qualities. On the contrary, we often find, in the retiring virtues of those who are not particularly distinguished, an example which "comes home to our business and to our bosoms." Such an example, it is believed, we may, without the charge of partiality, claim to have been exhibited in the bject of this memoir.

Without stopping to inquire respecting his early years, which were probably not characterized by any thing of a peculiar nature, we shall commence this sketch with that most interesting period of his life, when it pleased God to call him, as we trust, to share in the inheritance of his kingdom. It was during a revival of religion in Ashford, his native village, that he became the hopeful subject of renewing grace. The change in his character was permanent and radical. Unlike many, who seem content with just so much of the Christian character as shall secure

a the Christian name, he sought
k deep of the spirit of the gos-
aware, however, that those who
n the Christian life, in times of
l religious excitement, too often
ght of the great objects which
grossed their view, he strove to
s himself with a sense of the un-
able excellence of religion. Fre-
r did he say to his friends, at this
"I hope, if I should ever be-
ess influenced by the subjects
now occupy my mind, I may
t there is no change in their im-
ce, but that the change is wholly
elf." A few months after this
l change in his character, and
e had attained his seventeenth
e made a profession of his faith
ist. In the course of the same
e commenced his studies under
te instructor, and entered Yale
e in the autumn of 1816. Here,
prevented by frequent indispo-
from giving that attention to his
which he desired, yet, by his
ntious diligence, he made re-
le progress.

it is rather as a Christian, than
olar, that we are called to con-
te his character. Few, it is be-
during their collegiate years,
etter exemplified that part of
d undefiled religion, which con-
"keeping unspotted from the
" His Christian brethren, and
students, all are witnesses how
nd unblamably he walked be-
em.

ne particular, his conduct de-
especial notice and imitation,—
ct observance of the Sabbath.
t all the advances which are
n Christian zeal and activity at
esent day, there is a lamentable
re from that strict observance
r time, which the most eminent
in every age, have found greatly
ive to their progress in the di-
e. From this prevailing evil, the
of this memoir stood aloof. He
ly abstained from worldly con-
on and business, and *from* even-
evening did he celebrate his Sab-

n the commencement of his ap-
on to study, his health was so
impaired, that he sometimes
he must abandon literary pur-
Other discouragements, also,
ed, at times, to weigh down
irits; but the fruit of all these
seem to have been, to take away sin.
"Perhaps," says he, after enumerating some of his trials, "perhaps the Lord suffers these things to take place, that I may hate sin more."

His constitutional reserve, confirmed as it was by ill health, and some circumstances attending his situation, was calculated, perhaps, to render his manners somewhat forbidding. He seems to have been aware of this, as appears from passages in his journal, like the following: "Whenever I speak to others on religion, I am resolved to speak with a loving voice, and with a heart in unison, just like—" "This day I have possessed a cheerful temper, and exercised an amiable disposition more than usual."

But, whatever opinion those who were unacquainted with him may have formed from his appearance, those who knew him, can testify, that he shared largely of "the milk of human kindness." For the poor and afflicted, he felt a very tender concern. "Have pity upon the poor," he writes, on a certain occasion, "this shall be my motto." "Oh that I had the means in my power of contributing to the comfort of the poor and wretched!" At another time, he says, "Let me love every human being, at all times, and on all occasions. Whatever may be their conduct towards me, let me never be angry with any one. If any one injures, let me indulge a mild grief, but nothing more.

Towards his only surviving parent, he cherished feelings of the utmost tenderness and respect. "Let me possess," says he, "for my mother, sentiments of very high esteem, respect and gratitude, and let me express them in my actions." "I am resolved, that, hereafter, as long as I live, I will esteem and treat my mother as I would, if I were on my death bed, or as I should, if she were fast aproaching dissolution. Our stay together in this world cannot be long."

As he drew near to the close of his college life, he seems to have increased in heavenly mindedness. "I am resolved," he writes, "that, henceforth, I will view all things on earth, through the medium of the death-bed, and in the light of eternity." The following extract will show the state of his mind on the completion of his studies. "Our examination is now past, and with it, end the duties and studies of college;

the labours of four long years. This last examination I have been expecting for some time, and, as my health was feeble, with some uncertitude. But I commended my case to God, and he has helped me: he has given me increasing strength since the time my examination began. I will be for ever his, and bless his holy name. Now I have done with the business of college, and what to do, I know not. I wish for direction from on high." At another time, he expresses a similar anxiety, with a desire of devoting himself to the missionary cause.

Little reason, however, was there, as since appears, for this anxiety respecting his future employment. After he graduated, in Sept. 1820, his health continued to decline, until near the close of the winter, when his disease assumed a more alarming appearance, and he was confined to his room. During the former part of his confinement, prevented as he was from enjoying the privileges of social worship, he was left, for a season, to walk in darkness. He often expressed fears, that he might be deceiving himself; and longed for a week of firm health, that he might devote it to self-examination and prayer. But He who, "having loved his own, loveth them unto the end," did not long leave him without the enjoyment of his presence. A Christian friend, who visited him constantly during the latter part of his sickness, found, on every succeeding visit, his hopes continually increasing in brightness.

At no period of his sickness did he manifest much desire to recover; he rather felt disposed to say, "the will of the Lord be done." He was, indeed, desirous to do something on earth for the glory of God, and to aid in the advancement of that day of millennial glory, which he believed had already dawned upon the world. It was, however, to him a consoling thought, that a more active part in this service might be assigned him in the glorified state. In the good work of grace, which has, for most of the year past, been going on in this city, he took a very lively interest, and expressed himself highly gratified by a visit, a few days before his death, from its zealous subjects.

When asked what his views of the character of God, he replied it appeared to him lovely and glorious. The plan of salvation by Christ, was to him, likewise, a source of delightful contemplation.

On one of his friends observing him, that she believed he had maintained a close walk with God, he replied, "Oh no! I have been a transgressor, especially since I professed to hope in the mercy of God." At another time, when the observation of a friend, that he had been a consistent Christian, was repeated to him, and the question put, whether he regretted the strictness of his life, he answered, with much feeling, "Oh, my life! I have lived a very sinful life. I had nothing to depend upon but the strictness of my life, and the review of my conduct, I should never hope for mercy: the merits of Christ are my dependence; his blood is my only plea for acceptance."

No signs of immediate dissolution were observed, until about one hour before his death. It was then evident that the silver cord of life was about to be loosed. Although, for two days previous to this, he had been unable to speak, except in a whisper, he now spoke loud and freely, with short intervals, for nearly half an hour. He seemed to have summoned all his energies, both of body and of mind, to pay this last tribute to his Saviour's faithfulness. He addressed himself to those of those around him, in words of consolation or admonition, according as he supposed their case required. He often repeated, "Jesus is my portion, and Christ is my righteousness! I am not afraid." On being asked if he had the presence of God to cheer him in the dark valley, "O yes," he said, "my Saviour is with me, he is precious."

In this manner he continued until his speech failed him; then, with a countenance which spoke unutterable things, he looked around on his friends for some minutes, and, at length, as the day began to dawn upon the tribes of men, he sweetly fell asleep in Jesus.

Answers to Correspondents.

P. two communications from A. Z.· Emma; Juvenis, have been recei

THE
CHRISTIAN SPECTATOR.

No. V.] MAY, 1821. [Vol. III.

Religious Communications.

For the Christian Spectator.

On Purity of Heart.

Religion is designed to operate powerfully on our whole moral constitution. While it fills the heart with the love of God, it should also exalt and purify our motives of action. While it calls forth the tear of penitence, and lifts the soul in fervent prayer, it should also soften the moral sensibility, sweeten the temper, and sanctify our most secret thoughts and purposes. Too many persons are prone to take narrow and partial views of this subject. How seldom do we hear the sentiment expressed, for example, that a pious man should also be an amiable man, and yet who will deny that religion should add a new loveliness to the character? Who will deny that it should soften the heart, and sweeten the temper? That religion should be held in low estimation, which does not only make one a better, but also a lovelier man than his neighbour. I would not imply by this remark however, that there is any thing of piety or of real moral excellence in our amiable constitutional feelings, for such feelings form a part of our nature, and are born with us. But wherever religion has wrought powerfully on the whole character, it will inevitably subdue the roughness of our dispositions. And when you tell us that a person has a deep sense of divine things, a strong and abiding faith, an ardor of hope and of joy, and a strength of charity which will triumph over all obstacles, we must also ask for something of a lovely and heavenly temper—something of meekness, of tenderness, of humility, of gentleness, of placability. Labour may prepare the soil, but it must be followed by the gentle dews of heaven, before the plant will take root, and flourish, and bear fruit. The Christian character should present an assemblage of moral beauties, and while we yield the good man our respect, he should also command our affections. Our Redeemer was the perfection of what is amiable, as well as of all that is great and good. The moral beauty of his character throws the loveliest charms of nature into the shade, and he who has not a heart to relish it, gives evidence of a deplorable state of moral and religious feelings.

No one will deny that religion should purify our most secret thoughts and feelings. No one will deny that our most secluded meditations should flow in a purified channel, should be unstained with improper desires, and aversions, and that our inmost feelings should be hallowed by an abiding sense of our responsibility, and of our constant exposure to the inspection of an omniscient God. The same is true of what should be the cast of our familiar conversation, for this is a sure index of our prevailing dispositions. Like the countenance, it will speak the language of the heart. When, for example, I meet with a person who is forever complaining of the troubles and vexations of life, I am apt to suspect that he has not yet learned to be habitually resigned to the allotments of Providence. Or if he is incessantly talking of the trivial occurrences of the day, and that with the gid-

dy spirit of a mere man of the world, or if he makes it the great employment of his social hours to exhibit the foibles and faults of his friends, or if he is constantly dropping his cold, unfeeling sarcasms, and giving a sombre tinge to every object which falls in his way, or if he enjoys nothing but the keen spirit of disputation, I am apt to suspect that religion has not wrought powerfully on his heart. The beauty of the consistent christian character is not marred by such blemishes. I would not imply by such remarks however, that our conversation is always to turn on religious topics. There are certain persons, who seem to think that almost every thing short of revivals of religion, of convictions and conversions, of missionary societies and good preachers, is a sort of profanation. One would conclude from the tone of their remarks, that religion, in their estimation, is but little more than a kind of process for making a christian, and not a permanent conformity of the heart and life to the will of God. We hear enough of his awful despairings of salvation, of his burning zeal for the conversion of sinners, and of his willingness even to die in the cause of his master,—and all this is commendable; but how seldom do we hear that he bears around with him a softened heart, a heavenly frame of mind, a lovely exemplification of the christian character. How seldom do such persons speak of that deep and almost overwhelming sense of a present God—how seldom of that perfect singleness of mind, that all pervading influence which exalts and purifies and sweetens the affections—how seldom of a high and holy elevation of purpose, that living daily and hourly with an eye fixed on duty—how seldom of meekness and gentleness of demeanour, and of a diffusive good will—how seldom of contentment and satisfaction amid all the disadvantages of our individual condition, and of that gratitude, which, is contiually sending up a holy incense to Heaven for the daily and hourly enjoyments of life—how seldom of that benevolence, which shines as steadily as the sun in the firmament, and warms and enlivens every object which falls under its influence—how seldom of a disposition to put a favourable construction on the motives and character of our fellow beings—how seldom of that setting a pure example, which draws within its influence those who have hearts to be touched with the love of moral beauty, and which repels the abandoned sinner from its presence, and fills him with shame and anguish in view of his own character—how seldom in fine, do we hear of aspirations after high attainments in holiness, triumph over the most powerful temptations, and labour after conformity to the holy image of his master and his God.

It is not enough that we occasionally form a magnanimous resolution, and under the cover of this mantle of charity, pursue our daily employment without any further trouble about the motives of our conduct. Many seem to suppose there is a sort of sanctifying influence surrounding every good motive, and spreading over a wide extent of moral conduct. Thus if I resolve at the beginning of the week, to pursue a course of conduct to the end of it, which will best promote the good of those with whom I am connected, and redound the most to the glory of God, and if my conduct actually corresponds to the resolution; it would be supposed, let the daily and hourly intervening motives be what they may, that my life is adorning my christian profession.

But this wide spreading, sanctifying influence of occasional resolutions is difficult of comprehension. Put them down for what they are worth, but give them credit for no more. For my part, I know of nothing satisfactory to a conscience enlightened by revelation, in our daily, nay in our hourly conduct, which does not spring *immediately* from a holy motive. The christian is not to be borne along in his course through life, by a gale which now blows and now dies away,

nor is he to float indolently along on the tide of habit, nor yield to the impression of every surrounding object. He is to be under the constant guidance of a holy sense of duty. This should operate as steady and as uniformly as an unchanging law of nature. It is this which should give life and energy to his whole moral constitution, which should vivify every portion of his soul, and convert the slightest act of his life into holiness. It should bend to its plastic influence the strength of his animal feelings; it should subdue and chasten his rebellious passion; it should open a never failing fountain in his soul, of streams which will gladden the surrounding community, and spread a moral verdure over the whole sphere of his action. Nay it should send life into the intellect, and bend its sturdiest powers to the accomplishment of good purposes. The imagination too, should stoop to this controlling influence, and every other power, speculative as well as active, should submit to its sovereign sway. A mind thus regulated—a heart thus exalted and thus purified, will move in an elevated sphere, and in its pilgrimage on earth, drink in largely of the spirit of heaven.

This is not morality, it is religion. The difference between morality and religion is this—the former dispenses with motives, the latter assigns to motives their essential importance. Two persons may perform precisely the same external acts, and continue to do it for a great length of time, and yet the one may be a cold hearted sinner and the other an excellent christian, and the reason is, that what the former does from a regard to his own interest, the latter does because his duty and the will of God require it. You may display before us a long life of common honesty, of common decency, and of common humanity, and yet if religious motives be wanting, it is but dross in the sight of God. Purity of motive would convert it into gold. It would breath life into mere morality, and turn what had else been a routine of worthless performances, into the beauty of holiness. How sad the reflection that a life actually spent in doing good, but from wrong motives, should thus be thrown away, while a heart filled with the love of God and of man, would have saved every portion of it and given it an immense moral value.

Would we be blessed with a purity of heart, we must pray to God for the purifying and sanctifying influence of his spirit. We must pray for strength to withstand temptation, for a blessing on our afflictions, and every trial; we must pray for grace to quicken and animate us in our aspirings after higher attainments in christian excellence. In all our prayers however, it should be remembered, that unless we have shewn ourselves disposed to use the grace already imparted to us, and unless we ask for more because what has already been granted, if we may so speak, has been applied to good purposes, we shall in vain hope to receive. A soul which neglects the gifts of God, which have flowed in upon it, cannot feel the want of more, and without this sense of want no prayer was ever made with sincerity and earnestness. Let the christian then look back on his past life and ask himself, have I availed myself as I ought of the means of grace? have I struggled with temptation and mortified my lusts? have I subjected my mind to the influence of truth, and found by experience that it is the power of God to salvation? have I aimed at high attainments in holiness, and pressed towards the mark for the prize of the high calling of God in Christ Jesus? have I habitually retired from the glare and bustle of the world, to commune with my own heart; to fix a steady eye on my sins; and have I felt, habitually felt, an ingenuous sorrow; and when I have prayed for forgiveness, have I sincerely and deeply felt my need of it? Has the burden of my transgression come over my soul with an almost overwhelming weight, and has it called forth the secret tear, and shed a sadness over

my hopes and my joys? If a man has never known the bitterness of a really penitent heart, if he has never struggled to be delivered from his corruptions, to throw off all deadly sluggishness, and to mount up with wings, as eagles above the vanities and grossness of the world, to inhale a purer atmosphere, how can he expect to draw from heaven a new blessing, and hope for that purification of the heart and the life, which alas, he might already have attained had he not been disposed to slight the gifts of God, and grieve the Holy Spirit.

Among the subordinate means of grace by which our good purposes may be strengthened, and our hearts made better, the writer has been accustomed to set a high value on religious biography. The lives of men of distinguished piety—of men whose hearts were pure and whose lives exhibited a lovely picture of genuine goodness, shew what high attainments we may make ourselves. They shew us the powerful, transforming influence of religion on the heart—how it will kindle a holy love to God and to man—how it will lift the soul above the vexations of life, and shed over it the serenity and purity of heaven—how it will nerve the arm of practical goodness, and convert the whole life into a series of beneficent actions. We read and admire, and if our hearts are so softened by religious influence as to be susceptible of such impressions, we can hardly fail to catch a portion of the spirit which breathes in the page before us, and to feel a warm tide of holy resolutions and of aspirations after higher attainments. There is withal, a soothing influence spread over the mind which is highly favorable to religious impressions. Our anxieties are hushed, and a train of calm emotions finds its way through the soul. We love the character which presents so mild and heavenly an aspect, and we seem willing to forfeit all that we possess, could we be moulded into the same frame of temper ourselves.

Many Christians are little aware *much their* christian character is to be perfected, under God, by the diligent cultivation of purity of mind. It belongs to us to regulate our own habits of thought and association, and if these are permitted to run uncontrolled, they will inevitably catch a stain from those impurities of the world, which would sully the soul of the best Christian. It is observed by a celebrated divine that "perhaps every man living has a particular train of thoughts, into which his mind falls when at leisure from the impressions and ideas that occasionally excite it; perhaps also the train of thought here spoken of, more than any other, determines the character. It is of the utmost consequence therefore that this property of our constitution be well regulated." He then goes on to observe that "in a moral view, I shall not, I believe, be contradicted when I say, that if one train of thinking be more desirable than another, it is that which regards the phenomena of nature, with a constant reference to a *Supreme intelligent Author*." This must be admitted to be a happy thought. In our leisure moments we are frequently walking amid the works of God, and how easy it must be, it would seem, thus to form a habit of association, which would, as it were, connect the heavens and the earth. The agency of God appears in every surrounding object. It spreads the beauties of the landscape; it lifts the mountain and precipitates the torrent; it gathers the storm and darts the lightning; it unfolds the mild splendors of the evening firmament; it wakes the song of the feathered tribe; it clothes this enchanting season of the year in verdure, and makes the heavens and the earth rejoice together in the resuscitation of vegetable life; it sends forth the herd to enjoy their repast upon the hills; it calls forth man from his winter retreat to the cultivation of the earth, and spreads around him the overflowing bounties of heaven. Every object which meets the eye thus leads to profitable contemplation. Here then is another purifying influence of which the Christian

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A Sermon.

Exodus, xx. 5, 6.—*For I the Lord thy God am a jealous God, visiting the iniquity of the fathers upon the children unto the third and fourth generation of them that hate me; and shewing mercy unto thousands of them that love me, and keep my commandments.*

This text is a part of the message, which God, by his own mouth, delivered to Israel from the midst of the thunderings and lightnings of Sinai. It comprises the reasons, which he was pleased to annex to the second commandment in the decalogue. As a God highly concerned for his own honour, he utters, in this commandent, his eternal prohibition of all idolatry. Every approach to this sin, he considers as an overt act of rebellion against him. And he declares it as his purpose, that his indignation shall follow, to future generations, those who by this or any other sin, shall commit iniquity; and that his mercy shall be extended in the same manner, to those who love him and delight in his statutes.

The text plainly contains this proposition, that *God deals with children in some sense, according to the character of their parents.*

By the expressions, "Visiting the iniquity of the fathers upon the children, and showing mercy to thousands of them that love me and keep my commandments," we must understand, that children, are in some way, so connected with their parents that they are involved in the judgements which God dispenses to men.

But by these expressions we are not to understand, that children shall, in all cases, sustain the same *moral character* with their parents.

There is a sense, it is true, in which parents and their children sustain an identity of moral character. By nature, all, both parents and children are sinners. But this is rather the effect of the original apostasy, and the divine constitution with reference to the continued derivation of sin,

than the result of the administration of the divine government with reference to a particular case. When God declares that he will visit the iniquity of wicked parents upon their children, and show mercy to the future generations of the godly, we are not to understand him as declaring that the wicked parent, in consequence of his iniquity, shall never see a pious child; and that the righteous parent shall never see an ungodly son or daughter among his offspring. This is not the plan of the divine procedure. In whatever way God may execute judgements upon the children of impious parents, or bestow mercy on those born of his own household, he certainly does not, in consequence of the sins of the one, decree, that their children shall in *all cases* be so visited in judgement, for the iniquities of their fathers, that they shall all live and die the enemies of God: nor does he in consequence of the righteousness of the other, decree that their children shall all of them be made heirs of glory. Jeroboam, the son of Nebat, king of Israel, was a great sinner. His iniquities provoked God to cut off with one exception, his whole house from the face of the earth. Yet wicked as he was, one child of his, belonged to the family of God and is now rejoicing before his throne. Of Abijah, the son of this king, it is written, "For he only of Jeroboam shall come to the grave, because, *in him there is found some* GOOD THING *towards the Lord God of Israel* in the house of Jeroboam." Abijam was a wicked king of Judah. Of him it is written, "And he walked in all the sins of his father which he had done before him, and his heart was not perfect with the Lord his God, as the heart of David his father." Yet Asa, one of the best kings that ever swayed the sceptre of Judah, was his son.

On the other hand, many parents, eminent for their piety, have seen the children of many prayers, forsaking God, contemning his authority, and against prayers and tears, and counsels, and admonitions, hastening to final ruin. In the family of Abraham, the *father of the faithful*, was an Ishmael whose hand was against every man.

In several instances, with which the scriptures furnish us, and in many within the sphere of our own observation, have facts similar to these occurred. We see around us, the impious man, sometimes the father of a pious son or daughter; and the godly father sometimes weeping over the sins of some of his offspring. Now all these facts certainly show, that whatever may be the manner in which God deals with children as connected with their parents, it is not certain that they will in all cases sustain the same moral character with their parents.

Again: by the proposition that God deals with children in some sense according to the character and conduct of parents, it is not meant that the children of wicked parents are punished in this, or in the future world, strictly for the sins of the parent; or that the children of the godly are received into favor with God in this world, or justified in that which is to come, strictly speaking, on account of the righteousness of the parent.

Nothing is more certain than that God is perfectly just in the administration of his government. But if it be true that in visiting the iniquities of wicked parents upon their children, and in showing mercy to the children of those who love him, God inflicts the punishment due to the iniquitous parent upon the child or children who are perfectly free from guilt themselves; or shows complacency in the character of the child of a religious parent, (which child is by nature an offender against God, or which by open violation of the divine law, is also guilty of overt sinful actions,) purely on account of the holiness of the parent; if this be true, it is impossible to reconcile the administration of God, with any notions which we have, or can have of justice, and

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eclared of him, that "he shall surely live." He then proceeds to declare, that if this righteous man, shall have a son of a contrary character, that this son "shall surely die, and his blood shall be upon him." God next declares that if this wicked man shall have a son "that seeth all his father's sins which he hath done, and considereth and doeth not such like, he shall not die for the iniquity of his father, he shall surely live." The Israelites are then represented as introducing the text which stands at the head of this discourse to prove that the prophet did not understand the word of God as well as they did, and that after all, they were suffering, not for their own, but for their father's sins. "Yet ye say, Why? Doth not the son bear the iniquity of the father?" God then, (in the 20 v. of this chapter) makes the following reply to this quotation and application of his own word. "The soul that sinneth, it shall die. The son shall not *bear* the iniquity of the father, neither shall the father *bear* the iniquity of the son; the righteousness of the righteous shall be upon him, and the wickedness of the wicked shall be upon him."

Still however there must be a sense in which God deals with children according to the character and conduct of parents, or the text must be destitute of meaning. It may therefore be observed.

1. That although there may be *many exceptions*, according to the sovereignty of God, yet it is a *general rule* in the providence of God, that children shall by way of natural consequences, *ordinarily* form their habits according to the model presented to them in the character and conduct of their parents, so that their character and conduct will, *in most, not in all cases*, resemble those of their parents.

It is manifestly a fact, known by observation and experience, and that it is the ordinary mode of the divine procedure for God to give up the children of wicked parents, to imbibe the principles, and follow the example of their parents; and to use the

influence of the example and feelings, and exertions of pious parents, as the means of bringing their children to the knowledge and acknowledgment of the truth as it is in Jesus.

Thus God visited the iniquity of Jeroboam as a father, upon all his children, with the exception of Abijah. They were left of God to follow their own choice, and to walk in the steps of their father. Like him, they rebelled against God; like him they became idolaters:—like him they sinned, and like him they died. And thus it is generally the fact, that impious and vicious parents, by their precept and example, form the character of their children on the model of their own feelings and conduct. The children of profane parents catch the language of blasphemy from the lips of a profane father. From his fearlessness of God, the son soon learns to trifle with, and abuse, and contemn the authority of Jehovah. The father curses; and the son responds in blasphemy. The father leads the way; and the son follows on to hell. Is the parent indolent? The children usually sustain the same character. The parent loves his ease, and the child soon learns to love it. The parent, declares it his maxim, that ease is better than industry; and the child readily responds, "Yet a little sleep, a little slumber, a little folding of the hands to sleep." Is the parent a drunkard? The child soon becomes familiar with that object of abhorrence to all good men,—a drunken man. He readily acquires a fondness for the cup,—looses the sense of shame once associated with the name of intemperance,—throws up the reins to appetite,—reels through the same course through which his father reeled, and plunges like him into woe. Thus it is, in every species of vice. Now these children, forming their character from the principles and examples of their parents, will probably, in the same manner, entail the same character upon their children, and they on theirs, and thus down to the third, and fourth generations, iniquity and infamy may be communicated in a way of natural consequence, by the iniquity of the parent. How many generations, of swearers, liars, drunkards, have you seen issuing from one stock, and yet all following their *own choice*, and consequently making their crimes, *their own sin*? Now if an impious household is a judgement on wicked parents, it is plain, that in this way, God may, and frequently does visit the iniquity of fathers upon children, to succeeding generations.

On the other hand the children of pious parents, following their example, are usually sober in their habits, and orthodox in their sentiments. The pious parent instructs, and prays for his children. By these means they are ordinarily confirmed in the belief of the great truths of the gospel. The pious parent leads his children to the house of God, and thus brings them within the influence accompanying a preached gospel. And in this manner, God may, and frequently does make the pious parent the means, by way of natural consequence, of bringing down mercy on his children. These children being the servants of God, will probably perpetuate the influence of godly example upon their children: and thus succeeding generations may receive mercy, at the hands of God.

Now God is certainly no less sovereign in bestowing his mercy in this manner, on the children of pious parents, than he is, in bestowing it on those of profligate transgressors.

2. Another way in which God deals with children according to the character and conduct of parents, is, that the children share in the judgements inflicted, and the mercies bestowed, on their respective parents. The judgements which God sends upon wicked parents in this world are many; and numerous are the mercies, which he bestows on those parents who belong to his household. In these judgements the children of the wicked, and in these mercies the children of the

godly, even while unregenerate, almost necessarily participate. The vicious parent invites, and generally in a greater or less degree, groans under the rod of the anger of Jehovah. The idler, the gamester, the drunkard, are usually deprived of their wealth, their reputation and their influence. Their children share in the infamy and misery of the parents resulting from these dealings of God. The idler brings want upon himself, and the connexion in which his children stand to him, involves them necessarily in the suffering which he endures. From the hand of the drunkard, God usually wrests his property and his credit. His sin destroys his fortune, his reputation, his faculties, the peace of his family; brings disease and death upon him, and ruins his soul forever. Now in all this train of evils, which in the providence of God comes down upon the drunkard, his children are usually deeply involved.

The children of wicked parents also, through the influence of their precepts and example, often harden their hearts against God, and sink with their parents at last, to everlasting ruin. The aggravated rebellion of a parent against God, may provoke Him to give up that parent to perpetual hardness of heart, and blindness of mind. In this case he will live in stupid contempt of God, and die without hope. All his influence will be on the side of error and of sin. This stupidity, and this contempt of God, in the parent, may be, and often is the means of leading the child through the same course of conduct to the same point of abandonment. He has seen his parent live a sinner, and die unconcerned. He follows in the way his father led;—like him he adds sin to sin;—like him he hardens his heart;—like him he destroys his conscience;—like him he is at length given up to judicial hardness; and like him too, he makes haste to hell. This child may poison his children by the same dreadful process; they, heirs, and at the day of judgment four generations may be driven together into outer darkness, in consequence of the iniquity of the first father in the series. This punishment, these children having voluntarily sinned, as their fathers sinned, will themselves, personally deserve; and therefore, though they suffer in consequence of their fathers' iniquity, they will acknowledge the justice of the sentence which dooms them to the tortures of the second death. By following voluntarily the sinful example of their fathers, they constitute themselves sinners; so that whatever they may suffer in this, or in the future world, in consequence of the parent's iniquity, they suffer in truth, not for their fathers', but for their own sins.

On the other hand, the children of the righteous frequently share in the blessings which God bestows on their parents. He preserves their parents from the vices by which the ungodly are enslaved; and in this preservation of the fathers, the children are preserved from infamy, frequently from penury, always from the miseries of domestic contentions and broils; and at length from weeping in hopeless regret over the ashes of a departed father or mother. They share too in the means of religious instruction; in the prayers of those who have an interest at the throne of grace, and often in the awakening and sanctifying influences of the Holy Spirit by which they are trained for usefulness in the world, peace in death and final triumph over sin and hell.

Now although all this good comes upon these children in consequence of the parent's piety, yet it is not because the piety of the parent *is the price* by which these mercies are obtained: the Lord Jesus Christ purchased them with his blood, and God is sovereign in their bestowal. He is sovereign in dispensing them to the *parent*, and sovereign in making the children participate in them; so that in all his conduct towards children as connected with their parents, God does not resign his sovereignty in blessing the seed of the righteous,

nor does he treat the children of the wicked contrary to their personal desert.

These observations suggest two reflections:

1. How interesting is the situation of every man while in this world. It has been shown that "the God whose we are, and whom we are bound to serve," is a God highly concerned for his own honor; it has been shown that whatever may have been the character of our ancestors, to our own master, *we*, as individuals stand or fall, and that every man shall die for his *own* sin. A little while, and our destiny is fixed forever; and the complexion of that destiny will be determined by the shade we give to our own character. If we are enemies to God, our eternal home is in the devouring fire; our final habitation, everlasting burnings. If we are friends of God, reconciled to him by Jesus Christ, heaven is prepared for our reception, and the throne of the Eternal will as soon tremble, as our crown of glory lose its lustre, or our joys cease or cloy. And indeed, our characters are *now*, in some sense formed. If God should now call us to give up our account, we should feel and know that they are formed. And there is not a reader of this discourse, so insulated by circumstances, but that he now sustains a decided character. Not one who is now neither an enemy nor a friend of God; neither a saint nor a sinner. Above us sits the God, under whose inspection every action of our lives, and every feeling of our hearts, have passed; the God who knows our characters, and who is jealous of his honor. Beneath us roar the billows of divine wrath, which will speedily overwhelm all the enemies of holiness and heaven. And, reader, in view of what your character now is; of what God is; and of what you speedily must be, answer it to your conscience, have you honored the Lord your God, by a cordial obedience to his commandments? Have you repented of sin, and given your hearts to the Saviour? If this *is the last* day of your probation; if with the rising of to-morrow's sun, that body is clad in the vestments of the grave, and that spirit of thine fled to God who gave it, should you then possess a character which Christ, which a jealous God, which you, yourself, would approve? Would this holy, jealous God, receive you as a child? Would the Lord Jesus say to you, "Well done, good and faithful servant, enter thou into the joy of thy Lord?" These are interrogatories of solemn interest to you. They reach into eternity, and lay hold on the awards of the last day. Be careful then, reader. You live in a dying world. Your condition will soon be fixed forever; and fixed according to the character you sustain. Will it be in heaven?

2. How great is the responsibility of parents.

It has been shown that the character and conduct of parents generally produce similar habits and characters in their children, and that they are usually blessed or cursed of the Lord in this world and in that which is to come, as a consequence of the character and conduct of parents. And now parent, let me ask, what is your character and conduct? Are you penitent, or impenitent? Are you reconciled to God through Christ, or do you still retain the carnal mind which is enmity against God? Are you virtuous or vicious? These questions involve your eternal interests. If you are not penitent and reconciled to God, and die in your present state, you are undone.

But beside your eternal interests, those of generations may be involved in the character which you sustain. Are you then a friend of God by faith in Christ Jesus? Oh see to it, that you deceive not yourself, in answering this question to your conscience. If you are indeed the friend of God; you are blessed. Not only are the consolations, the great and precious promises of the gospel yours,—not only is heaven and all its holy joys yours; but it may be your happiness yet to appear before the bar of Christ clad in his righteousness, and with the hands

children clasped in yours, "Here am I Lord, and the which thou hast given me." : may be to rejoice in heav- er, with your children, and dren's children, who through ıstrumentality, may wear bright as your own; re- consolations, rich as those ill animate your own bosom; ınt forever, the song of redee- ɛ,in sounds as sweet as yours. take heed. Let your exam- e as a light to the feet of ' whose existence you have trumental, and on whose ev- destiny you may have so an influence. Take heed, erroneous belief, lest a cold dly deportment, should cast n their way, over which they mble into irretrievable de- . Take heed lest they fam- ant of religious instruction,— blood of the souls of your be not required at your And pious parent, go on, in our of love in training up dren for God. Go on, and comfort in your arduous ke this great and sure prom- od along with you. "I the y God am a jealous God mercy *to thousands* of them me and keep my command- Go on, and when the toils ilgrimage shall be over, and e trump of the archangel :e to life, the sleeping world, number among the throng l inherit everlasting glory, dren unto the third and fourth, ıany succeeding generations. ırent, are you conscious that not love God? Has this : fallen under the eye of a a mother who is yet con- at sin has not been repent- r the Saviour embraced with working by love and pu- he heart? What then are ıg? You are wandering ıent on the verge of a tre- precipice, beneath which ws of divine wrath, unfath- omable. Another step, and you may be beyond the reach of the Saviour's arm.

If you now sustain the character of the impenitent,—the character of enemies to God, you are preparing the children of your bosom, for end- less woe. Your character and conduct may be the means of forming *their* character, and of fixing their condi- tion in that world, athwart whose gloom, mercy never yet darted a sin- gle ray; in which no sound was ever heard but wailings; in which no lan- guage is spoken but blasphemy. Oh impenitent parent, beware. Remem- ber, if *you* lie down in sorrow, you may not dwell alone there. Remem- ber,—if you fall finally into perdition, the dreadful weight of the curses of your children, may light upon your devoted head, to accelerate your downward progress, and to kindle with tenfold fury the flame which will devour you. Be intreated to take heed what you are, and what you do.

But does this discourse meet the eye of a parent who indulges him- self in vice? Does it meet the eye of a parent who to impenitence adds open immorality? If it does, let me admonish that parent to pause, ere destruction cometh like a whirlwind. Vicious,—drunken, profane, or im- moral parent, stop;—or you will perish, and probably your children with you. You are entailing infamy and woe upon them here; and the curse of God forever. Are you a father? and can you pluck from your knee the child that smiles in your face, as if it feasted on a father's love; can you pluck that child thence, and give it to the destroyer? Are you a mother? Dwells there in your heart, the tenderness, the compassion of a mother? And can you tear from your bosom the child which clings there to kiss the tear that sparkles in your eye; say, *can* you tear it thence, and cast it into the devouring fire? Take heed, then, that you do it not. If you are impenitent and vicious, and con- tinue so, you probably will do it.

You *will* probably, plunge your children, dear as they are to you, and youre hildren's children into infamy here, and into everlasting woe hereafter.

Miscellaneous.

On the Hebrew Vowel Points.

It is known that the vowel points of the Hebrew of the Old Testament have furnished matter of speculation among the learned for more than two centuries. During this period, various theories have been suggested, and various opiuions entertained, respecting them. In the ensuing remarks, I propose,

I. To consider their *origin*; and,

II. To notice some of the *consequences of their use.*

In regard to the *origin* of these points, it may be observed, in the *first* place, that it cannot be *very ancient.* In proof of this, the following considerations are submitted:

1. They are not mentioned by the more ancient, Jewish and Christian writers. Not a hint of them can be found in the writings of Philo or Josephus among the Jews; or in those of Origin, Jerome, or any of the primitive christian Fathers. This is the more remarkable in the case of Jerome, as he is known to have resided a long time in Judea, and to have applied himself diligently to the acquisition of Hebrew learning. And what is more remarkable still; they are not once mentioned, nor is the slightest reference made to them, in either of the Talmuds.* From these facts it may be inferred, that they were in those times unknown.

2. The more ancient *versions*, *paraphrases*, and *fragments* of the Scriptures, are often rendered not agreeably to the points. "If we compare," says Dr. Prideaux, "with the present pointed Hebrew Bibles, the version of the Septuagint; the Targums; the fragments of Aquila, Symmachus, and Theodotion; or the Latin version of Jerome; we shall find in several places that they read the text otherwise than according to the present punctuation."† It is sufficiently evident from this, that the points were not then in use.

3. The קרי וכתב, or anciently noted various readings of the Hebrew text, have respect entirely to the *letters*, and not at all to the *points.*‡ This is proof, that at the time when these were noted, the points did not exist.

4. The ancient Cabbalists drew all their mysteries from the Hebrew *letters*, and nothing from the *points.*§ Had the points existed in their time, there can be no doubt they would have discovered much mystery in them; as the latter Cabbalists have actually done.

5. The changes which the points are supposed to have introduced into the Hebrew language, are all of comparatively modern date. Among these changes, may be noticed the omission of certain letters, which according to the pronunciation of the points are silent. The labours of Kennicott and others have evinced, that there are several thousand such letters in the ancient Codices, which in the common Hebrew Bibles are dropped.‖ This is submitted as additional proof, that the origin of the points cannot be *ancient.*

From what has been already established, it may be safely inferred, in the *second* place, that the vowel

* Capelli Arcanum Punctationis Lib. i Cap. 5—10.

† Prideaux' Connexion. Part i. Book 5

‡ See Kennicotti Diss. Gen.

§ Capelli Arcan. Punc. Lib, i. Cap. 5

‖ Bib. Heb. Koun. Tom. i.

not of *Divine* origin. If
of so recent date as is de-
by the preceding remarks,
ot be easily believed that
ntor, whoever he may have
s *divinely inspired.* The
inspiration will not be very
anted to any Jew, or body
who have flourished subse-
the sixth or seventh centu-
there is another considera-
:h goes equally to disprove
ity of the points, and also
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Jews deposit in their syna-
e, and ever have been, *with-
ints.** This fact sufficient-
ines, that the points have
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the synagogue worship,—
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completed and introduced
or covertly, without the
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vention of the vowel points
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and teach the true *reading*
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The design of the Maso-
ntroducing the points, was
to perpetuate their *pronunciation*, and as far as possible their *interpretation*, of the Hebrew text, and to throw perhaps a kind of sacred mystery over their Scriptures and their pursuits.

II. I shall now bring into view several *consequences* of the points. I am aware that the use of them has recently been revived, by some of the best German as well as American critics. It might be arrogance in me to pretend, therefore, that they have been productive of *nothing* good. Those who are acquainted with the subject will determine, whether I am justified in attributing to them the following evils.

1. They have been instrumental, in several respects, of *detracting from the uniformity*, and in this way *deforming*, the primitive Hebrew tongue. The following instances of this are observable, on the slightest attention to the language. In the regular Hebrew plurals, ים and ות, the *yod* and *vau* are often omitted. In the verbs termed *Pe Aleph*, the *Aleph* is not unfrequently dropped. Also in the verbs termed *Lamed Aleph* and *Lamed He*, the letters *Aleph* and *He* are in some instances dropped, and in others used promiscuously for each other. That these irregularities have arisen in consequence of the points, is very obvious; since, according to the pronunciation of the points, the letters י, ו, א, and ה, in the situations to which we have referred, are silent and useless; and since, in the more ancient manuscripts, the irregularities of which we are speaking are scarcely to be observed.†

2. The vowel points have rendered the Hebrew language *needlessly complex.* Passing over much that might be offered under this particular, I shall only observe, that they have added, without any sufficient foundation in the language, three conjugations to every regular verb, viz. Piel, Pual, and Poel; and have given rise to some distinctions among the

* Punc. Lib. i. Cap 4.

† See Masclef. Gr Heb. p. 139.

irregular verbs, which are perfectly arbitrary.*

3. The points serve in a multitude of cases, to *fix and limit the sense* of Scripture. They determine, for instance, this verb to be active, and that passive—this word to be a substantive, and that a participle—this to mean one thing, and that another; whereas the simple Hebrew would leave the matter undetermined, and would refer it to the reader, from the connexion and other circumstances, to judge of the meaning for himself. If this remark is just, and I think no Hebrew scholar can doubt it, our present printed bibles should be regarded rather as a *Rabbinical commentary*, than as the original dictate of inspiration. To be sure, the *letters and words* are as the Spirit of God left them; but the *sense* of these words is limited and fettered by Masoretic ingenuity. A Rabbinical commentary will not indeed injure us, while it is regarded as a commentary; but to determine the sense of passages *merely* from the points (and those who are accustomed to the points are very liable to this) is to put this Commentary in the place of revelation, and substitute the wisdom of man, for the word of God.

P.

* Stuart's Heb Gr Sect. 94 and 219

A Sabbath among the Tuscarora Indians.

[The following extracts are taken from a little work entitled, "A Sabbath among the Tuscarora Indians;" a true Narrative, by JOHN MORISON DUNCAN, of Glasgow, Scotland.—— Mr. Duncan is an intelligent young man, who visited this country in 1818. It was in October of that year that he spent a Sabbath with the tribe above mentioned.]

The Indian houses are generally scattered up and down at some little distance from each other. Entering the first I came to, I inquired for the church, and was directed to it by an old Indian, who knew just enough of English to understand my question, and scarcely enough to answer it. I crossed some fields and soon found the church. It is a log house, but larger than most of the others; it is a church on Sabbath, and a schoolhouse during the rest of the week.

The Indians, together with some white people, were just beginning to assemble; some of them were sitting round on trunks of trees; I seated myself beside them, and looked round me with much interest, on a scene such as I never before saw, and in all probability may never see again. The landscape was altogether American; the view was bounded by thick forests stretching far in every direction; round us the axe had been at work, and for a considerable extent, the ground was covered by the stumps of trees; part of it was divided into fields, surrounded by the zigzag rail fences, and crops of Indian corn had been partly gathered, and were partly ripe for it. Scattered around were the log huts of the natives, and before me was one devoted to the worship of God and the instruction of the young. No bell was ringing, but an Indian at the door was sounding a horn, and as it echoed through the woods, a congregation was assembling, different from any this country can show. It was not such an assemblage as crowd the streets of our populous cities, or the lanes of a country village; but the red Indian of the forest, stately in his figure, and with a countenance and dress unknown in our native country, forsaking the superstitions of his forefather's, was assembling, with his wife and children, to worship the Christian's God. Surely here was a scene calculated to awaken in the thinking mind, the most lively sensations of delight; and produce a powerful conviction of the advancing accomplishment of the Divine promise, that "His name shall be known in all the earth, his saving health among all nations."

The personal appearance of these

as very different from that all those whom I had pre- en, The scattered remnants ancient proprietors of the h are to be seen among the s of the whites, present in pitiable appearance. Ha- nkenness has ruined among hat was noble in the Indian ; and they are often to be gs and wretchedness, squan- the tavern doors the little ey acquire: a deplorable f moral degradation. The s, however, who were to church, presented a very appearance. They were decent in their dress—they y mark of sobriety and good —the men walked with the independence of those who l do their duty; and the as- e women and children, was etokened industry, frugality, stic comfort.

alked but little to each other y were assembling, for the re remarkable for their qui- l decorum. Some of the men door, awaited the minister's e women walked in and took . In a short time, the minis- Crane, with Mrs. Crane, arri- e other white people accom- m, and all followed them in- rch. Within it had a respec- earance. Round the walls g the boards used in Lan- schools, containing the Al- d Spelling Lessons; from Indian children are taught e week. Near the head of stood a desk for the minis- orms were ranged round to date the congregation. The e of the Indians was, in eve- , pleasing: they sat sedate tive, with their eyes fixed on d. The women, without , kept their cloaks wrapped ound them, and with their brought it close over their aving only the upper part of uncovered. This is their y attitude before strangers, and has a singular but very becoming appearance.

The exercises of the day commenced by the Indians singing a hymn in their native language. The tune was one of our common psalm tunes. Some of them had the music books before them, and they sang the different parts. Their voices were good; those of the females particularly sweet; and the effect was very pleasing. It was to me indeed an unknown language, yet I heard it with emotions of much pleasure. It was the first time in my life I had heard those who speak another language than myself, celebrating the praises of Jehovah in their native tongue; and reminded me of the day of Pentecost, when the strangers from foreign countries collected at Jerusalem, heard the disciples declare to them in the various languages, the wonderful works of God. It produced on me a feeling very different from that with which I have sometimes heard the Papists, in one of their week-day services, chanting a Latin anthem;—that suggested nothing but pity mingled with horror; for they, poor creatures, knew not the meaning of the words put in their mouths by the priest, which, for any thing they knew, might contain curses in place of blessings; what delusion, to suppose that such service can be acceptable to God! But these Indians understood what they sung; and, from what I afterwards learned, I have no doubt it was with some of them, the acceptable praise of a renewed and grateful heart.

When the hymn was ended, Mr. Crane addressed them on the nature and importance of religion—he spoke in English, and an old Indian, whose name, as I afterwards learned, was Kusack, stood beside him, and interpreted sentence by sentence. He told them that the object of God in sending the gospel to any nation, was to enlighten the people;—to teach them their true character;—to make known to them how their sins might be forgiven;—and to leave utterly without ex-

case, those who should refuse to hear; those who wilfully persisted in rejecting the offers of mercy which were sent to them. The old interpreter made this address intelligible to his Red brethren, and was listened to with the most profound attention. On its being concluded, they united in singing another hymn; and after the hymn, Mr. Crane offered up a fervent prayer for the presence and blessing of God. He prayed, that his Indian auditory might understand and accept the offer of salvation;—that the careless might be awakened;—that believers might be strengthened;—that White and Red might be brethren in Christ Jesus, and children of God by faith. Who, that knows the blessings of salvation, and has tasted that the Lord is gracious, could refuse to say Amen, to such a prayer, in such an assembly?

After prayer, Mr. Crane gave out as his text, Galatians iv. 11. "I am afraid of you, lest I have bestowed upon you labor in vain."

While Mr. Crane preached, the interpreter, old Kusack, stood beside him; and at the end of every sentence, translated it into the language of the Indians. The congregation, both White and Red, listened with great attention. To me, the style of communicating by an interpreter was new, and very impressive; and I felt much interested in the solemnity with which truths were expounded in two languages, to instruct people who understood not the conversation of each other.

Mr. Crane, as has been already mentioned, prayed in English before the sermon: at the conclusion, he desired Kusack to call on one of the Indians, named William, to pray.—The whole congregation rose from their seats, and William lifting up his hands, poured out, in his native tongue, a prayer to God. Thus had I an opportunity, which few Europeans have had, of hearing an American Indian pray to the Christian's God, in his native language, before a public assembly of worshippers, both Whites and Indians! Thus are triumphs of the cross extending; and thus are the distinctions of race and color, falling before the influence of that gospel, which declares that "in Christ Jesus, there is neither Barbarian, Scythian, bond, nor free."

One song employs all nations, and all sing,
'Worthy the Lamb for he was slain for us,'
The dwellers in the vales and on the rocks,
Shout to each other. And the mountain tops,
From distant mountains catch the flying joy;
Till nation after nation taught the strain,
Earth rolls the rapturous hosanna round.

But perhaps the reader may be apt to suspect, that William had previously committed some form of prayer to memory, and only repeated it as a school-boy does his task;—Oh, no; it was sufficient to hear it to be convinced that this could not possibly be the case. William's manner showed that he was giving utterance to the emotions of his heart; that he was making earnest intercession at the throne of grace, for blessings which he knew to be needful for himself and for his brethren. He commenced in a serious, sedate manner, as one who is impressed with the solemnity of addressing God. He became more animated as he proceeded;—his animation gradually increased to fervour; and his fervour to emotion;—and his emotion became stronger and stronger, till at last it overpowered him, and for a moment he stopped. He struggled to repress his feelings and attempted to proceed: a few words more and he could restrain himself no longer; his breast heaved; his whole frame was agitated; he sobbed aloud, and the big tears rolled down his dark colored cheeks. Nor were his the only tears; many of the other Indians were equally affected, and most of the Whites, though unable to understand the language of the prayer, felt the touch of sympathy at their heart:—say, reader, could you have resisted it?

If prayer be the offering up of the heart's desires to God, surely this was a prayer. I cannot indeed tell the

r the petitions it contained, here can be but little doubt he tears which William shed, wrung from him by his strong o the men of his nation, and rnest desire that none of them l be blind to their best inter- in putting away the offers of made to them; and that werfully intreated God to con- them to believe the testimony of his Son, that thus the labor ved upon them might not be in and the condemnation might rted from them, that light had into the world, but that they ved darkness rather than light, e their deeds were evil.

en William had finished his , another Indian voluntarily d addressed the meeting;—he essed in a style rather superior st of them, and wore at his a large silver medal bearing st of Washington. I after- learned that he was one of their , and that his name was Long-

He stood with his arms fold- d spoke for about ten minutes. l not seem to speak under the nent of much feeling, for what d was delivered in rather a ng tone, and presented a pow- contrast to the impassioned of William. I afterwards d that this was not surprising, ngboard was himself a stranger power of religion, although his s was a recommendation of it ers. He told them that Mr. was a good man, and that e said to them was good. He d them to pay attention to his for that thus they would please eat Spirit, who otherwise would ry with them. It is not for us ge the motives which induced oard to recommend christiani- others, while he does not be- it himself. He is a chief of rable influence among them, is well that it should be exert- enforcing attention to christian tion; let us hope that he will his influence, no longer, than while it is employed for the good of his fellow-creatures. The apostle Paul said, that in his day, "some preached Christ even of envy and strife," and we at present may see many, who, from prudential and political motives, outwardly encourage christianity, whose secret enmity to it is so great, that they would willingly make all men infidels, if they could. Thus it is that God overrules the counsels of his enemies, and makes them even conducive to the advancement of his cause.

At the conclusion of Longboard's address, the Indians again united in singing a hymn, Mr. Crane then pronounced the blessing, and the congregation was dismissed.

What I had seen and heard among the Indians, excited a strong desire to know more respecting them; and though a stranger to Mr. Crane, I thought that, in such circumstances, the want of a letter of introduction was but a trifling difficulty. I therefore stepped up to him as he left the church, and mentioning my name, told him I was from Scotland;—that I was travelling in America, with the intention of returning in a few months to my native country; and that having been much gratified by the appearance of the Indian congregation, I should be glad to acquire a little more information respecting them. Mr. Crane shook hands with me with much cordiality, and introducing me to Mrs. Crane, invited me to accompany them home, and spend the rest of the day with them; telling me, that I should thus have an opportunity of meeting some of the Indians who were to take dinner with him. I gladly accepted his invitation, and crossing the fields with him and his Indian guests, among whom were William and his wife, we soon reached his house. It was also a log-house, but large and comfortable; it consisted of two stories, the upper one occupied by Mr. Young, the teacher of the Indian school, who is also Mr. Crane's brother-in-law, and the lower one by Mr. Crane.

Our repast partook of the nature both of dinner and tea. This is the customary practice in some of the country places in America; they take but two meals on the Sabbath; and the second consists of meat or fish, with vegetables, pickles, and fruit, accompanied by tea, toast and preserves. The first time I met with this custom, I thought that the good people had, through forgetfulness, omitted one of their meals; I however made no remonstrance, and afterwards learned that the practice was general.

Our Indian friend William, by Mr. Crane's desire, asked the blessing, in his native tongue, for the benefit of his Red brethren; and Mr. Crane on behalf of those who did not understand it, returned thanks in English. The Indians behaved with as much propriety at table as any person could do; some of them could speak a little English, but they were shy of doing it before a stranger, and the conversation was left chiefly to Mr. Crane and myself. Mr. Crane had previously introduced me to the Indians; he told them my name, and mentioned that I had come from beyond the great sea, from Scotland, where the good people were, who in former times, had sent out Brainerd to labor as a missionary among the Oneydas.

In answer to my enquiries, Mr. Crane informed me, that he had been but little more than a year among the Tuscaroras; another missionary had been stationed there several years before, but the burning of the village during the war, had scattered the whole nation, and interrupted his labors. Mr. Crane said, that since he had come among them, he had had much encouragement in his labors, and a great deal of pleasure in fulfilling his duties. His congregation consisted of thirteen regular members, six men and seven women; but, besides these, there were a considerable number who attended very regularly, and of many of these he had good hopes. William had been a professor of religion for seven years: his wife Nancy, for a few months.—Their conduct in private life, has been such as to evince the sincerity of the profession they have made; their family is well regulated, and their children are exceedingly obedient. Mr. and Mrs. Crane, had a short time before, taken tea in William's house, and found the domestic order as good as any White could boast of. During tea, the children were not admitted to the table, but remained apart, and observed the most becoming silence and decorum; after the others had taken tea, they got theirs; and when they had finished it, they went one by one to their mother, and affectionately thanked her for the food they had received. Such an example should put to shame many of more advanced years in our own country;—their lives are supported by the giver of all good, but they think as little of their dependence on his bounty, as on the inhabitants of another planet, and receive their food and their raiment heedless of "giving God thanks."

Mr. Crane assured me, that a very beneficial change has been produced on the Tuscaroras by the introduction of Christianity. They were, some years ago, in a state of as great debasement as many of the other nations; but now, out of the three hundred of which the nation consists, there are but ten who ever indulge to excess in spirituous liquors. Even these do it but seldom, and are so conscious of their fault, that for a considerable time after each occurrence, they keep as much out of sight as possible, until they think their misdemeanor has been forgotten. They now pay considerable attention to agriculture, and not only raise Indian corn, which requires little labor, and of which all the nations raise a little; but have begun to cultivate wheat, which is a much more valuable crop, and though it requires greater care, is less affected by the vicissitudes of the weather, and can therefore with much more confidence be relied on, as a security against want.

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e silent. Mr. Crane intro-
ne to Kusack;—he was a
man apparently somewhat advanced in life, about the middle size, sparely made, of a weather-beaten countenance, and lame in the left knee. He told me that he had held a lieutenant's commission in the American service during the revolutionary war; and that in the course of his campaigns, excessive fatigue, and ague, caught while encamped on marshy ground, had occasioned his lameness. He appeared a shrewd, intelligent man, and spoke the English language fluently. I put several questions to him relative to the various languages of the Indians, and he informed me that several of the nations speak languages quite unintelligible to each other; but that among some others, the difference is comparatively little, and appeared to be only that of different dialects of the same original language. Thus the hymns which they sung, were in the Mohawk, which appeared to be the original of several dialects, and among others of the Tuscarora: the difference, he said was not so great as to occasion them much difficulty in understanding it. He showed me a translation of the Gospel of John into the Mohawk language, executed by the chief Brandt, who distinguished himself during the Revolutionary war; he fought on the British side, but rendered himself odious by his cruelties. He is yet alive, and occupies a house and land in Upper Canada, given him by the British Government. Whether he has repented of all the deeds of his younger days, or not, I cannot tell;—but had his youth been as honorably and as usefully employed, he would have escaped the infamy to which he has been marked out, in Campbell's Gertrude of Wyoming, a Poem which will be read with delight, as long as the English language is understood. He showed me also a translation of the Gospel of Luke, executed by some other person.

I enquired respecting the success of the school; Mr. Crane said, that the progress of the scholars, had been, upon the whole, encouraging; but

that, at present, the greater part of them were engaged in assisting their parents in reaping and collecting their crops: and that, therefore, the number attending was, in the mean time, comparatively small. He hoped, however, that when the wheat and Indian corn had been gathered in, that the children would resume their books, and continue to make progress in them.

My visit was now necessarily drawing towards a close; evening was advancing, and I had four miles to travel from the village to Lewiston.—Mr. and Mrs. Crane urged me to stay with them till next day, but I could not, with propriety, accept their invitation. I was therefore under the necessity of bidding farewell to these worthy people. I shook hands with Mr. and Mrs. Crane, with William, and his wife Nancy; with Kusack, and the rest of the Indians: not even excepting poor Thomas: and with feelings of a very peculiar kind, I left Mr. Crane's house, and returned to Lewiston, to see this interesting group no more. My acquaintance here had been but the acquaintance of a day: yet years will not obliterate the traces of it in my recollection: and when I took leave, I felt as if I had been breaking off an intimacy of several months standing. Kind invitations were not wanting on their part, that I should repeat my visit, if ever I chanced to return to that part of the country: but of this, I had then little hope, and have now no prospect. A few days after I left them, I embarked on Lake Ontario, and pursuing my course down the St. Lawrence, and its terrifying Rapids, reached Montreal in safety; after visiting Quebec, I returned to the United States; and in the following spring I recrossed the Atlantic; and through the kind providence of God, was spared to set my foot, once more, on British ground.

FOR THE CHRISTIAN SPECTATOR.

Lines written on raising a Church Tune, and suggested by Rev. xiv, 12.

'Twas in the silence of that lonely hour,
When light retiring, yields her wonted power;
And evening flings her dusky mantle grey,
On the bright regions of unbounded day;
My steps had wandered where the unconscious dead,
Forever reckless of the mourner's tread,
Lie shrouded in the deep and narrow grave,
Alike the home of monarch and of slave.
Where aye the aching head and tearful eye,
Slumber in soft repose so silently.

* * * * * * * *

I heard a voice—methought from heaven it came, [frame;
Unwonted awe entranc'd my trembling
Again it came—the deep toned echo roll'd,
Forth from a massy cloud enfring'd with gold;
Where, uncompanion'd by the thunder stroke,
In playful gleams the shadowy lightning broke.

'Blest are the spirits of the slumbering clay,
'Tho' oft on earth they pour'd the plaintive cry;
'Sighing and sorrow now are fled away;
'They mourn not, weep not, but rejoice on high.
'Blest are the righteous—yea forever blest,
'In the high mansions of immortal rest;
'Yea! blessed is their memory; it shall bloom,
'In fragrant beauty o'er the mouldering tomb.'

April 13th, 1821. EMMA.

Review of New Publications.

Outlines of Moral Philosophy, for the use of students in the University of Edinburgh: by Dugald Stewart. Edinburgh, 4th edition,

We highly value the writings of Dugald Stewart. He is at once a sound reasoner, a man of great learning, of very comprehensive views, and of an elegant taste. Turn to his discussions of the beautiful and the

consider the richness and
which overspread his com-
or rather which enter into
tructure, observe the num-
ıe variety of his allusions to
iples and even the language
arts, obseı ve the care with
has given an unrivalled
and finish to his periods,
the justness and good taste
icisms on works of the im-
and you would suppose he
rioting all his days in the
ıe belles lettres. Look as
you to the origin of sys-
opinions, and shews you
r men and other ages have
ınd as if he had himself trav-
ı from Greek and Roman,
entered the closets of phi-
and watched the progress
nd error, see him disclose
in whence the stream orig-
ıd shew you where it has
de from its destined chan-
ace its windings, and sound
as he advances, until you
end of its course, and you
ɔpose that his favourite pur-
een the study of literary and
ical history. His minute
nce with the great philo-
writers of Europe at the
, shews that he has not neg-
studies which belong more
tely to his profession. And
u see him in a still wider
thorny field, you may look
lodding amid the subtilties
ments of Ancient Greece.
ıriety of studies has acquir-
Stewart an admirable *bal-*
ind. Each of his powers
ed its due share of cultiva-
one of them has been suf-
ıoot forth with a luxuriant
hile another has been left to
die. The flowers of the par-
the oak of the forest, here
he same soil. Indeed Mr.
ems to have exemplified in
s own excellent remarks on
t of education, contained in
luction to his 'Elements.'
t great object of education,'
says he, 'is to cultivate all the va-
rious principles of our nature, both
speculative and active, in such a
manner as to bring them to the great-
est perfection of which they are sus-
ceptible."

The *minor accomplishments* are
what great men are in general too
prone to neglect, if not to despise.
Like large cities, says Dr. Johnson,
such men make a splendid show at a
distance, but approach them, and you
will find that there is many a narrow,
dirty lane where there is one gilded
spire. But the more closely we in-
spect Mr. Stewart, the higher does he
rise in our admiration. We are in-
formed that he is a man of extremely
modest, and at the same time of very
elegant manners; and that to all his
attainments as a philosopher and as a
man of letters, he adds the finest pow-
ers of oratory. "Never have I heard
a public speaker more eloquent,"
(says a countryman* of ours who at-
tended one of his lectures,)—'never
have I been made to feel more sensi-
bly by any orator the dignity of hu-
man knowledge, the beauty of hu-
man genius, or the elevation of hu-
man virtue. No philosopher since
the days of Plato has so happily suc-
ceeded in giving the most durable
substance, and the richest drapery
to the fleeting shadows of metaphys-
ics."

Would we form a just estimate of
Mr. Stewart's *Originality*, (which
some have been too much disposed
to call in question) we should take
into consideration the *number* of his
remarks and theories which are new,
as well as their abstruseness. In the
perusal of his writings, you find at al-
most every step, some new object to
arrest your curiosity. In many phi-
losophical writings you meet with
little else than a dry statement of gen-
eral principles. They may lead you
to the fountain, but you are not con-
ducted along the meanderings of the
stream, and shewn the beauty and
richness which it spreads in its course.
But wherever you open the works of

* Mr. Walsh

Mr. Stewart, you find a peculiar copiousness and beauty of application, and as you advance from the statement of a general principle to its applications, you are perhaps struck with surprise at finding yourself pursuing an investigation which at the first view, would appear to have little or no connexion with the main subject.

The work before us is an outline of Mr. Stewart's lectures on the Intellectual and Moral Powers of man. Its design is "to exhibit such a view of the arrangement of his lectures, as might facilitate the studies of those to whom they were addressed." Of course it is made up of but little more than a mere statement of propositions without illustrations. It takes so wide a range however, that instead of giving a complete analysis of the work, we shall only select a few of its most interesting topics for consideration, and those chiefly which are of a more theological cast.

We would, first, call the attention of our readers to his observations on the evidences of a future state of existence, so far as they are made manifest by the light of nature. And in the first place, "too much stress' he says 'has been laid on the argument derived from the nature of mind." The proper use of the doctrine of the soul's Immateriality, he says, is "not to demonstrate that the soul is physically and necessarily immortal; but to refute the objections which have been urged against the possibility of its existing in a separate state from the body." In short, he does not think our knowledge of the nature of mind is sufficient to afford us any *positive* argument on the subject; for we know nothing of the nature of mind except that, since its qualities are essentially different from the qualities of matter, the nature of the one is probably different from the nature of the other; and consequently the dissolution of the body does not necessarily imply the extinction of the soul, but the "presumption is in favour of contrary supposition." So confi- is he however, that the nature of mind and body are essentially different, that he considers even the Idea theory of Berkeley as "more philosophical than the doctrine of materialism," in as much as the former "only contradicts the suggestions of our perceptions, while the latter contradicts the suggestions of our consciousness."

The latter part of this article is too good to be passed over without presenting to our readers almost the whole of it.

"There are various circumstances which render it highly probable, that the union between soul and body, which takes place in our present state, so far from being essential to the exercise of our powers and faculties, was intended to limit the sphere of our information; and to prevent us from acquiring in this early stage of our being, too clear a view of the constitution and government of the universe. Indeed when we reflect on the difference between the operations of mind and the qualities of matter, it appears much more wonderful, that the two substances should be so intimately united, as we find them actually to be, than to suppose that the former may exist in a conscious and intelligent state when separated from the latter.

The most plausible objections, nevertheless to the doctrine of a future state have been drawn from the intimacy of this union. From the effects of intoxication, madness, and other diseases, it appears that a certain condition of the body is necessary to the intellectual operations; and in the case of old men, it is generally found that a decline of the faculties keeps pace with the decay of bodily health and vigour. The few exceptions that occur to the universality of this fact, only prove that there are some diseases fatal to life, which do not injure those parts of the body with which the intellectual operations are more immediately connected.

The reply which Cicero has made to these objections is equally ingenious and solid. "Suppose a person to have been educated, from his infancy, in a chamber where he enjoyed no opportunity of seeing external objects, but through a small chink in the window shutter: would he not be apt to consider this chink as essential to his vision; and would it not be difficult to persuade him that his prospect would be enlarged by demolishing the walls of his prison?" Admitting that this analogy is founded merely on fancy; yet if it be granted that there is no absurdity in the supposition, it furnishes a sufficient answer to all the reasonings which have been stated against the possibility of the soul's separate existence, from the consid-

of its present union with the body. 9.

the evidences of a future state ; from the human constitution, om the circumstances in which placed, he mentions nine or hey are stated however, mere- eads, without any illustration. nsider them all, would carry us d our limits. We would how- xamine three or four of them, with all possible brevity.

of the evidences of a future hich he mentions, is "the ex- ommodation of the condition of er animals to their instincts, their sensitive powers;—con- with the unsuitableness of the t state of things to the intellect- ulties of man,—to his capacities yment,—and to the conceptions piness and of perfection, which ble to form." There is surely llectual and a moral greatness constitution of man which ele- im far above the surrounding n. If he relaxes from exertion ffers his mind to lie dormant, omes the prey of melancholy iscontentment; and he longs nething to beguile his tedious

If he enters on the business e bustle of active life, he may mself for a short time, and ap- others to have found a situa- here every spring of motion in nd is busily set at work, and every desire is completely d. But let the few busy hours , and he becomes wearied with l monotony of his pursuits, and for repose. But repose soon es more wearisome than labour, is unsuited to his constitution ; looks around for a new scene ivity. Thus he is driven from ject to another, seeking that ess which will satisfy his de- but he seeks in vain. In the of the evening he looks back transactions of the day, and here and there an act may , which is in a good degree sat- y to his conscience and his de- usefulness. yet how far short of his wishes, and even of his abilities does his conduct fall.

One half of our time must be devoted to the refreshment of our bodies and the relaxation of our minds; and of the remaining half, how small a part is at our own disposal. As we are meditating on some plan, by which we may achieve something noble for the good of mankind, and raise ourselves to a higher elevation of moral dignity and excellence,—the thought breaks in upon our enchanting reverie, that we are dependant on our own exertions for subsistence in life. And when we look around us and enquire what must be done for this purpose, how bitter the reflection that if we intend to *live*, and to live in a comfortable and respectable manner, we must drudge along in some narrow path, and choose not that employment for life, which is suited to our immortal nature, and which will open to us a field of abundant and incessant usefulness, but that which will procure for us our daily bread. Surely the condition of man on earth, is far below the capacities and the dignity of his nature; and if so, is there not a strong presumption in favour of another state of existence? If we look abroad into the natural world, and into the subordinate creation of animate beings, we find an exact accommodation of means to ends,—of external condition to instincts and capacities. But there is nothing in the objects of this world which is adapted as a means to satisfy the desires and fill the capacities of the human mind. Here then, without the supposition of a future state, the analogy of nature fails, though if the supposition be admitted, the phenomenon is easily explained, and the analogy of nature is preserved.

Another evidence of a future state which Mr. Stewart mentions, is "the foundation which is laid in the principles of our constitution for a progressive and an unlimited improvement." There is no period in the life of the best man, when he can say, "I

have reached the perfection of intellectual and moral excellence,' or if he should say this, it would be regarded as an evidence of mental derangement. Indeed the farther we advance in the cultivation of our minds, and in the attainment of virtue, the more distant appears the end of our journey. And can powers which have apparently but just begun to blossom, suddenly droop and die? The tender plant does not yield to the storms of winter, without reserving to itself its principle of life, and when the genial warmth of Spring returns, it again puts forth its blossoms, and lives, and grows, until it has reached the perfection of its nature. The animal does not stop in its progress towards maturity at the threshold of life; nor do the corporeal powers of man. Then why should the powers of his mind? It is true, the decline of the mind, like the decay of the body, is in most instances gradual, and it might seem that the commencement of its decline must be the perfection of its improvement. But when the mind from its connexion with the body, begins to sink under the infirmities of age, it has but just begun its career of improvement, whereas the body has reached its perfection and must die. The man of fifty or sixty, let him be the best man on earth, feels himself to be a child in moral and intellectual excellence, and if he cherishes proper sentiments, he longs to advance in his career, and after the winter of old age is past, and death has unfettered his soul, he hopes to rekindle with the ardour of youth, and to resume his progress towards perfection.

Another evidence of a future state is "the natural apprehensions of the mind when under the influence of remorse." Ask the sinner who has suffered all the anguish of remorse and all the other punishments which this world affords, if he is not deserving of something more, and if he speaks the language of his conscience he will acknowledge that he is; and it should be remembered that the language of an enlightened, and an unbiassed conscience, is the language of truth, else God has planted in our moral constitution a principle which deludes us.

Among the other evidences of a future state, which Mr. Stewart mentions are the following.

1. The natural desire of immortality; and the anticipations of futurity inspired by hope.

2 The information we are rendered capable of acquiring, concerning the more remote parts of the universe; the unlimited range which is opened to the human imagination through the immensity of space and of time; and the ideas however imperfect, which philosophy affords us of the existence and attributes of an over-ruling mind:—Acquisitions, for which an obvious final cause may be traced, on the supposition of a future state; but which if that supposition be rejected, could have no other effect than to make the business of life appear unworthy of our regard.

3. The tendency of the infirmities of age and of the pains of disease, to strengthen and confirm our moral habits; and the difficulty of accounting, upon the hypothesis of annihilation, for those sufferings which commonly put a period to the existence of man.

4. The discordance between our moral judgements and feelings and the course of human affairs.

5. The analogy of the material world; in some parts of which the most complete order may be traced; and of which our views always become the more satisfactory, the wider our knowledge extends. It is the supposition of a future state alone, that can furnish a key to the present disorders of the moral world; and without it, many of the most striking phenomena of human life must remain forever inexplicable.

6. The inconsistency of supposing, that the moral laws which regulate the course of human affairs have no reference to any thing beyond the limits of the present scene; when all the bodies which compose the visible universe appear to be related to each other, as parts of one great physical system.

Of the different considerations now mentioned, there is not one perhaps, which taken singly, would be sufficient to establish the truth they are brought to prove; but taken in conjunction, their force appears irresistible. They not only terminate in the same conclusion, but they mutually reflect light on each other; and they have that sort of consistency and connexion among themselves, which could hardly be supposed to take place among a series of false propositions.

er to feel the force of the sec-
ese arguments we should if
lay aside for a few moments
ations of a hereafter. What
d be the aspect under which
ss of life would present itself,
hopes to terminate here? I
ews to the starry heavens; I
ountless multitude of worlds,
in all probability inhabited
ent beings. I look in ima-
eyond — my 'fancy expa-
he *outer* regions of all that
,' and a new universe of
rsts upon my view. I look
perceive that these millions
nust have had a cause. Some
arm too must be abroad
, to suspend them in exis-
to wheel them around in
s with an inconceivable ve-
ask for what purpose these
re made; and as I consid-
s to which one of their num-
to be subservient, and by
ical inference, give to them
commodations, and the ul-
igns which prevail here, my
erwhelmed with a percep-
lmighty goodness. How
discovery, that the incon-
ower which gave birth to
lds after worlds, and sys-
systems, and which up-
n in existence, and makes
el their majestic rounds
immensity with an ease
ns like the playful activity
, how glorious the discov-
uch tremendous power is
guidance of boundless

Were it otherwise, unut-
spair would overwhelm the
creation. Not a ray of hope
eft. This boundless thea-
would be hung in mourning,
arkness of midnight would
rough immensity. Now,
an that thou art mindful of
e son of man that thou con-
to visit him. Nay, what
nan, were he the mere crea-
lay, and were his hopes to
ever in this narrow world.
f these grand conceptions,

does not the business of human life, if this life comprehends our whole existence, seem absolutely 'unworthy of our regard?' Our readers may say there is more of declamation in all this, than argument; but we ask them to consider, why we were made capable of rising to these sublime contemplations, if their only effect is to render us dissatisfied with these few fleeting years of our existence. Why unfold to us the glories of the universe, if their only effect is to make us almost despise this little ball on which we are to tread for a moment, and then to vanish forever? Why especially fill our souls with the enrapturing discoveries of God who sits in the heavens and rules throughout immensity, if instead of being permitted to dwell on the sublime contemplation, instead of rising to a nearer view of his glory, and expanding our love and our gratitude, and our adoration, and our joy forever before his throne, we must soon close our eyes in endless night? But introduce into this dreary picture, the bright dawn of a hereafter, and how changed the scene! The little insect of a day now rises into dignity. The meanest act of his life, if performed from a solemn regard to his duty, assumes a high importance, for it has a bearing on an eternal state of existence. The earth, with all its furniture acquires a value which outstretches calculation, for it becomes the cradle of myriads of immortal beings; and these high conceptions of God and his wonderful works, and this unlimited range of the imagination through the immensity of space and of time, are now the richest of Heaven's blessings, and the noble pledges of sublimer joys hereafter.

After all that has been said however by writers on natural Theology, to prove a future state of existence, the arguments are not so convincing as to supersede the necessity of a revelation. The following lines present so striking and so grand a representation of the subject, that we cannot withhold them from our readers.

"Dim as the borrowed beams of moon and stars
To lonely, weary, wandering travellers,
Is reason to the soul; and as on high
Those rolling fires discover but the sky,
Not light us here, so reason's glimmering ray
Was lent, not to assure our doubtful way,
But guide us upward to a better day.
And as those nightly tapers disappear,
When days' bright lord ascends our hemisphere,
So pale grows Reason in Religion's sight,
So dies, and so dissolves in supernatural light."

We would now call the attention of our readers to the chapter on the *moral attributes* of the Deity. So far as they are discoverable by the light of nature, they are according to Mr. Stewart, Benevolence and Justice. For the Benevolence of the Deity, he thinks we have a strong presumptive, *a priori*, argument, inasmuch as the exquisite pleasure which we know by our own experience accompanies the exercise of benevolence, "the peculiar satisfaction with which we reflect on such of our actions as have contributed to the happiness of mankind, and the peculiar sentiment of approbation with which we regard the virtue of beneficience," it would seem, render it difficult to conceive what other motive could have induced a Being completely and independently happy, to have called his creatures into existence than that of benevolence.

On the question concerning the origin of evil, the author mentions three of the most celebrated theories.

1. "The doctrine of Pre-existence.
2. The doctrines of the Manicheans.
3. The doctrine of Optimism.

According to the first hypothesis, the evils we suffer at present are punishments and expiations of moral delinquencies, committed in a former stage of our being. This hypothesis, it is obvious, (to mention no other objection) only removes the difficulty a little out of sight, without affording any explanation of it.

The Manicheans account for the mixture of good and evil in the Universe, by the opposite agencies of two co-eternal and independent principles. Their doctrine has been examined and refuted by many authors, by reasonings *a priori*; but the most satisfactory of all refutation is its obvious inconsistency with that unity of design which is every where conspicuous in nature.

The fundamental principle of the Optimists is, that all events are ordered for the best; and that the evils which we suffer, are parts of a great system conducted by Almighty power, under the direction of infinite wisdom and goodness."—p. 209.

It is unnecessary to add that Mr. Stewart holds to the doctrine of the Optimists. He belongs to that class of Optimists however, who admit, the freedom of human actions. He believes that "every thing is right so far as it is the work of God," and that "the creation of beings endowed with free will, and consequently liable to moral delinquency,—and the government of the world by general laws, from which occasional evils must result, furnish no solid objection to the perfection of the Universe." At the same time he holds that "although the permission of moral evil does not detract from the goodness of God, it is nevertheless imputable to man as a fault, and renders him justly obnoxious to punishment," inasmuch as it is an abuse of his free agency for which his own conscience condemns him.

To the question, why has moral evil been permitted?—he thinks it sufficient to reply, that "perhaps the object of the Deity in the government of the world, is not merely to communicate happiness, but to form his creatures to moral excellence;—or that the enjoyment of high degrees of happiness, may perhaps necessarily require the previous acquisition of virtuous habits."

That virtue is in fact, an ultimate good, and consequently an ultimate object of benevolence, and that it may, for this reason, be an end of our being, as is here suggested by Mr. Stewart, or that at least so much importance is attached to it in the economy of the universe, as to furnish good reasons for believing that without it, a high degree of happiness cannot, from the nature of things, be attained, appears to us far from being improbable; else why should almost every thing in the world, even happiness itself, be made so subservient to its encouragement? It is for the encouragement of virtue, that the sinner suf-

n this world the anguish of a conscience, and perhaps this e the reason why he will be d to suffer the gnawings of the dying worm in a future state. r the encouragement of virtue, e is here, in part, rewarded by of mind;

nothing earthly gives, or can destroy,
it's calm sunshine, and the heart-felt joy
e's prize."

probably for the encouragef virtue, that this world is visith so much suffering and sorndeed as Mr. Stewart has elseremarked, it seems probable, notwithstanding the seemingly icuous distribution of happiness isery in this life, the reward of and the punishment of vice, great objects of all the generss by which the world is gov-

ould also be remembered that is desirable on its own account, t merely because it is connect- the highest happiness. Indeed n who loves her solely for the ess she confers, and not for her icexcellence and amiableness, is man whom we venerate for his oral dignity and worth. His if indeed it deserves the name,) a more respectable sort of self- and not the noble disinterest- of a man who is resolved to n his duty, regardles of conse-s.

if virtue is lovely for its own nd if it seems to be the great of the general laws by which orld is governed, to encourage ere is the difficulty in suppoat it is an *ultimate good*, and , is an ultimate object of beice, and an end of our being? supposition be admitted howevh of the reasoning drawn from stence of evil to prove that the benevolence, so far as it is sted by the light of nature, is rfect, but limited, is entirely t foundation; for evil, so far as it results from an abuse of our free agency, is only the consequence of something, which for aught that appears to the eye of reason, is absolutely necessary to the existence of virtue, at least in such a world as ours; and as for that portion of evil which does not result from an abuse of our free agency, but which is sent, as it were, directly from heaven, we shall soon attempt to shew that ti is favorable to our progress in moral excellence, and perhaps also an unavoidable result of that mode of governing the world, which is most favorable to human happiness. We say it does not appear evident to the unassisted eye of reason, that moral evil is not a necessary result of free agency in such a world as ours; for although we may easily conceive of a state, where nothing is permitted to dwell but an assemblage of qualities, resembling in bright miniature the pure spirits of heaven, yet that is not the state, where the tenement of our souls must be a tenement of clay, and a large number of appetites and passions, an essential part of our moral constitutions.

With respect to *physical* evils, Mr. Stewart admits, that although the amount of them in the world is trifling compared with the amount of physical good; still there are some evils of this kind of which he acknowledges it is difficult to give a satisfactory explanation.

Our own views of this subject, are as follows.—The greater part, if not the whole of what is called Physical evil, is either the result of moral evil, and is chargeable to man himself, or it is what unavoidably attends the government of the world by general laws.

So far as it is the result of moral evil, we have already attempted to dispose of it. So far as it is what must unavoidably attend the government of the world by general laws, the permission of it does not detract from the goodness of God, unless some mode of governing the world from which such laws are excluded, would be more favorable to virtue and happiness. And can any such mode

be pointed out? If it can, we will subscribe to the doctrine, that the light of nature discovers to us a God of *limited* benevolence. But if it cannot, we must still hold to the doctrine which we are endeavoring to support. This at least we do know, that the tendency of these laws is in the highest degree beneficial. In the *moral* world, they secure to man his free agency, and are at the same time attended by no evils, which he does not voluntary bring upon himself. Were there to be at all times an interposition of Divine Power, whenever man should be seen to be in danger of abusing his free agency, his free agency would be destroyed; for there is no freedom, where there is no power of doing wrong as well as right. This must be admitted as sound reasoning, unless the human mind may be led in such a manner by Divine Power, to the contemplation of motives, as not to interfere with freedom of choice; and also unless the motives which are thus presented to the mind may be so well fitted to persuade it to choose that which is morally good, that mankind, constituted as they are in part with passions and appetites, and perhaps necessarily so constituted if they must breathe the air of this lower world, would never deviate from the path of perfect rectitude.

The necessity of general laws in the *Physical* world will appear evident, if we take into consideration, that without them, there would be no such thing as an established connexion between means and ends—between causes and effects. And were this connexion once dissolved, the business of human life would instantly stop, and the whole world would fall asleep. The consequences which such a catastrophe would bring along with it to human happiness and human virtue, are very obvious. Mankind were never made for a state of inactivity. Were they to live in such a state they would be miserable. It is true, the poets have made this an ingredient in the happiness of their Elysium, but it is not an ingredient in the happiness of the world in which we live. They may give us nothing but ambrosia to eat, nothing but nectar to drink, nothing but incense to breathe, and nothing but flowers to tread on; but alas, the creature of thier imagination would yawn himself to death before a single month of his golden time had revolved.

> "The keenest pangs the wretched find
> Are raptures to the dreary void,
> The leafless desert of the mind,
> The waste of feeling unemployed.
> Who would be doomed to gaze upon
> A sky without a cloud or sun."

Activity is no less necessary to virtue than to happiness. The very nature of things may be such as to render it absolutely essential to both. What for example, would become of the godlike virtue of benevolence, were human life exposed to no evils? It could evidently find no room for action. The cry of suffering humanity would no longer solicit its regards, for it would no longer be heard. The tears of anguish could no longer be wiped away for they would cease to flow. We do not speak of that instinctive compassion, or that amiable humanity, which loves to breathe its consolations over the face of suffering and sorrow. True benevolence is a disposition of a higher character. It loves to promote the happiness of man, because it loves to walk in the path of duty. But the field of usefulness and of duty, were there no evil in the world, would be very much contracted. So wonderful is the present constitution of things in this world! Human virtue is made to nourish itself on human sufferings, and since virtue is in itself the great source of human happiness, and possibly an *essential* source of the highest degrees of it, human happiness itself is a plant which grows on a soil watered by the tears of human sorrow;—and not merely *grows* on such a soil, but on no other soil does it seem possible

) attain its full size and beauty. hat is still more wonderful, the and physical evils of this world us made to nourish the very which are to operate as their es. This self-restoring power, 'vis medicatrix naturae,' is a teristic of our system which to be universal.

to the physical and the moral life—though chiefly to the for- at man is immediately indebted or what have been termed the *virtues.* Thus were there no id sorrow in the world, there be no severe trials of our con- in God, no willing resignation oly will in the day of trouble, is fortitude and resignation un- e chastenings of a Father's

The common blessings of ence would not brighten by it with the darkness of poverty etchedness, and gratitude and would lose one half of their y. For the purpose of illus- this subject more fully, let us r for a moment some of the ages of sickness—as sore an is commonly supposed, as God to visit us. Nothing, in the ace, so effectually convinces us dependence on our heavenly , and of our obligation to Him common blessings of his Prov-

When enjoying a sound f health, we are apt to forget e arm of God is constantly up- us, and that his boundless is unceasingly flowing in upon around us, and filling us with d joy. We breathe the air he diffuses around us; we lie it night under his protection, awaked to activity again, by ntle hand; and who realizes much, as the man who has en from the bed of sickness, perhaps, the fire of some fever ted the very air he has breath- converted the delicacies of even the very down on which reposed, into instruments of

"A night's rest, or a com- meal,' says Dr. Paley, 'should immediately direct our gratitude to God. The use of our limbs, the possession of our senses, every degree of health, every *hour* of ease, every sort of satisfaction which we enjoy, should carry our thoughts to this same object." We should have suspected, had we not learned it from other sources, that Dr. Paley was an invalid, though according to his own account of himself, (and how worthy of him the acknowledgment!) he was blessed with a 'sufficiently happy life.' Sickness also, has a tendency to soften the heart, and awaken our tenderest sympathies for our suffering fellow-men. It teaches us very forcibly the uncertainty of life, and all its enjoyments. It teaches the vanity of human distinctions; of wealth, of beauty, of power, and of all the pomp and splendour of the great. "Bind the wreath of laurel around the sick man's brow," says an eloquent divine, "and see if it will assuage his aching temples. Spread before him the deeds and instruments, which prove him the lord of innumerable possessions, and see if you can beguile him of a moment's anguish; see if he will not give you up those barren parchments for one drop of cool water, one draught of pure air. Go, tell him, when a fever rages through his veins that his table smokes with luxuries, and that the wine moveth itself aright, and giveth its colour in the cup, and see if this will calm his throbbing pulse. Tell him, as he lies prostrate, helpless, and sinking with debility, that the song and dance are ready to begin, and that all without him is life, alacrity and joy. Nay, more, place in his motionless hand the sceptre of a mighty empire, and see if he will be eager to grasp it. The eye of Cæsar could not regain its lustre by the recollection, that its "bend could awe the world," nor his shaking limbs be quieted by remembering, that his nod could command obedience from millions of slaves." It is the tendency of sickness also, to shew us our dependence on each other and thus to strengthen the bonds

of friendship and love. It shews us most forcibly the value of health, and if it is permitted to perfect its work, it will not leave us without kindling in our bosoms a glow of gratitude towards our Heavenly benefactor, which will warm and cheer the soul in its progress to eternity. Sickness also is a friendly monitor, which bids us prepare for death. When our course as we advance in life is smooth, when the unruffled stream slides along, and the balmy zephyrs breathe upon our little bark, we are in danger of being lulled to repose, and to forget that ere long we shall be borne to the brink of an awful precipice. How kind then this heavenly messenger, to wake us from our slumbers, and admonish us of our mortality. A heathen prince once required a servant to come into his bed-chamber every morning, and admonish him that he was but a man, and must soon die. This was truly honourable to him, but how much more effectual had been the admonition, if he had been laid occasionally on a bed of sickness, and the sceptre of dominion had fallen from his hand. Sickness also presents an occasion for the exercise of fortitude, of patience, and of all those christian graces which constitute what is termed resignation.—Where then is the evil of this supposed enemy to our peace and our happiness? Is it not the dictate of reason, as well as of revelation, "it is good for me that I have been afflicted?" We confidently believe it is, unless the fault is our own; and were the question put to us—should you then really esteem it a blessing to be laid at times on the bed of sickness? we should readily answer, yes, and we envy not the man on whom this blessing in disguise has never fallen.

We are now prepared to perceive the futility of an argument, very often urged against the doctrine for which we have been contending. Partial good, it is said, is for aught we know as compatible with the worst, as partial evil is with the best possible system. Now if it has been shewn that the evil which exists in our world has a tendency to promote virtue, we have better reasons for concluding that partial evil is compatible with the best, than we have for concluding that partial good is compatible with the worst possible system, for we know not, that evil is ever the result of good.

What, precisely, Mr. Stewart's views are on the subject of the freedom of the will, he does not inform us. We learn however that he is not a necessarian. We have also been informed, that he has said in one of his lectures, that the argument of our illustrious Edwards on this subject is unanswerable. If this is so, we may conclude that his views on the subject, are not precisely those of his great master and predecessor, Dr. Reid. The disagreement of President Edwards and of Dr. Reid, however, on this subject, is not so great as has sometimes been represented. We think there are but two points on which they really differ. The President thinks that every act of volition is preceded by a motive. Dr. Reid does not. The President maintains also that (to use his own language) the doctrine of "the souls having power to cause and determine its own volitions," involves the absurdity of an infinite series of volitions. Dr. Reid is of a different opinion. It appears very evident to us, that Dr. Reid in his argument on the first point, has mistaken a preference for one *act* over another, for a preference for the *object* of one act over the object of another. It is true there is nothing in one guinea, as he says, which is not in another, and there can therefore be no ground of preference between them: still the *act* of *taking* one of them, may have a slight preference over the act of taking another. The reason why we do not remember the motive in such cases is probably, that it passes through the mind too rapidly; or for some other reason, makes too slight an impression to become an object of attention.

We would in the last place call

tion of our readers to Mr. definition of virtue, and to respecting the foundation of obligation. What his definition of virtue would be, may be inferred from the following observation: whose ruling or habitual of action, is a *sense of duty*, properly denominated virtuous we acknowledge appears to be the correct, and the only view of the subject. Almost other definitions which have of virtue, are, we think, erroneous, or not sufficiently comprehensive. One has said that consists in benevolence,—another obedience to the will of another in the "love of being,"—another in the "love of God,"—another in doing good service to the will of God, for sake of everlasting happiness,"—another "acting according to reason,"—another in "acting according to nature,"—another in "acting according to virture,"—another in "maintaining proper balance of the affections,"—another in "that course of conduct which best secures ease of body and tranquillity of mind,"—another "every faculty of the mind's constitution within its proper sphere, performing its proper office with that degree of strength and activity which belongs to it," &c. &c. "The eye was made for seeing, the ear for hearing, the memory for remembering, and the judgment for perceiving truth and falsehood, then why conscience was given us to see right and wrong, for this purpose for which we are fitted by nature to use it; and it cannot be denied that, when enlightened by revelation, it is a safe guide in moral conduct. Although some of the above mentioned definitions of virtue, may lead astray in our moral conduct, yet when viewed, it is because they coincide with the definition given by our author. Thus it is a sacred truth that we are bound to obey the will of God, not simply because it is his will, but because it is the will of a good and just Being. Nor are we bound to obey his will, merely because he is our maker and our preserver and our bountiful benefactor, for this would be resolving virtue into mere gratitude. But the truth is, his will is, in its nature, morally right and excellent, and we are therefore under sacred and eternal obligations to obey it.

What then is the foundation of moral obligation? In answer to this question, our author makes the following observation, and we think it is conclusive:—'It is absurd to ask, why we are bound to practice virtue? The very notion of virtue implies the notion of obligation." In other words, both of the following considerations enter into our complex idea of virtue—a course of conduct which conscience or the sense of duty declares to merit *approbation*, and which she also declares we are *bound* to pursue.

Before we leave the work we must express our opinion more distinctly of its religious and moral tendency. Mr. Stewart, it appears, is a most decided believer in the truths of natural religion, though we do not know precisely what are his views of Christianity. He very seldom alludes to the sacred writings, though whenever he does, it is in a very becoming manner. Of the Deity he uniformly speaks with the most profound and unaffected reverence. The love of God, he considers the first of all duties. On the whole, although we should be exceedingly glad to see something more explicit from him on the subject of revealed religion, yet when we look at the moral pollution which has overspread so many of the pages of modern philosophy, and when we consider the important service he has done the science of natural theology, and the purity of moral sentiment which runs throughout all his works, we find abundant reason to rejoice, even for the sake of our religion, that such a writer has appeared before the pub-

lic; and more especially when we remember how completely he has exposed the sophistry of such ingenious writers as Hartley, Priestley, Darwin, Tooke and Hume. The decided stand which he has taken in opposition to the sceptical conclusions of the last mentioned philosopher especially, does him great credit, for Mr. Hume, as is well known, was one of his countrymen, and indeed a cotemporary of his earlier years. "Berkeley," says Mr. Stewart, "was sincerely and *bona fide* an idealist, but Mr. Hume's leading object in his metaphysical writings, was plainly to inculcate an universal scepticism. In this respect the real scope of his arguments has, I think, been misunderstood by most, if not all of his opponents. It evidently was not, as they seem to have supposed, to exalt *reasoning* in preference to our instinctive principles of belief; but, by illustrating the contradictory conclusions to which our different faculties lead, to involve the whole subject in the same suspicious darkness. In other words his aim was not to interrogate nature, with a view to the discovery of truth, but by a cross-examination of nature, to involve her in such contradictions as might set aside the whole of her evidence as good for nothing."*

But were there nothing in Mr. Stewart's writings which has a direct bearing on religious subjects, still every friend to religion should rejoice to see the boundaries of human knowledge extending, and the cause of truth enlisting on its side so able advocates. It is too late to think of extinguishing the light of science that religion may do her work in the dark. She prefers the open day—nay, she courts it, and could one of her most fervent wishes be gratified, the torch of science would burn on every mountain and in every valley; for then she would exhibit her excellence to the best possible advantage. The world would then be attracted by her loveliness; they would be awed by her solemn realities; they would throng to her sacred temples for instruction and devotion. The song of angels would rise to a higher strain, and he who was once the light of the world, would bend his eye towards this once dark mansion, with a new and livelier interest.

We will conclude our remarks with a brief account of what Mr. Stewart has already done for the world, and of what we may perhaps expect from him hereafter. The plan of his lectures has been in the first place to treat of man considered as an *intellectual* being, and in the second place to treat of him as an *active or moral* being, and in the last place to treat of him as a *member of political society*. His lectures on all of these great subjects, it appears, are written, and two volumes of them, which treat of the "Intellectual Powers" of man, as is well known, have been published. A third volume on this subject is yet unpublished. It contains something on the subject of language, of imitation, on the varieties of intellectual character, and on the faculties by which man is distinguished from the lower animals. Of his lectures which treat of man "considered as an active and a moral being," and as a "member of political society," he has published nothing except these outlines. It appears however that they were all ready for publication seven years ago, except that "much remained to be done in maturing, digesting, and arranging many of the doctrines," contained in them, and he adds (in the year 1813) "if I shall be blessed for a few years longer, with a moderate share of health and mental vigour, I do not altogether despair of yet contributing something *in the form of Essays*, to fill up the outline which the sanguine imagination of youth encouraged me to conceive, before I had duly measured the magnitude of my undertaking with the time or with the abilities which I could devote to the execution."

Besides the works abovementioned, he has published, as is well known a volume of 'Philosophical Essays'

*Phil. Essays—Essay 2d. chap 1

g 'dissertations on the letaphysical, Ethical and losophy;' the former of was written in the inter- ıpsed between the publi- two volumes of the Phi- ıe Mind, when it appears f his health" was such, ınduced to attempt "the f preparing for the press Essays." A fine medi- ıld think, for a sick man! work was published in ıur years ago, and a part appear.]

livered at Lee, Dec. 22nd, ing the two hundredth ·y of the landing of our at Plymouth: By Alvan D. Pastor of the Church lass.)

·r and sufferings of the A Sermon delivered at Mass. Dec. 22nd, 1820.: n Humphrey, Pastor of ·gational Church in Pitts-

on the settlement and ·f New-England: deliv- rmington, on Friday eve- 22nd, 1820: By Noah

New-England: A ser- red before the New-Eng- ·ty of the City and State ·rk, on the 22nd of Dec. ·ing the second centen- ·ation, of the landing of ims at Plymouth: By Spring, D. D. Pastor of Presbyterian Church in

ı *commemoration of the f the New-England Pil- ·livered in the second ian church, Albany, Dec. 0: on the completion of d century, since that* John Chester, Pastor ınd Presbyterian church,

er in his exordium, ob-

Some of the most delightful and improving emotions, that the heart ever experiences, spring from recollections connected with our Father's sepulchres. We cherish with the tenderest interest, the memory of our departed ancestors. The places where they lived and toiled; where they wept and prayed; where they fought and conquered; are dear to the sweetest efforts of memory, and the most sacred and most noble affections of the heart.

Our Fathers, where are they? The land they conquered is ruled by their sons. Their fields spread their beauty to other eyes, and yield their harvests to other generations. That narrow spot, is all they possess. The stone that marks it, is already hoary with moss—the foot of time has worn out the inscription, that filial affection had written. As individuals, few of them had any memento; though as a community, the history of their self-denial and valour, their wisdom and patriotism, will be cherished as long as their descendants shall inherit their spirit, or grateful affection shall exist.

These are just and striking thoughts, though not perhaps the most favourable specimen that might be given of the author's style and manner. The Fathers of New-England, were indeed men of no ordinary stature. No other wilderness was ever subdued, by such a race of adventurers. They loved the country that gave them birth, and would gladly have been buried there, in the tombs of their ancestors. But they loved their Saviour more, and rather than submit to ceremonies and impositions of Popish invention, they determined to hazard the loss of all things. They came hither bright from the furnace of persecution, and singularly fitted by the hardships which they had endured, to encounter "perils in the sea, and perils in the wilderness." Brave, enlightened, pious; the ardent friends of liberty and literature, strict observers of the holy Sabbath, having the highest reverence for the bible and all religious institutions, and cordially embracing the doctrines of the most enlightened reformers, they proceeded without delay, under the smiles of a protecting providence, to lay those deep and broad foundations, on which some of the best institutions in the world, have rested for two centuries. Surely such men.

ought to "be had in everlasting remembrance;" and however they may be slandered, or ridiculed by some of their degenerate offspring for a season, their memorial will go down with increasing honour, to the latest posterity.

With these impressions on our minds, we were highly gratified to learn, in the early part of the last summer, that the associations of Connecticut and Massachusetts, had recommended the religious celebration of the landing of the first colony at Plymouth, on the then approaching centennial anniversary. It struck us as a tribute, that was eminently due to the memory of those persecuted and suffering pilgrims, and as promising much good, to the present generation of their descendants. As the ever memorable twenty-second of December drew near, we honestly confess, that we became more and more interested in the proposed celebration; and were much gratified by the excellent proclamation of the Governor of Vermont, appointing the annual thanksgiving upon that day. We did not doubt, that the recommendations of the ecclesiastical bodies above mentioned, would be cheerfully complied with, and were ourselves not a little animated with the persuasion, that the prayers and thanksgivings of a thousand congregations, would ascend up at once to the God of our Fathers, who brought them to this western world, sustained and protected them in the wilderness, and into whose labours five generations of their children have already entered.

It is needless to say, that our expectations have not been realized; and it would be quite unavailing to express our regret, that so many have permitted the golden opportunity to pass out of their hands without improvement. It will never return to the present generation; and though the 22nd of December, is no better than any other day of the month, and 1820 was no better than any other year, still it must be admitted, that there is great power in associ To avail ourselves of these, they offer their aid in the ca virtue and religion, is at once t of wisdom and of duty. Wha the reasons, or objections, wh the opinion of so many, rend inexpedient to observe the cen thanksgiving, we are at a loss t jecture. Perhaps if they were we should be constrained to their force. But for the press must say, that we think the or churches and congregations in England, we mean those that to the doctrines of the forefi have lost an opportunity of str ening the weak, instructing the rant, and confirming the wav by showing what sort of men t grims were, and how God own blessed them; and by contrastin faith and practice, with that fa *ty*, "falsely so called," by some of their descendants al be distinguished. It is true, such a contrast may be exhib any time; but then was the t have done it, with peculiar a tage.

The omission, however, was means universal;—perhaps i not so general, as our inquiries led us to suppose. In many we are happy to know, that the ing of the pilgrims was celebra appropriate religious exercises we believe, that wherever publi ship was held, an unexpected of interest was manifested by th ple. The day was also observ many of the sons of New-En who have emigrated to other Some of the sermons which the sion called forth, have been gi the public. The titles of thos we have seen, stand at the he this article: and we propose to sent our readers with such extra our limits will allow, accomp with a few observations and tions of our own.

The passage selected by Dr. as the foundation of his discou Psalms xliv. 1—3. Mr. Hum

from the same text; Mr. ected Deut. xxxii. 7; Dr. salm cvii. 7; Mr. Chester, i.

ppropriate texts than these perhaps have been found in and the discourses do cred- respectable authors. It was cted, that as men of sense ient, they would naturally similar trains of thoughts, ig forward the same lead- cal facts, and would enlarge y of the same prominent ach of these discourses, landing of the pilgrims, ontain, and does contain, a ch of the causes which ex- from their native country; lships and discouragements aited them here; of their tutions, usages and general and of the smiles of heav- their descendants. There ame time, a variety in the nts, reasonings, illustrations tions of these discourses, it be at once pleasing and to the attentive reader. ation of this remark, and ible specimens of the ser- have selected the following eferring to the same inter- it, the landing of the Pil- Plymouth, and their imme- ects and sufferings.

. "Who can think of the , privations and sufferings of athers, without sighing and e tear of pity! They landed of winter; they were without were subjected to incessant hardship, to prevent their im- erishing with the cold. A very mortal sickness soon be- them, which in two or three pt off about one half of their Of this small number, some- nd even three, died in a day. ot only destitute of comforta- odations, to meet such scenes but very few of them were e to take care of the sick.—

brey. "And here, my brethren, for a moment, and think of the l prospects of this little band of ristian exiles In another hem- isphere were all the comforts, honours and emoluments, which the sacrifice of a good conscience might have purchased; but which they voluntarily relinquished, for peace within. Behind them were the chill surges of the Atlantic, darkly rolling to the solitary shore. Above, was a frowning December's sky. Before them, was a wilderness, such as they had never seen, inhabited by wild beasts and savage men. The sun himself was gone from these rigorous latitudes, to cheer other climes, and not soon to return. Nor friend, nor kindred was near, to welcome their arrival; and not a single shelter prepared, to screen even the women and children, from the stern monarch of desolation, clad in ice, shrouded in storms and fiercely coming down from the seat of his empire in the north.

"Such, my brethren, was the almost hopeless condition of the forefathers, whose landing on Plymouth rock we this day commemorate, and no tongue can tell the hardships which they underwent, during the first winter. The fatigues and privations of their long voyage; the severity of the weather, from which they were but miserably sheltered in their green, unfinished huts; and the want of almost every necessary, brought on a mortal sickness, which in two or three months, swept off about half their number, including the governor, and reduced the survivors so low, that not more than six, or seven, were in a condition to take care of the sick. They however persevered in the midst of weakness, danger and death.—About a year after their arrival, thirty-five of their friends joined them from Holland; and assisted them in laying the foundations of a flourishing colony."—pp. 15, 16.

Mr. Porter. "On the 22d of Dec. 1620, the pilgrims landed; and the rock on which they first stepped, is memorable, by the name of "forefather's rock" to this day. The prospects of the infant colony at Plymouth, planted on the border of an immense wilderness; entering upon the severities of a northern winter; without sufficient means of sustinence; without a prospect of immediate supplies, or a pledge of future support from their parent country; and surrounded by savage hordes, must, to a degree beyond our conception, have been appalling; yet they were firm in their purpose. They believed their cause to be approved of God, and committed to him the event. Long was the trial of their faith. By exposure, toil and scarcity, or unwholsomeness of food, a mortal sickness prevailed among them, by which forty-six of their number, before the opening of the spring, were numbered with the dead. And when,

"From the broad chamber of the south
Look'd out the joyous spring,"

their heaviest calamity was yet to come. Their beloved governor, the excellent Carver, fainted under his labours and died."—pp. 6, 7.

Dr. Spring. "Their condition on landing was such as to call for the peculiar benignity of a superintending Providence. Without the limits of their patent—enfeebled and sickly, through the length and hardships of their voyage, without shelter and without friends, before them a wide region of solitude and savageness, they were compelled to pitch their tents, between the howlings of the forest, and the storm of the ocean; and spend a dreary season, in burying their dead, and thinking of their sorrows. Like the pilgrims of other times, "they wandered in the wilderness, in a solitary way, they found no city to dwell in."—pp. 10, 11.

Mr Chester. "Deceived in their situation, they enter in their "tempest-tost bark" a bay, unknown and unexplored! Her shrouds glister with ice, the shore is desolate with winter. Yet, they leave the ship with praises, and land on the rock with prayer. Here was the courage of self-denial and holiness, that may challenge the wreath from the hero's brow. There was no external excitement, no inspiring trumpet, no pennon streaming on the wind; all without was black and desolate, all within was calm; they rested on an arm that was never weary, and "found peace for their souls."—pp. 24, 25.

The view that is given in these extracts, of the hardships, sufferings and mortality, which were experienced by the pilgrims at Plymouth, during the first winter, might be extended, with only circumstantial variations, to most of the other early settlements in New-England. The first planters of Salem, with Mr. John Endicott at their head, suffered much, in the first year, for want of provisions, and lost many of their number in a few months, by a mortal sickness. Those also who came over soon after, and settled in the vicinity of Boston, under Governor Winthrop, suffered extremely the first year, from the severity of the winter, against which they were but miserably defended in their tents, and in their huts. This exposure, together with the want of provisions, brought on a distressing sickness, which swept off more than a hundred and twenty, before the opening of the spring. In like manner, the first emigrants from Massachusetts to Connecticut, suffered incredibly from cold, and for want of food; and nothing but the special protection of Heaven, saved them from perishing, either by famine, or by the tomahawk.

"O could we place our souls in their souls stead, under the circumstances which I have related, how would our hearts sink within us. When winter roars in the forests and drifts around our dwellings, let us think of the pilgrims and be thankful. Let us think of them, when we sit by our warm fires, enjoying the the society of our neighbours and friends. Let us think of them, when our "garners are full, affording all manner of store," and when we are sick, let us think of the pilgrims, sick and dying, without the aid of physicians or nurses; and let the fond mother think of them, when in a piercing night, she goes from room to room, to see if her children are warm. Let us this day, in particular, dwell much upon their privations and sufferings; and when we contrast our happy lot, with every thing, that was distressing in theirs, let our hearts rise in the warmest gratitude to Him, "who maketh us to differ."—Mr. Humphrey, p. 13.

But though often "perplexed," the fathers of New-England, "were not in despair." They confided in the same merciful Providence, that had brought them across the ocean, and they were preserved.

"Whatever, says Mr. Porter, may have been the virtue and the valour of our fathers, he must be wilfully blind, who is not prepared to lift his heart to God, and say, "they got not the land in possession by their own sword, neither did their own arm save them, but thy right hand, and thine arm, and the light of thy countenance, because thou hadst a favour unto them." His providence, in the establishment and preservation of the New-England states, has been illustriously manifest. The very policy of their enemies, has been mysteriously employed for this end. As in ancient days, he hardened the heart of Pharaoh, to show forth his power and glory in the redemption of his people, so for similar purposes, he hardened the hearts of New-Englands proud monarch's and prelates. These oppressive acts, were the sword by which he drove our ancestors from their pleasant seats into this howling wilderness, that he might prepare for them a city; and so far as we can perceive, were the only means, by which so great a portion of his church, and numbers of such

wealth, talents and worth, and these, united to each other by such kindred views, habits and affections, as were necessary to lay the foundation of these colonies, would, have been induced to the arduous enterprise "—p. 15.

On this subject Dr. Spring has the following remarks.

When difficulties and darkness perplexed them, [our ancestors,] God sent his light and truth to lead them. When they were hemmed in by enemies, he opened a passage for them "through the sea;" when they "wandered in the wilderness, where there was no water, he brought water out of the rock, and rained down manna for them out of heaven." "He found them in a desert land, in a waste howling wilderness; he led them about, he instructed them, he kept them as the apple of his eye. As an eagle stirreth up her nest—fluttereth over her young—spreadeth abroad her wings—taketh them—beareth them on her wings; so the Lord alone did lead them, and there was no strange god with them." How obvious to the most superficial observer, that the whole course of our venerable forefathers, was the result of the divine purpose, lay under the divine inspection, and was directed by a divine and omnipotent hand. There was no slumber to his eye, no intermission to his agency and care."—p. 13.

But we must hasten to exhibit a very brief sketch of the character, laws, and institutions of the early settlers of New-England: Mr. Humphrey, says,

In doctrine they harmonized with the great luminaries of the reformation. They worshipped God, as Father, Son and Holy Ghost, three in one, and one in three. The proper divinity and vicarious sufferings of the Lord Jesus Christ, the supernatural agency of the Spirit in renewing the hearts of sinners, justification by faith alone, divine sovereignty, personal election without any fore-sight of worthiness in the creature, perseverance in holiness unto the end, and the eternal punishment of the wicked, as well as happiness of the righteous; these and the other kindred doctrines, were prominent articles in all their confessions of faith. They had none of that critical acumen, which is now so dexterously employed, by some of their descendants, to explain away the most positive declarations of scripture; none of that daring which would pluck the crown from the head of Jesus; and none of that *charity*, which would present the right hand of christian fellowship indifferently, to him who adores "Immanuel as God over all blessed forever," and to him who would degrade the eternal Saviour, to the rank of mere manhood.

In discipline, the founders of the New-England churches were strictly *congregational*. They denied the authority of Arch Bishops, Bishops, and all such ecclesiastical tribunals, as exercised a coercive power in England and Scotland; but they admitted the right and expediency of *Consociating* for mutual edification and advice.

The religion of our puritan fathers did not consist in mere abstract doctrinal propositions and modes of church government. It was eminently spiritual and practical. It was a religion of the heart, as well as the head. The essence of it was that "holiness without which no man shall see the Lord"—that "love which is the fulfilling of the law." They were men of prayer, and they were "strong in faith." They knew what it was to wrestle with the "Angel of the covenant and prevail." They were peculiarly attentive, both to the smiles and frowns of providence. Public dangers and distresses, such as exposure to enemies, unfruitful seasons, the destructive rage of the elements, the ravages of insects, and all the more private afflictions and disappointments which they experienced, were regarded by them as the rebukes and judgements of a holy God, and as calling for public and private humiliation. Accordingly, they kept a great many solemn fasts, and received extraordinary answers to the prayers which on such occasions, they offered up to him who was able to save.

No people, I believe, ever set a greater value upon the institutions of the gospel, or more conscientiously regarded its holy precepts. There was no sacrifice which they were not ready to make, to secure to themselves and their families, the regular administration of divine ordinances. Their first care, when they landed upon these shores, and afterwards in extending their settlements was, to organize churches, settle ministers and build meeting-houses. And so highly did they prize religious instruction, that in some instances, even while their congregations were small and feeble, they supported both a pastor and a teacher at the same time. This was the case at Salem, Hartford and New-Haven—pp. 27. 28.

With our ancestors a profession of religion, was understood to be a profession of real holiness of heart a living faith in Christ, and a sincere dedication of soul and body to God, for time and eternity. They were remarkably strict in the administration of gospel discipline, and their form of covenanting was peculiarly solemn and impres-

sive. Dr Hyde has copied from Mather's Magnalia, the covenant of the first church that was formed in Massachusetts, which is in our judgment, so very excellent, that we shall here present it at full length to our readers.

"We covenant with our Lord, and with one another; and we do bind ourselves in the presence of God, to walk together in all his ways, according as he is pleased to reveal himself unto us, in his blessed word of truth; and do explicitly, in the name and fear of God, profess and protest to walk as followeth, through the power and grace of our Lord Jesus Christ. We avouch the Lord to be our God, and ourselves to be his people in the truth, and simplicity of our spirits. We give ourselves to the Lord Jesus Christ, and the word of his grace, for the teaching, ruling and sanctifying of us, in matters of worship and conversation; resolving to cleave unto him alone, for life and glory, and to reject all contrary ways, canons, and constitutions of men in his worship. We promise to walk with our brethren, with all watchfulness and tenderness, avoiding jealousies and suspicions, backbitings, censurings, provokings, secret risings of spirit against them; but in all offences to follow the rule of our Lord Jesus, and to bear and forbear, give and forgive, as he hath taught us. In public, or private, we will willingly do nothing to the offence of the church; but will be willing to take advice for ourselves and ours, as occasion shall be presented. We will not in the congregation, be forward, either to show our gifts and parts in speaking, or scrupling, or there discover the weakness or failings of our brethren; but attend an orderly call thereunto, knowing how much the Lord may be dishonored, and his gospel and the profession of it be slighted, by our distempers and weaknesses, in public. We bind ourselves to study the advancement of the gospel, in all truth and peace, both in regard of those that are within, or without; no way slighting our sister churches; but using their counsel as need shall be; not laying a stumbling block before any; no not the Indians whose good we desire to promote; and so to converse, as we may avoid the very appearance of evil. We do hereby promise, to carry ourselves in all lawful obedience to those who are over us in church, or commonwealth, knowing how well pleasing it would be to the Lord, that they should have encouragement in their places, by our not grieving their spirits, through our irregularities. We resolve to approve ourselves to the Lord in our practical callings, shunning idleness as the bane of any state; nor will we deal hardly, or oppressively with any, wherein we are the Lord's stewards.—Promising also, unto our best ability, to teach our children and servants the knowledge of God, and of his will, that they may serve him also; and all this, not by any strength of our own; but by the Lord Christ, whose blood we desire may sprinkle this our covenant, made in his name."

In their observance of the *Sabbath*, the first settlers of New-England were remarkably strict and conscientious. With them it was a day of sweet and sacred rest. It was wholly devoted to reading, meditation and prayer, in private; and to family instruction, and social worship in public. We heartily join with Mr. Chester in the following sentiment. "O may their descendants, in whatever clime they make their home, be distinguished like their fathers, for their sacred regard to the Sabbath of the Lord—to its hallowed rest—to its delightful duties."

Such was the abhorrence of immorality amongst our puritan ancestors, and so strict were they in the education and government of their children, that vice sought a distant retirement, and scarcely found a place among them. This fact is attested by almost all the records of those times. We shall only copy the testimony of the Rev. Mr. Firman, in a sermon which he preached before the Parliament, and the Assembly of Divines at Westminster. "I have lived, said he, in a country, (meaning New-England) seven years, and all that time I never heard one profane oath, and all that time, I never did see a man drunk in that land." Alas, what would be his testimony could he now return, and spend seven years more in New-England?

It seems to be taken for granted, by some, that the men who lived two centuries, or a century and a half ago, must have been very inferior in point of education, if not of talent, to the present generation of their descendants; and that they could not have duly appreciated the importance of literature and science to a community. But this opinion does great injustice to the pilgrims. "It is no

extravagant representation
t they were men of vigorous
larged views, and uncom-
ling." Many of them re-
best education which could
d in the English Universi-
ton, Hooker, Davenport,
Norton, Winthrop, Eaton,
Wolcott and others, will
membered as the enlight-
istinguished patrons of Ed-

usly attentive to the general
of science, our forefathers
sis of their exertions, in the
establishment of common
t was as much a point of con-
h them, and it entered as re-
l their plans of colonization, to
r posterity with the means of
advancement, as to provide
he means of daily and comfor-
tence: and they early laid the
of those higher seminaries of
hich have been justly consider-
he brightest ornaments of the
. Spring, p. 22.
the advancement of pure and
eligion in their own souls, and
munities to which they belong-
motion of sound learning in
inaries, and of general educa-
the people, were objects which
their hearts. In proof of this,
ecessary to trace the history of
literary institutions and coun-
ls, as exhibited in their respect-
s, in the public acts for their
nent, and in the private muni-
which they were early suppor-
dowed. To mention but one
information on this subject:
ay think it worth the trouble,
o the colonial laws of New-
will find the broad basis of our
em of education, carefully laid
se and provident ancestors.
arry, p 30.

rence to the first preachers
England, we can subscribe
e little abatement of super-
d comparatives, to the fol-
ragraph.

views of truth were uncommon-
d correct. They enjoyed the
tunities to acquire a profound
of the scriptures. They were
ainted with the writings and
f the reformers. They lived at
hen the ministers of the Protes-
hes, were among the most learn-
cute scholars and critics, that
ched the gospel. They were
sound and able men. They brought with them the most valuable libraries—they were familiar with the fountains of knowledge which all must seek, and at which the distinguished divines of this day, must be furnished and instructed. The gospel was preached "in the demonstration of the Spirit, and with power." Its great truths were as ably stated—as well defended—and as powerfully enforced as they ever were, or ever can be, by mere uninspired men." Mr. C. p. 17.

This we think is going rather too far. It seems to suppose, that no advance has been made in the science of theology, for the last hundred years; or at the very least, that the great truths of the bible, can never be better understood, or more ably illustrated and defended, than they were by the fathers. But surely it can be no disparagement, to the memory of those venerable and "mighty elders," to hope and believe, that with the help of their labors, some of the divines of the present and of succeeding centuries, will surpass them in theological knowledge. Other men of equal talents and industry may be raised up; and as the millenium approaches, may be more "fervent in spirit;" or if this should not be the case, why may not the inferiors (in other respects) of Hooker, and Cotton, and Davenport, become mightier in the scriptures than ever they were? It would be strange indeed, if a man of ordinary stature, standing upon a giant's shoulder, could not, from this elevation, see farther than the giant himself.

But to proceed:—'The pilgrims of New-England brought over with them a missionary spirit. They had pity on the heathen.' The Rev. John Eliot, the famed Apostle of the Indians, was among the early settlers. The Mayhews were but little behind him, in zeal and activity; and the success of these missionaries, in turning the Aborigines from darkness to light, was almost without a parallel. At a very early period, there were no less than fourteen towns in Massachusetts, inhabited by these evangelised sons of the forest. In 1652 two hundred and eighty two of the natives of Mas-

tha's Vineyard, had embraced christianity; and at a later period, the Rev. Experience Mayhew enumerated, no less than thirty Indian ministers. How animating the thought, that many, thus "turned from dumb idols," by the blessing of God, upon the earliest missionary labours in this country, are now in heaven, with their pious and indefatigable spiritual guides and teachers!

"As the first settlers of New-England, believed in the absolute necessity of regeneration, by the Holy Spirit, they were friends to revivals of religion. They early fasted and prayed, for the effusions of divine grace upon the infant churches and settlements; and many were the 'times of refreshing from the presence of the Lord.' Thus the Spirit was remarkably poured out in 1629, 1630, and 1637. In 1680, there was a general revival in Massachusetts, Plymouth, and Connecticut. In 1677, 1683, 1696, 1712, 1718 and 1721, there were happy and powerful revivals, in various parts of New-England." Since the last mentioned date, also, we believe that this 'our goodly heritage,' has been more highly favoured with revivals, than any other portion of the globe, and in consequence, we have no doubt, of the institutions, piety and prayers of our ancestors.

Of their laws, we have only room to say, that they resolved to make the Bible the basis of legislation, as well as the standard of faith; and it was owing to this circumstance, we are fully persuaded, more than all others, that their civil and criminal codes, so far surpassed those of any other infant colonies, whether ancient or modern. After all, however, the fathers of New-England have received their full share of obloquy and reproach. "Just escaped from persecution themselves, it has been said, they demonstrated, that it was not the principle, but its application which they condemned: for the moment they had the power, they became persecutors in their turn."

"This" Mr Porter contends, and very conclusively we think, "unless it be understood with much qualification, is most illiberal and unfounded. They did enact laws, against the teaching of doctrines, and the adherence to practices, which were subversive of their own. Leaving all men to entertain their own opinions they yet required those, who held opinions destructive to the vital principles of their community, either to abstain from inculcating them, or to leave their jurisdiction. This, whatever may be thought of the expediency of it, they had the right to do. For the express purpose of forming a community, accordant with their views of the Gospel, they came with immense expense, to these retired shores. That they might interfere with no rights of their fellow men in the prosecution of this design, they selected a part of the world, that was unoccupied only by savages, of whom, by fair and open purchase they received it. This, in the highest sense, was their *domicil*, and as such, they reasonably demanded of their fellow men, the privilege of enjoying it, for the purposes for which they possessed it. But in the year 1656, a number of persons of the denomination of Quakers, for the purpose, as there is reason to believe, of trampling upon the religious order of the colonies, came from England to Massachusetts, and immediately began, in the most public manner, to revile both the ministry and the magistracy; to denounce them as a system of imposture and tyranny; and to threaten the severest judgments of heaven upon the people, if they did not abandon them. Their conduct was in some instances, an intolerable outrage, not only upon established order, but upon common decency. The penalties of the laws were accordingly enforced by the infliction of fines, imprisonment, flagellation, or banishment, according to their aggravation of the offence; and when these were found ineffectual, a law was enacted, "that any Quaker returning from banishment, to renew his offences against the peace of the colony, should be punished with death." Under this law, several were executed. This is a matter of deep regret. So it seems to have been viewed by our fathers themselves, for in each of the colonies, the law was soon repealed, or was not enforced. Yet it should be remembered, that those who were punished either capitally, or in any other form, suffered, not directly for their religion; but for their disturbance of the public peace, and their infraction of the first principles of the established government."

Upon the unhappy occurrences, which mark the early history of New-England, on the subject of witchcraft, Mr. Porter has the following judicious remarks.

occurrences, were the effect of
delusion—a delusion, however,
s by no means peculiar to New-
but prevailed throughout the
minions; and was countenanced
nen as Keeble, and Sir Mathew
Baxter—a delusion, which in this
as soon exploded, and the tragic-
if which, were deeply and almost
y lamented;—a delusion, more-
nich the fathers of New-England,
n the smallest degree concern-
lid not begin its reign, till sixty
the settlement of the country,
were resting in their graves."

the whole, that the founders
England were perfect; that
e chargeable with no errors
ent, or practice, is not preten-
it that they were distinguish-
ir piety, for their love of lib-
their observance of the Sab-
d high estimation of all the
ns of religion; that some of
e men of uncommon talents,
ning and extraordinary fore-
d that New-England is more
to them for her freedom,
science, and general pros-
an to the wisdom, piety, val-
patriotism of any subsequent
n, cannot now, be *reasonably*
d, and will we are persuaded
rsally acknowledged, by a
note and religious posterity.
! "how is the gold become
the most fine gold changed!"
painful topic of New-Eng-
generacy, Mr. Porter and Dr.
nake the following remarks.

ommunity, how different is our
rom that of the pilgrims! Could
e imagined, that within two
after their flight to this shore, for
e purpose of advancing the chris-
the very churches which they
d, would have denied the Lord
ht them?" that sectarian ani-
ould have shaken others, in ev-
f the community to their foun-
hat the family altar which they
ould every where, and by the
of their descendants be neglec-
the sabbath would in all places,
o oppositon, be publicly viola-
profaneness, lewdness and most
s of atrocious and polluting vice,
mph over legal restraint? that
racy itself, would in many in-
e conferred upon unprincipled
and immoral men? and that the foundations, which the fathers laid for the support of an able, evangelical ministry, would extensively be broken up? Could they now witness the change, with the feelings that belong to flesh and blood, what would be their emotions?" Mr. Porter. p. 18, 19.

"The almost entire neglect of gospel discipline, is one of the features in New-England's degeneracy, which greatly obscures her ancient glory. The greater part of her churches, have thrown aside those common bonds of union which, in the days of our ancestors, contributed so much to purity of doctrine, and mutual comfort and edification; while a growing contempt of creeds and confessions of faith, has facilitated the encroachments of error, and given countenance to those who deny the essential truths of christianity. It cannot be dissembled that a very different faith is inculcated from some of the pulpits of New-England, from that which supported our fathers under all their trials, and which they trusted would be the hope and consolation of their children in future ages;—a faith which so far from humbling the pride of men, commends itself to the unrenewed heart, and constitutes precisely the resting place for a mind awake to its obligations, and determined to maintain its rebellion against the Most High:—a faith which mocks at the seriousness, and spirituality and self devotement of true religion, and which considers all the tenderness of an awakened conscience, all anxiety for the salvation of the soul, all the solemnities of conviction for sin, as well as "all joy and peace in believing," the object of ridicule and sarcasm:—a faith which relaxes the obligations of personal and domestic religion; which without scruple allows ministers and people an occasional indulgence, in the more refined and fashionable vices; and which often descends low enough, to caricature the simplicity and purity of better days. Yes, all this is to be found in New-England—where the "daughters of Zion was once comely as Tirzah, fair as the moon, and terrible as an army with banners;"—where our fathers enjoyed such memorable effusions of the Divine Spirit, and beheld such illustrious exhibitions of the Divine Glory—where so much has been accomplished and so much endured to extend and perpetuate a pure and undefiled religion." Dr. Spring. p. 38—41.

While we feel constrained to admit the general correctness of this lamentation over the degeneracy of New-England, we cannot say that we fully coincide with Dr. Spring, in every particular. Much as the people have "provoked the Lord and gone away backward," we trust there is

not, "almost an entire neglect of gospel discipline" in the churches. In the midst of all our backslidings, there is, blessed be God, more than 'a little' attention paid, to the rules of Christ's house. We know very many churches, in which a commendable vigilance is exercised over the members; and we believe, that take New-England at large, the discipline of the gospel is, and has for some time been reviving. We have somewhat to object, likewise, to the remark, that "the greater part of our churches, have thrown aside those common bonds of union, which in the days of our ancestors, contributed so much, to purity of doctrine and mutual comfort and edification." This sentence should have been a little more guarded and qualified. We believe that the *greater part of the churches in N. E.* have not thrown aside those bonds of union, which formerly existed; although the remark is undoubtedly correct, to a lamentable and alarming extent. We fear, also, that from the current of Dr. Spring's observations, in the latter part of his discourse, some persons, not intimately acquainted with the present religious state of New England, will infer, that there is a general departure from the faith once delivered to the saints; whereas the number of those, who "deny the Lord that bought them," is still small in comparison, with those, who remain firm, upon the "foundation of the Apostles and prophets, Jesus Christ himself being the chief corner stone."

That so many sons of the Puritans have erred from the faith, is indeed a "lamentation and shall be for a lamentation." That an unholy zeal is now secretly and openly employed, in disseminating principles subversive of the gospel of Christ, ought to be universally known and deplored. But it should be a subject of gratulation that the great body of those, both in New-England, and beyond our borders, who can look back to the Puritans as their fathers, still adhere to the doctrines of the reformation: and we nothing doubt, that ere two centuries more shall have rolled away, the fountains which have been poisoned will be purified, the heart of New-England will again beat high and strong, with the life blood of "pure and undefiled religion;" holy men of God will stand up in the "spirit and power" of the Cottons, the Davenports, the Mathers, and the Coopers of other times; and all the millions of puritan descent, who will be spread from shore to shore, over this great continent, will "honor the Son, even as they honor the Father;" and when they ascend to a brighter world, will unite with "angels round about the throne, and with the elders, saying worthy is the Lamb that was slain, to receive power, and riches, and wisdom, and strength, and honor, and glory, and blessing.—Blessing, and honor, and power, be unto him that sitteth upon the throne, and unto the Lamb forever and ever."

Geography made easy, being a New Abridgement of the American Universal Geography, on an improved plan; containing general views, with questions; and accompanied with a new Atlas, adapted to the work: By Jedidiah Morse, D. D. and Sidney Edwards Morse, A. M. Twenty-second edition, Boston, Richardson & Lord, 12mo. pp. 368.

It would seem hardly necessary to say any thing more in recommendation of this volume, than what is furnished by the title page. This is the *twenty-second edition* of a work which, for a long course of years, has been found useful, in many of our academies and higher schools. To render the present edition more valuable, it 'has been the result of much labour and study,' and 'every sentence of it was sent to the press in manuscript.' The plan of the work is good, and the execution such as we should expect from talents, industry, and experience.

volume contains 'general occupying more than fifty pa- furnishing much valuable al information. When tables tements, similar to those here ire made with care, by such access to the best sources of dge, they form valuable books ence. Such, in the present ; is the fact, and that person ive been a diligent student, neither extend, nor correct his geographical and statistical knowledge, by an examination of these views.

The maps which compose the Atlas accompanying the work, appear to be well executed; that of the United States, is particularly good; but in the boundaries of one of the new states it differs from other maps which we have seen. We are not able to say, however, that the boundaries as here marked, are incorrect.

Literary and Philosophical Intelligence.

osals have been issued by nd Gould, Andover, for pub- Hebrew and English Lex- pted to Professor Stuart's He- rammer.

basis of this work will be the and German Lexicon of Gese- blished at Leipsic in 1815, er Lexicographers and Com- rs will be consulted. The l additions, however, will be om Gesenius' Thesaurus or lar- icon published in 1810—12, n his later grammatical works; which are written in German. nslation, completed on this ill extend to about 800 pages, contain, it is thought, all the ical information in respect to rew language, that is necessary theological students and clergy ss, in the form of a dictionary; ly if they make use of the entioned Grammar, which has n published at this press.

work will be prepared by Mr. W. Gibbs, who formerly issu- osals for translating the The- but afterwards relinquished gn, because it was hoped that translation would be furnished nius himself. This expecta- been frustrated, and Mr. Gibbs to the plan now suggested, , in some respects, better adap- he present wants of our country former proposal.

he former Prospectus, it was advisable to give a view of the ical character and writings of Dr. Gesenius; but since that Prospectus was issued his literary character has become so well known to most of our Hebrew scholars, that such an exhibition will be unnecessary. The spirit of his philology and his style of criticism are, for substance, the same which Prof. Stuart has adopted in his Grammar.

"It may be proper to state that the arrangement of Hebrew words in this Lexicon is similar to that which is found in our best Latin and Greek Dictionaries, which will greatly facilitate the labours of the student, in searching for words, and render the acquisition of the Hebrew language much more easy and pleasant.

1. The proposed work will contain about 800 pages, large 8vo, and will be furnished to subscribers in boards at $6, 00. To non-subscribers the price will be $8,00.

2. The work will be neatly printed on good paper, and with a new Hebrew type.

The work will be commenced without delay, if the proposal shall meet with sufficient encouragement."

In press, and will soon be published by A. G. Tannatt, & Co. Springfield, Mass. a volume of the late Dr. Lathrop's unpublished sermons. The publishers state that these sermons "were selected;—many of them transcribed, and most of them revised and corrected by the author in the latter part of his life.

"This volume is accompanied by a MEMOIR of the AUTHOR'S LIFE, from the manuscript in his own hand writing.

"The MEMOIR contains a succinct account of his genealogy and education, and of the establishment and character of his religious views.--It records the most important and interesting events of his life and the reflections which were suggested by the various incidents of the passing times. The memoir may well serve as a portrait of the author—for all the acuteness and intelligence—all the mildness and pleasantry—all the goodness and prudence of which his countenance so eloquently told, are most happily blended in this concise history of his life and observations.

A Grammar and Vocabulary of the New-Zealand language has been published in England. The work was prepared by Professor Lee from materials furnished him by Mr. Kendall, and occupies 230 pages.

The 'pictured rocks' on the southern shore of Lake Superior, are described by those who have had the pleasure to see them, as furnishing one of the most astonishing and magnificent natural curiosities that can be found in our country. An intelligent gentleman, who accompanied Governor Cass in his tour last summer, describes them as surpassing in grandeur, the far-famed Cataracts of Niagara. They form a perpendicular wall of about three hundred feet in height, and extend along the shore about 10 miles. The projections and indentations are numerous, and the imagination of the observer throws them into different forms—sometimes the front of buildings—now a tower, and anon castles and columns, appear in varied succession. In many places vast caverns are worn into the rocks by the waves, the entrances to which are sometimes cragged and irregular, and sometimes regular hemispherical arches, supported by mighty pillars. The smallest wave rushing into these caverns, causes a loud jarring, and awful sound, which, to the ear of the passenger, is dashed along by echo, to mingle with and to increase the noises which rush from more distant caverns.

The Indians never pass these rocks but in a calm time, and when there are no indications of a storm. It is said that they believe the caverns to be the abode of bad spirits; and, owing to the superstition, or to the awe which the scenery inspires, they generally observe a profound silence while passing them.—*Detroit Gazette.*

A violent shock of an earthquake was felt in various parts of India on the night of December 31. "Persons walking were compelled to stop, and stand like one in a small boat, or a waggon in rapid motion. Pictures suspended from the wall by a single ring were set in motion like a pendulum, and birds in their cages were driven from their roosts and flapped their wings violently, in great agitation. The shock was preceded and accompanied by a noise like the roaring of winds, mingled with the rattling of a heavily laden cart over a rough pavement.—There was nothing remarkable in the appearance of the heavens unless it was the unusual clearness of the atmosphere, and brilliancy of the stars.

List of New Publications.

THEOLOGY.

A letter to the Editor of the Unitarian Miscellany, in reply to an attack, by an anonymous writer in that work, on a late Ordination Sermon delivered at Baltimore, by Samuel Miller, D. D. ... of the Sermon, 12mo. Balti-

... al Letter addressed to the ... of the Protestant Episcopal Church in the Eastern Diocess. By the Rt. Rev. Alexander V. Griswold, D. D. Bishop of the Diocess; 8vo. Boston.

A Treatise upon the Eternal Generation of the Son of God; together with Strictures upon the Letters of Moses Stuart, (Prof. of Sac. Lit. Andover,) to the Rev. Wm. E. Channing; 8vo. New-York.

sionary Catechism, for the use
en; containing a brief view of
l condition of the world, and
gress of missionary efforts
e heathen. Published by the
llege Society of Inquiry res-
missions. [This little work
oncise but luminous statement
nary labours, and dwells with
ree on 'what remains to be
r the conversion of the world.
ry Societies, and those indi-
who are in the habit of distrib-
ligious books, would do well
te the circulation of this valu-
chism.]

istorical account of the Protes-
scopal Church in South Caro-
Frederic Dalcho, M. D. As-
sistant Minister of St. Michael's church, Charleston. 8vo. Charleston.

G. Goodwin and Sons, Hartford, have republished from the fifth London Edition, 'Natural Theology, or a demonstration of the Being and Attributes of God, from His works of Creation; arranged in a popular way for youth.' By William Enfield, M. A. author of Elements of Natural Philosophy, &c. &c. [This work contains much useful instruction, exhibited in a very pleasing manner.]

MISCELLANEOUS.

The Judgment, a Vision. By the Author of Percy's Masque. New-York.

A New System, and Sure Guide to the Art of Penmanship. By E. Noyes, Boston.

Religious Intelligence.

*from a "Narrative of the Revi-
Religion, within the bounds of
esbytery of Albany. Published
ler of the Presbytery."*

y or August, 1819, the Rev.
Vettleton, visited Saratoga
, for the benefit of his health.
after that time he visited at a
Malta, where a few people
sembled together. And if we
xpress our opinion we would
is little providential meeting
blessed means of commencing
eat work of God in Malta.
ience Mr. N. passed on to the
; but all was dead or dying
the gospel had been long
d there, but with very little ap-
effect. The circumstances of
ce, so peculiarly unfavourable
l holiness, are well known to
bytery; and those circumstan-
e never more unfavourable or
ial, than at that time. This
ger of God had come to prove
ling influence of the Saratoga
; but having had long experi-
the life-giving influence of the
f salvation, he could not rest
night, until he had endeavoured
eans to bring dying sinners to
heir efficacy; and God was
m, and God's anointed servant
there, was with him in senti-
n love and in labour. At first
there were some found mocking, and others saying, "what will this babbler say now?" but God honoured his own cause. An invisible agency was operative on many an heart; pride and prejudice, hatred and hardness, ignorance and enmity, guilt and pollution yielded to its influence. The views and feelings, hopes and fears and affections of many were almost instantly changed. And with the exception of a few *high-toned blasphemers*, evidently left as a beacon on some hidden shoal, to be seen and known of all men, to warn them back from certain destruction; all the scoffers and sceptics, infidels and unbelievers of the place, were soon found mingling in humble undistinguished company with sinners of every other name, inquiring what they must do to be saved? In September and October the work was progressive, every day was fully employed by the people of God. The pastor of the village, and his helping brother, publickly and privately, and from house to house were engaged warning every man and persuading every man, in season and out of season, exhorting, rebuking and entreating; and the Lord was found every where present! Many were pricked in their hearts and forced to cry out men and brethren what shall we do! More than *fifty* were brought to rejoice in the hope of eternal life through Jesus

Christ our Lord. And although this number may appear but small when compared with the numbers that flocked to Jesus elsewhere; yet, let it be remembered, that the numbers from which they were gathered were very small. The permanent residents in the village are few, and the surrounding country is circumscribed and very thinly inhabited. There have been fifty-five added to the church; eighteen adults baptized. The awakening continued until the commencement of the watering season in 1820, when it seemed to cease all at once. Some doctrinal disputation in the north part of the settlement had a very injurious effect. Sabbath schools are flourishing and very beneficial; monthly concert well attended; *some few instances of recent conversion;* children catechised weekly; and as a fruit of holiness in the lives of those who have named the name of Christ, we would mention a female charitable society, which, amongst the acts of its benevolence, has sent down twenty three dollars in aid of the funds of your presbytery for the education of poor, pious youth for the gospel ministry. One of their number has departed this life triumphantly.

Your committee would next turn your attention to Malta, literally a moral wild. With the exception of a very small methodist church in one corner of the town, and two or three of God's children in another corner, there was neither piety nor prayer, no mean of grace nor hope of salvation. There had indeed, many years before, been a small church there, but it was broken down and in ruins; not a single member remained who had any claim to right or privilege in it. The pride and prejudice and ambition of rule, that broke it down, were still in existence indeed, brooding over the ruins of their own producing, endeavouring sedulously to raise them as a bulwark between sinners and salvation, and rejoicing in their long continued success. There had been several attempts made to introduce the stated ministration of the gospel, but without any encouraging effect. Such was the state of things in the fall of the year 1819, when Mr. Nettleton first preached among them. There had been one or two hopeful conversions in August; and in September and October, there were a few awakened. About the beginning of October, Mr. Hunter, a licentiate from the presbytery of New-York, visited the place, and his preaching and other labours of love were greatly blessed among them. Mr. Waterbury and Mr. Olmsted, from the theological seminary of Princeton and Mr. Armstrong of Moreau, were all providentially led to the place, and continued for some time to labour in their several spheres of action, with very encouraging success, so much so, that on the 26th of October, there was a little church collected and organized consisting of twenty-four members, mostly recent converts to the faith of Christ. Other ministers had preached occasionally in the place; but from the time when the church was formed, Mr. Nettleton preached for seven or eight months almost constantly among them, and his labours of love was highly rewarded by the Great Head of the church. From the very commencement of his labours, the work of the Lord's Spirit became more powerful, and rapidly progressive. It was but a little while until weeping and anxious distress were found in almost every house; the habitations of sin; the families of discord; the haunts of intemperance; the strong holds of error; the retreats of pharisaic pride; the entrenchments of self-righteousness, were all equally penetrated by the power of the Holy Ghost. Foundations of sand sunk out of the reach of feeling and deceived confidence! Refuges of lies fled from the eye, and fancied security from the heart of the unregenerated.

In some cases sorrow was soon turned into joy, but in other cases anxious distress continued long; it was deep, heartfelt and awfully pungent; and brought the distressed almost down to the gates of death. Under its influence, error lost all its alluring importance; and violated obligation, forfeited happiness, a long rejected Saviour, and approaching wrath, death and judgment, with the retributions of eternity, filled every heart, occupied every thought, and agitated every feeling. Often and anxiously was the inquiry made, "What shall we do?" During several weeks, the awakening spread over different parts of the town until it became almost universal. Nor were the attempts so often and so offensively made to draw the attention to doctrinal disputation, very influential in stopping its progress. Every house

[redacted]

ed the solemnity and silence of
inued Sabbath; so profound
stillness and solemnity, that a
leath could have added nothing
many families. Common
ation was rarely engaged in,
very ear was open to hear the
every heart prepared to receive
gs of salvation. There were
elancholy exceptions indeed,
shall not name them. The
of the Lord rested on their
nfluence, and it was wilted and
d and gone for ever. The holy
lyzed their efforts against his
, and scorned their opposition
pread of Messiah's kingdom.
he year there were added to
ch more than one hundred,
re were perhaps fifty others
rished a hope of forgiven sin.
those who joined the church
n severely tried; but the trial
faith has eventuated in the
g of their hope and confi-
God. All who have named
e of Christ, are giving good
believe, that they have rest-
sure foundation, and gained
g in the ark of safety. There
lency to error amongst them,
at and growing attention to
and simple doctrines of the
here were fifty adults bap-

were some special cases,
anifesting the sovereignty of
ce and the freeness of his

pamphlet, which contains 51
ges, gives an account of revi-
ligion in many other places.
s prevent us from making
acts which we should other-
to present to our readers.]
mittee in their Report to the
y, state—"There are *twenty-*
hes under your care; and the
e Lord has been poured out
ve of these, and upon the
The additions to the church-
the year 1820, as reported
eshytery, amount to nearly
nd four hundred. Of these
e been three hundred and
r adults baptised! Surely
l hath done great things for
of we are glad"

AMERICAN BIBLE SOCIETY.

New-York, May 11.

The fifth anniversary of the American Bible Society was yesterday celebrated in this city. Agreeably to public notice the Board of Managers and Officers of the Society, many of whom were from different and distant parts of the country, and a large number of Delegates from Auxiliary Societies, specially appointed for the purpose of attending the annual meeting of the Parent Institution, met at the Managers' room in the New-York Institution, at 9 o'clock in the morning. Upon the Board being called to order by the Hon. Matthew Clarkson, senior Vice President, the meeting of the Board was opened by the reading of the 72d Psalm, by the Rev. President Day, of Yale College, Conn.

After passing through the ordinary business of the meeting, at 10 o'clock the Board of Managers, with the Officers of the Society, and the Delegates from the Auxiliaries, proceeded to the City Hotel in Broadway, where the necessary preparations had been made for holding the meeting. At half past 10, the Hon. ELIAS BOUDINOT, President of the Society, supported by Gen. Clarkson and Col. Varick, two of the Vice Presidents, took the chair, when the meeting was opened by the reading of the first chapter of Revelations, by the Rev. Dr. M'Dowell of Elizabethtown, N. J.

Letters from several of the Vice Presidents, apologising for their necessary absence from the meeting were then stated;—after which, the business of the meeting commenced by the President's Address, which was read by the Rev. Dr. Milnor, the Secretary for Foreign Correspondence. The Treasurer's Report for the past year, was then read by W. W. Woolsey, Esq. Treasurer, by which it appeared that the receipts of the year ending the 1st of May, 1821, were $49,578 34, and the expenditures were $47,759 60.—The Annual Report of the Board of Managers was then read by the Rev. Selah Strong Woodhull, by whom we understand it was prepared. It is an able and interesting document, and reflects great credit on the talents of that very active officer of the Society. In

addition to the general and important collection of intelligence concerning the operations of the Society, and other kindred Institutions in other parts of the world, the following facts are stated in it.—The Society have issued during the past year 29,000 Bibles, and 30,000 New Testaments—and they have received from the British and Foreign Bible Society, for distribution in Louisiana, 800 French Testaments, making in the whole 59,800, which added to the number mentioned in the last Report, make a total of 231,552 Bibles and Testaments, or parts of the latter, printed from the stereotype plates of the Society in New-York, and at Lexington, Kentucky, or otherwise obtained for circulation, since the commencement of its operations.

From the 30th of April to the 1st of May of the past year, there have been issued from the Depository 26,772 Bibles, 16,424 New Testaments; Indian Epistles and Gospels 50,—making in the whole, 43,246.—In the four preceding years, there were issued 96,314 Bibles and Testaments, and Indian Gospels and Epistles 788—making a total of 140,348 Bibles and Testaments, and parts of the latter, issued by the American Bible Society since its organization.

Among the Bibles issued during the past year, there were 155 German, 22 Dutch, 582 French, 10 Gaelic, and 1 Welch; and among the Testaments before mentioned, there were 1308 in the Spanish language.

During the 5th year of the Society, there have been issued gratuitously, 15,242 Bibles and Testaments, and parts of the latter, valued at $9,447 84. In the course of the year, there have been added 32 new Auxiliary Societies, making in the whole 238.

After the reading of the Report was finished, the following resolutions were unanimously passed viz.

On motion of the Rev. Dr. Staughton, of the Baptist church, Philadelphia, seconded by John Griscom, of the Society of Friends, N. York.

1. *Resolved*, That the annual Report now read, be received and adopted, and that it be printed, under the direction of the Board of Managers.

On motion of the Rev. Mr. Truair, of the Presbyterian church, Cherry New-York, seconded by the Rev. Mr. Bangs, of the Methodist church, New-York.

2. *Resolved*, That the thanks of this meeting be given to the Board of Managers for their persevering attention to the business of the Society.

On motion of the Hon. John T. Irving, of the city of New-York, seconded by the Rev. Dr. Morse, of New-Haven, Conn.

3. *Resolved*, That the thanks of this meeting be given to the Secretaries and Treasurer, for their unremitted services during the past year.

On motion of the Rev. Mr. Matthews of the Dutch Reformed Church, in New-York, seconded by the Rev. Mr. Somerfield of London—

Resolved, That the thanks of the Society be given to the President for his continued and watchful attention to its important interests: and that the society sincerely regret that his indisposition has prevented them from enjoying the benefit of his talents and services in conducting the whole proceedings of the present anniversary.

Each of the gentlemen by whom the resolutions were moved and seconded, addressed the meeting on the occasion with great force and effect. We shall not, however, indulge in any particular remarks on the character of the different addresses, as the Society have requested copies of them for publication. After the exercises of the meeting were closed, the Society attended to their ordinary business.—*N Y. Daily Adv.*

From the Connecticut Mirror.

CAPE HORN AND THE STRAITS OF LE MAIRE.

It is well known to all who are familiar with navigation, that there is no spot, in any sea, more uniformly dangerous than the passage round Cape Horn. There are two ways of approaching the Cape—one is by passing round Terra Del Fuego, which increases the distance about 200 miles; the other is by going through the Straits of Le Maire, which is not often attempted, in consequence of its being but seldom free from storms which are rendered doubly dangerous from the want of sufficient sea-room. The weather being uncommonly fine as the Thaddeus approached the Straits, the

i in order to save time, took
ır route. We publish the fol-
extracts from the journal of
——, one of the Missionaries
Sandwich Islands, which were
while doubling the Cape, be-
hey will be interesting to the
he has left behind him in Con-
.

ar Cape Horn, Jan. 27, 1820.
this morning find ourselves
the dangerous shoals and rocks
i del Fuego, and are sailing at
of 6 knots an hour in a direct
or Cape Horn. The Lord has
ır deliverer hitherto; we will
i name, and still trust in him.
k. We are now able to see
lorn, distant from us about 8
to the N. W. The sea is so
that we can scarcely discover
el to move, though we are ad-
at the rate of 8 miles an hour.
s rarely the case in this region
as; how long it will continue
nown only to Him who is able
the wind and sea obey him.
P. M. How suddenly is our
changed; a few moments
was peace, and we were sail-
pleasantly as at any time since
America. Now all is confu-
ail storm is rising; all hands
moned on deck to take in sail,
s out from the mast head, "a
id;" what the Lord is about
th us we know not; *one thing*
now, and this shall comfort us
trial and danger. He loves
cause, and if he has any work
us in Owhyhee, he will be our
nd salvation. 5 *o'clock.* The
ras terrible but is now over.
rlwind passed a few rods from
lid not affect us. The wind is
ne waves run very high, and a
urrent takes us back to the
iles an hour. 7 *o'clock.* Lost
Cape Horn by being carried so
e east.

Lay to all day by reason of
ids.—29th. A fair wind which
s towards Cape Horn again.

Passed west of the Cape
e have so long dreaded. What
render to the Lord for all his
to us. It becomes us to de-
lives anew to his service, and
e than ever to his glory. We
t what is yet to befal us, ere
i the field of our labors, but we *know* that hitherto the Lord has helped us; and now, not all the storms and tempests and dangers which may await us, shall hinder our erecting here in this cold and dismal region, around this memorable Way-Mark, our EBENEZER of praise to *Him* who has thus far been our Preserver and Deliverer.—Brother Bingham has written the following lines for the occasion, which were sung to-day at the close of our public worship.

EBENEZER.

1 With joyful hearts and grateful praise,
Our Helper God thy name we hail;
Our *Ebenezer* here we raise,
While round the *stormy Cape* we sail.

2 Conducted by thy Sovereign hand,
Mysterious, mighty, wise and good.
We left our friends and native land
To toss upon the raging flood.

3 When adverse winds our course delay'd,
And dang'rous currents roll'd below,
Thy voice the roaring tempest stay'd,
And bade the *breese* propitious blow.

4 From want, from pestilence and death,
Defended by thy gracious care,
To thee we raise our tuneful breath,
Our *Rock of Help*, forbids our fear.

5 This *Way-Mark** in the trackless seas,
Fix'd by his hand who rules above,
The tempests of six thousand years
Have ne'er been able to remove.

6 So shall our grateful record stand,
That *hither by thine aid we come:*
So will we trust thy constant hand,
To BRING OUR SOULS IN SAFETY HOME.

* Cape Horn appears to be an island of rocks piled one above another, the *horn*, or *point*, is a huge black rock of terrible appearance, and seems to bid defiance to contending elements.

SUMMARY.

Dr. Scudder, one of the missionaries of the American Board in the island of Ceylon, states, in a letter to the Rev. Dr. Morse, that he finds his medical knowledge of much use among the natives. He says "I have prescribed for many hundreds, and thus have been enabled while attending to their diseases, to recommend to them the Divine Physician. No doubt you will say that, through the means of medicine, much good may be done, and that every effort should be used to open this door of usefulness wider and wider. But, my dear Sir, this door must be closed unless we have constant and large supplies of medicine from home, and many who would otherwise hear the gospel, must be prevented perhaps forever, from hearing it.—In addition to the sick many

others come with them, and to them also we can preach the unsearchable wisdom of Christ."

Anniversaries in New-York.—The Education Society of the Presbyterian Church held its second annual meeting on Thursday, the 3d instant. The Report of the Managers was read, and the ordinary business transacted. The anniversary sermon was preached in the Brick Church, on the Sabbath evening following, by the Rev. Mr. Fisher, of Patterson, N. J. from Gal. vi. 9. "As we have, therefore, opportunity, let us do good unto all men." After the collection was taken up, the Rev. Mr. M'Lelland delivered an address in behalf of the institution. The number of students aided by the Society is *fifty-two.*

The Missionary Society of the Methodist Episcopal Church, celebrated its second anniversary on Monday evening, the 7th inst. in the church in John street. The Rev. Bishop George, one of the Vice-Presidents, took the chair at 7 o'clock, and commenced the exercises by reading the 10th chapter of St. Matthew's Gospel. The Rev. Joshua Soule read the Report, and several resolutions were unanimously passed.

The United Foreign Missionary Society held its annual meeting on Wednesday afternoon, the 9th inst. in Dr. Romeyn's Church, in Cedar street. The Rev. Dr. M'Dowell, of Elizabethtown, N. J. opened the meeting with prayer, and the report was read by Mr. Z. Lewis, and the Rev. S. S. Woodhull.

The New-York Sunday School Union Society celebrated its fifth anniversary on Tuesday the 8th inst. The scholars assembled in the Park in front of the City Hall, at 3 o'clock, P. M.; and, preceded by the President and the other officers and committee, walked in procession to the Circus in Broadway. After the scholars were seated, they sung a Hymn, led by Mr. H. Sage. The Rev. Mr. Axtel, of Geneva, N. Y. prayed, and the Rev. Dr. Milledoler delivered an eloquent, tender and appropriate address.

Another Hymn was then sung, and the exercises were closed with prayer by Dr. Milledoler. As the scholars retired from the house each one was presented with a little reward book, entitled the "Orphan Boy." The number of Scholars present on this most interesting occasion was about 2,500.

In the evening the Society met in the Church in John-street. Col. Richard Varick, the venerable President, took the chair at half past 7 o'clock, and the Rev. Dr. Milledoler opened the meeting with a most fervent prayer. The report was then read by Eleazer Lord, Esq. Corresponding Secretary, and appropriate addresses were delivered by the Rev. Mr. Snodgras, of Fayetteville, N. C. and George Wilson, Esq. the Rev. Dr. Spring, and James Eastburn, Esq. of this city. After the meeting was closed with prayer by the Rev. Dr. Spring, the Society proceeded to the election of officers and a committee for the ensuing year.—*Christian Herald.*

The Mission Family.—We do not think (says the Cincinnati Gazette of the 28th ult.) our town has ever witnessed a more affecting spectacle than was exhibited on Thursday, at the departure of the Mission family who have spent several days with us on their way to the Osage nation. This family is composed of forty-one men, women and children, and are provided with two large and comfortable keel boats. They go under the auspices of the general government and are peculiarly fortunate in having an invitation from the nation to whom they are going to impart the arts of civilized life and the light of the gospel. The chiefs of the great Osages visited Washington last summer to request the President to send them a mission The United Foreign Missionary Society immediately despatched an agent to Washington who entered into a treaty with the chiefs, by virtue of which these benevolent individuals are seeking the wilderness, at the sacrifice of all their earthly prospects, with no other view than to promote the temporal and eternal welfare of the wandering tribes of Missouri.

On Thursday morning an immense concourse of citizens assembled on the bank of the river to witness their departure. After those who had the pleasure of an acquaintance with them during their short stay had taken their leave and left the boats, an appropriate address was delivered by the Rev. Joshua L. Wilson, urging the missionaries to be of good cheer, and warning them of the danger of relaxing in their zeal—After which a suitable hymn was sung by the surrounding crowd and a prayer addressed to the Throne of Grace by the Rev. Mr. Kemper. One of the gentlemen attached to the mission returned thanks for the kindness they had received in Cincinnati; and as the boats were putting off they raised a farewell anthem, which was calculated to render the scene doubly affecting. We do not recollect ever to have witnessed a spectacle more solemn and impressive.

We are aware of the difficulty of reclaiming a savage from the wilderness; indeed we know it is next to impossible to reduce our native Indians to a civilized life, and we are sometimes almost induced to regret that so much treasure and so many lives are sacrificed in the apparently fruitless attempt; but when we recollect that the Son of man is to have the heathen for his inheritance and the uttermost parts of the earth for his possession, we are satisfied that such things will be brought about by human agency.

ction made for the missiona-
ity amounted to 215 dollars

New-Orleans, April 6.

Austin Dickinson, after visit-
parts of Tennessee, Alabama,
ppi, and meeting with very
ragement, has recently arri-
ty with letters of introduction
ckson and other gentlemen
spectability. The object of
is to obtain contributions for
and Western Theological
ablished in Tennessee.
nary is under the direction of
inisters of the Presbyterian
he privileges of it are to be
lly to students of Divinity of
n denominations. It is hop-
r the patronage of a gener-
d under the smiles of a gra-
nce, this Seminary may be
increasing the number of
and faithful ministers of the
t the same time, increasing
f well qualified instructors
ademies, and schools; and
ng the general interests of
iety throughout the South-
rn States.

igned having received par-
unications, respecting the
ign of the seminary, cheer-
recommending Mr. Dickin-
bject of his mission to the
iberalities of those on whom
We cordially adopt the lan-
Jackson, in his letter of in-
dressed to the citizens at

not exist without morality
and without Virtue, Re-
annot be perpetuated; I
mmend to all good citizens
f siding this infant Institu-
beral support, by which a-
ow into usefulness. From
lights may arise that may
thousands, and happiness
ve, to millions."

G. W. MORGAN,
A. L. DUNCAN,
ALFRED HENNEN.

ully approve any Institution
ommend the diffusion of
f my name can add to the
resent prospects it is freely

JAMES HULL.

e Asylum for the Deaf and Dumb.

y of Dedicating the Amer-
Deaf and Dumb persons,
been erected in this town
nificence of the national
d the charitable donations
of wealth in this and oth-
place on the afternoon of
procession was formed at
the Court-House, consisting of the mem-
bers of both branches of the Legislature,
the officers and pupils belonging to the in-
stitution, strangers and citizens, which
proceeded at 4 o'clock to Lord's Hill, the
scite on which the Asylum is erected.
Upon reaching the Asylum, which is about
half a mile from the city, the whole pro-
cession were accommodated with seats in
the open air in front of the building. The
officers of the institution occupied the
steps of the principal entrance to the
building, which were so elevated as to
give the whole audience an opportunity of
witnessing the ceremonies. The Rev. Mr.
Whittlesey, superintendant, first addressed
the throne of grace in an appropriate and
impressive manner, and a hymn compos-
ed for the occasion was then sung by the
audience. The Sermon was delivered by
the Principal, the Rev. T. H. Gallaudet,
in a pathetic and forcible manner, which
was immediately succeeded by the dedi-
catory prayer by the same gentleman.
We forbear to comment upon the excel-
lence of the discourse, as we have learnt
with pleasure that it is soon to be publish-
ed. Mr. Gallaudet then explained to his
pupils the nature and object of the exer-
cises which they had just seen performed.
This prepared their minds to take a part
in a scene in which they were so immedi-
ately interested; he then prayed with
them by signs, in a manner so significant
and solemn as to impress the whole audi-
ence with reverence and awe. Another
original hymn was then sung after which
the blessing was pronounced.

After the exercises were over, the as-
sembly were invited to view the interior
of the building. It is 130 feet in length,
54 in width, 4 stories, including a base-
ment story, in height; and contains about
40 apartments, some of which are very
spacious. It is built of brick, in a plain
and substantial manner, and is delightfully
situated on an eminence opening on all
sides to as extensive and rich a landscape
as can be found in the eastern states.

Great praise is due to the officers of the
American Asylum and to the gentlemen
who compose its corporation, for the zeal
which they have uniformly shown for its
best interests, and for the courage and
perseverance with which they have met
and overcome the difficulties with which
they have had to contend. But they have
now the satisfaction of seeing it placed
beyond the reach of competition in this
country, at least so long as its concerns
shall continue to be managed with the
same prudence and foresight that they
have been.—*Con. Mirror.*

The following articles are extracted from the Boston Recorder:

The fifteenth Report of the *British and Foreign School Society*, states that 35 persons, during the preceding year, had quali-

fied themselves for the business of instruction, according to the British System, in the Central School;—several of them were foreigners, who have returned to their native countries, and are there putting the system into practice. A large school on this plan is already established at Brussels, another at Frankfort. The Central School is flourishing. An hundred children are constantly waiting for admission.—Two school rooms have lately been completed, to accommodate 300 children of each sex.—A new school has been opened on Walworth Green, for 200 girls. In the North East District of London, are 10,000 children unprovided for, after very great efforts have been made for their instruction. The Jew's school prospers. Two new schools are projected for 500 boys and 300 girls. A new school has been established for 500 girls, under the patronage of the Duchess of Kent. These schools all propose a religious education as their object. It is stated that after all which has been done, there are 40,000 children in the Metropolis who are destitute of instruction.

The country schools are in a flourishing state. Many of the children receive clothing according to the improvement they have made, and that clothing is purchased with monies contributed from week to week chiefly by the children themselves, or by their parents. They are thus taught the value of small savings—to depend on their own exertions—to feel the connexion between careful industry, and comfort and respectability.

Libraries, suited to the age of children, have been annexed to many of the schools, with the happiest effect on the scholars, and their parents likewise. Many of their leisure hours are rescued, by means of them, from idleness and vice, and the baneful tendency of improper publications that might fall into their hands is prevented. Books are also much used as rewards of industry and improvement.

In Ireland the "Society for promoting the Education of the Poor" has assisted 161 schools the past year—patronized 15,754 children, and sold 217,409 volumes of cheap, moral, and instructive books.

A new Society has been lately formed for the education of the poor in the Northern Highlands of Scotland, under the patronage of his Royal Highness, Prince Leopold, and other distinguished characters.

In France, the number of schools (on the British system) increases with surprising rapidity. They are liberally aided and cherished by the civil authorities. On the 3d of February, 1820, the existence of 1,340 schools, containing 154,000 scholars, was reported to the Society. Of regimental schools, 105 were in active operation—57 more, ready to be opened. Very beneficial effects have been produced already, not only on the population generally, but particularly in Prisons, Workhouses, and Houses of Correction. The principles of religion drawn from the Holy Scriptures, are thus disseminated in France, and promise a speedy regeneration of the nation. Schools are to be attached to all the Protestant Reformed Churches, on the model of that at St. Foi, which is supported by Madame Dupuy.

In Switzerland, the number of Lancasterian Schools is constantly increasing. The Grand Council of the Canton of Fribourg has ordered the establishment of Schools, on the same system in every Parish. In the vicinity of Basle, an Institution has been established for training Masters to instruct the poor on an extensive scale.

The Netherland's Society for the promotion of Education is patronized by the Prince of Orange, and great progress has already been made in the system adopted.

In Russia, the British System of Instruction is adopted for the army, "from Siberia to the furthest South." The Emperor has given orders for the formation of several schools for girls of the poorest class—the higher classes being otherwise provided for. The Empress Dowager is heartily engaged in the good work—devotes most of her time to charitable purposes.

In Italy, the subject of education excites unexpected interest. A Society in Florence takes the lead, and promotes the formation of schools, not only through Tuscany, but other parts of Italy. A school at the Convent of St. Claire, has received 321 pupils, and encouraged by its masters, the formation of other schools. Many adults become pupils.

At Milan, two schools are established; one for 200, the other for 400 children. Four others are forming—they are springing up in different parts of Lombardy.

Six schools have been established at Naples—two at Nice. The subject is regarded with much interest even at Rome. And in Sardinia, where education has been most deplorably neglected, they have just begun to establish Model Schools.

The Central School in Spain, is in the most flourishing condition. Some of the scholars are sons of the Grandees and of the King's Body Guards. The Committee is composed of ten Grandees, and the Duke del Infantado presides. A Central School for girls, is also established at Madrid, under the care of the Marchioness of Villafranca. And another school on the same principles is formed in the Army.

The Prayer Book and Homily Society have issued 11,581 Volumes, and 34,734 Tracts the last year.

Tract Society of London, acts in four Series. The l for general purposes—of published 160 numbers. particularly adapted to these 88 numbers have The third are intended Hawkers—are printed on l ornamented with cuts. are 49 numbers. The of Children's Books, and bers. Additions are con- them.

ant Tracts have recently the Chinese language at ost of them pretty widely y comprise within small and illustrations of all the ad duties of Christianity.

ve been published by the y Tract Society—33,000 one year, and about half into circulation.

Tract Association at Ma- ed three tracts in Tamul f 4000 copies each. The come of this Association besides occasional dona-

mmittee of the Christian iety, proposes to sell to n the District, thirty vol- approved by the Society, l lettered, for two guineas. d of doing good among

ntioned Society has dis- 37 Books and Tracts du- . In the same term they location of 135,803 chil- by 59 District and Dio- s. As the whole number ttees is 216, if those of no report were equally essful, the whole number d could not be far from ceipts of the year, were

Parkinson, late Rector of sex, has left to the Christ- Society, £20,000.

Christian Knowledge So- ls of 14,000 members.

-Zealand Chiefs, Shung- to, whom we mentioned as on a visit to England, usly affected by the cli- bly are now on their way nterest was felt for them public, and many prayers behalf—yet they give no ing passed from death to

George IV. admitted them with him—received them with courtesy—shewed them the Armory of the Royal Palace, and made them some valuable presents.

The receipts of the "Scotch Missionary Society" for the year ending March 31, 1820, were £3314, 7*s.* 5*d.* The payments £4599, 11*s.* 11*d.* leaving an excess of expenditure amounting to £1285, 4*s.* 6*d.* This state of the funds has produced an earnest appeal to the public for the increase of Auxiliary Societies, and the establishment of Congregational Associations.

The Scotch Missionary Society prepares its own missionaries—a source of expense to which *our* Missionary Societies are not yet subjected—but to which they *must* yield ultimately, unless the Education Societies are well enough supported to prevent it. Seven young men are now under the care of the Scotch Missionary Society—and as they become fitted for their work, others must take their places, in a course of preparation. The friends of missions have surely the utmost reason to encourage every attempt to increase the number of pious ministers, as their own favorite object of benevolence cannot be attained unless such attempts are made and crowned with success.

Geneva.—The Rev. C. Malan, whose persecution in this *once* celebrated city, will be recollected by most of our readers, is now the regular pastor of a new church, and has a large increasing congregation. The word of God is accompanied with Divine power; every day some soul is newly awakened, and made attentive to the sound of the gospel. The arm of the Lord is made bare—and prejudices against the "truth as it is in Jesus" are fast vanishing. The awakenings are not confined to any particular age, but are most frequently among the young. May it not be confidently believed that the city once blessed with the presence, prayers, and instructions of such men as Farel, Virel, and especially Calvin (who has born almost as much reproach as did Christ himself) will ere long emerge from that awful eclipse which has well nigh given her the chill of death, and shine forth in her former resplendency, to animate and direct other portions of the church?

The Methodist Missions in Ceylon are prosperous. Though congregations are small, they are increasing. Some individuals give evidence of a change of heart. Several youth have discovered clearly that they know in whom they have believed. Mr. Clough states it as his settled conviction, that more is to be accomplished by personal intercourse with the people in family visits, than by teaching children to read, and preaching both to them and their parents. It is by such intercourse, he says, that the Roman Catholics carry all before them in some districts.

DONATIONS TO RELIGIOUS AND CHARITABLE INSTITUTIONS.

The Treasurer of the American Board of Commissioners for Foreign Missions, acknowledges the receipt of $3,900 81, from March 21, to April 20; beside various articles for the use of different missionary establishments.

The Treasurer of the American Bible Society, acknowledges the receipt of $3,529 54 in the month of April.

The Treasurer of the United Foreign Mission Society acknowledges the receipt of $1,952 10, in the month of April.

Ordinations and Installations.

April 4th. The Rev. ALFRED H. BETTS, was ordained at Brownhelm, Ohio, by the Presbytery of Portage, and ordained pastor of the church in that place. Sermon by the Rev. William Hanford.

May 9th. The Rev. ENOCH BURT, was installed pastor of the associated Congregational Churches of Holland and South-Brimfield, Mass.—Sermon by the Rev. Mr. Ely, of Monson, Mass.

View of Public Affairs.

NAPLES.

The revolutionists of Naples have been subdued. The exertion which they made to establish their independence was extremely feeble. Their armies have been disbanded, and some of the principal agents in the struggle for a representative government, have fled to foreign countries, among whom is General Pepe. In the possession of a large amount of public money he reached Barcelona. Austrian troops, to the number of 50,000, have taken possession of Naples. On the 24th of March, the revolutionary Parliament was dissolved, and on the 27th, the King of Naples entered his capital, amidst the acclamations of his subjects.

TURKEY.

Serious disturbances have taken place in this empire, and according to some accounts there is a prospect that the Greeks, who have so long groaned under the rod of the oppressor, will establish their independence. Great obstacles however, must be surmounted. The established government have powerful armies; and the neighbouring, christian governments, it is stated, will not lend their aid to the insurgents. The following extracts give some account of the insurrection, and of the state of the Turkish Government.

"By a letter from a merchant, dated at Odessa, 9th Feb. N. S. he had suspended some commercial operations, in consequence of news having arrived there that the Greeks had revolted against the Turks, in Wallachia and Moldavia. The same letter states that it was reported there that the revolt was to be general throughout the Ottoman Empire, and was expected to break out on Sunday, the 11th Feb. to which effect all the Greek inhabitants of Odessa, without distinction, capable to bear arms, have enlisted themselves and set out for Moldavia, at the rate of from two hundred to three hundred per day excited by a spirit of patriotism to recover their liberty. It is reckoned that about 4000 Greeks will go from said city to join the army. It adds, that even some masters of ships, with their crews, have abandoned their vessels to go to fight. Several shopkeepers have sent off men at their own expense, and others sell off their goods at any price to join their companions: in short that it is difficult to imagine the enthusiasm which animates the people.

TRIESTE, MARCH 3.

Extract of a private letter in the Journal des Debats.

The situation of our neighbors, the Turks, excites the most lively attention. The revolutionary movements of Moldavia and Wallachia, happened precisely at the same moment that the Greeks of the Isle of Candia refused to pay the extraordinary tribute, which the Musilhim, or Governor of the Isle, had ordered to be levied upon them. Albania is far from being tranquil; the Torzidas, from which tribe the famous

cha descends, shew a disposi- maintain his Mouctas, in the ion of his hereditary domains. l Ali Pacha himself, by means nmense treasures, corrupts suc- y, the Generals who are sent to him. The Servians are in ne- n with the Porte, to demand nsion of the privileges that the ity between the Russians and toman empire insured them. van has granted the diminution ribute *Karatch*, but not the mil- ccupation of Belgrade. The nts of Bornia, though fanati- sselmen, have quarrels with acha respecting the privileges his troops arrogate to them- their minds are not alien from se of a sort of independence, o that enjoyed by the Servians. hten their embarrassments, the as imprudently announced its n of depriving the powerful of Egypt of a moiety of his ck.

h a situation, it is to be remark- t the eternal negociation be- he Divan and the Russian Am- r, relating to the fortresses of d Bathaim, (in lower Georgia) erminated. Those which had object the fixation of the lim- e side of Moldavia, were con- ome months ago, and it is not was rumored, that the Rus- y, under the orders of Prince stein, is 100,000 strong; it consists of a quarter of that , and is scarcely of sufficient r the ordinary garrison service. Turks who have fled before auts and Wallachians, have at the posts of the officers of trian customs in the Bannat. r dread the infection of the they were not suffered to pass the line of their offices; where main like heaps of merchan-

It is at this moment confi- aid, that the insurrection in ia and Moldavia is extending, t nearly 30,000 Greeks have themselves under the banners e Ypsilanti. Some Russian who have followed him, have prived of their offices by the government.

nglish ministerial paper says, ince Ypsilanti can maintain himself for a short time even, against the Ottoman arms, with any apparent strength of adherents and of resources, the insurrection will spread; but it can terminate only in a useless waste of human life. Should the Turkish government be too weak to quell the rebellion, Austria and Russia are at hand, to end the struggle.

They will not be likely to permit the establishment of an independent Greek empire, and any question of protection by either of these powers, would involve formidable difficulties as connected with the political relations of Europe."

SUMMARY.

A bill, which was before the British Parliament for the relief of the Catholics, passed the House of Commons by a majority of 14; but was rejected in the House of Lords by a majority of 39.

Amendments to the Constitution of Massachusetts.——The committee appointed by the late Convention to receive, count, and certify the votes on the several articles of amendment, met at Boston on the 23rd inst. It appears, according to the statement published in the Boston papers, that nine of the articles of amendment proposed, are ratified and adopted by a majority of the people. The other five amendments are rejected by a majority of votes. The following are the heads of each article:—1. Religious worship, *rejected;* 2. Change of Election day, do.; 3. Governor's Negative, *accepted;* 4. City Incorporations, do.; 5. Senate and House, *rejected;* 6. Qualification of Electors, *accepted;* 7. Choice of Notaries, &c. do.; 8. Militia minors allowed to vote for officers, do.; 9. Removal of Judges, *rejected;* 10. Harvard College rights, do.; 11. New oath of office, *accepted;* 12. Old oath and test abolished, do.; 13. Incompatibility of offices, do.; 14. Provision for amendments, do.

BALTIMORE, MAY 21.

Lumber Trade.—It is estimated that upwards of 8,000,000 feet of lumber have been brought to this market from the states of New-York and Pennsylvania, down the Susquehannah river, during its late rise, as well as large quantities of pork, flour, &c.

Brazil.—A revolution broke out at

Brazil, on the 10th of February. On the 26th of that month, the King swore to adopt the constitution to be formed by the Cortez at Lisbon. He intends returning to Portugal with his family.

The Islands of St. Michael's and Madeira have proclaimed the constitution of Lisbon. The Portuguese Congress has abolished the Inquisition.

The revolutionists in Piedmont have been subdued.

The Swiss Cantons to preserve their territory from violation, propose to increase their army to 68,000 men.

FRANKFORT, Jan. 21.—The ci-devant King of Sweden, lives like a private man in our city, and in the most retired manner. He has not even a single domestic in his service. He avoids as much as possible meeting the famous *Charles Hesse*, his adversary. (Prince of Hesse Rotenburg) who has resided for some time at Frankfort, and who also lives without any servant.

Obituary.

DIED in this city, on Sunday morning, the 27th inst. Mrs. ANN H. CONVERSE, aged 27; wife of Sherman Converse, and daughter of Samuel Perkins, Esq. of Windham.

Mrs. Converse possessed a vigorous understanding, which had been improved by a good education; and she had the confidence and affection of all who enjoyed her acquaintance. During the present revival of religion in this place, she became the subject of deep religious impressions, which terminated, as there is every reason to believe, in the conversion of her soul to God. She made, some months since, a public profession of her faith in Christ, and in her daily walk, evinced the power of that religion, which controls the affections and regulates the conduct. It pleased the Gracious Being who had thus extended mercy to her, to put her faith to an early trial. After a short but distressing illness, she was called to depart this life. In full view of death, she expressed a strong confidence in the goodness of God, and relied with composure and joy upon the merits of the Saviour for acceptance with him.

There were circumstances in the situation of the deceased, which rendered her death peculiarly affecting. A husband, parents, and numerous friends, were involved by it, in deep affliction; an only child, and that an infant of a few days old, appeared to solicit the kind attention of a mother. But He who seeth not as man seeth, determined the event, and the pious mind will reflect with gratitude upon the mercy connected with the judgment. Before the deceased was visited with sickness, she was led to trust in God, and to hope in Christ; and was at the close of life enabled, with a hope, full of immortality, to commend her spirit into the hands of her Redeemer. In view of a scene like this, how invaluable do the consolations of religion appear! In the sudden death of this amiable and pious woman, the providence of God unites in saying "Be ye also ready, for in such an hour as ye think not, the Son of man cometh."

Answers to Correspondents.

A. Z.; and W. W. will be inserted.

Two communications from A. B. C. have been received.

THE
HRISTIAN SPECTATOR.

I.] JUNE, 1821. [Vol. III.

Religious Communications.

Editor of the Christian Spectator.

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that the Christian Spectator, No XI. contains a brief reply marks of A. D. on two questaining to Ecclesiastical Dis- I am happy that your work to a free and candid disf important questions relato sentiment and practice ristian church. As I find nents relating to one of those are disputed, and suppoerroneous, I am inclined to few remarks by way of red more especially, since view of one important declared it "the duty of spondent to place it in its " The point alluded to is on to that rule of evidence your correspondent" has as established both in the ment and the New. Farel e has discovered an excepwill justify a general dem the rule established by ority. I fully agree that ormed a mistaken opinion, ike is pretty extensive;" e, indeed, that for the honvine Legislator, the interchurch, and the safety of ual members of Christ's ught to be pointed out, in its true light.

do not misapprehend his acknowledged opinion of f the reply, that the ditor did give a rule of evi-, *simple*, and *definite*; rule required for convicthree positive witnesses vert act. He acknowledges, in plain terms, that in Numb. xxxv, 30, Deut. xvii. 6, and xix. 15, "is fully stated the principle, that two or more witnesses to the same act are required." He concedes further that "the first three passages selected from the New Testament, so "far as they relate to the question, go perhaps to establish the general law of evidence." To establish what general law of evidence? The law, unquestionably, contained in the passages quoted from the Old Testament, "in which is fully stated the principle, that two or more witnesses to the same act are required." We are agreed then that such a law has been given—that it was established in the Old Testament, and has by the same authority been confirmed in the New Testament. If I understand F. it is his opinion, further, that unless an exception to this rule can be found, sufficient to justify a departure from the letter of its meaning, it is yet in force, and binding on the church. With this idea in view he has searched the sacred volume, and concludes he has made the important discovery. He has found an exception which, in his opinion, does away the force of the rule, and renders it safe and proper to convict "by other testimony than that of two or three witnesses to the same overt act." Here then we are fairly at issue. It is denied that an exception has ever been made to this rule, which so modifies, alters, or does away its force, as to justify the church in convicting a member on circumstances, conjectures, or presumptions, of ever so high a color, where two or three positive witnesses are not to be found.

The exception which F. considers

as bearing so hard on the general rule as entirely to alter its complexion and force, is Deut. xxii. 25–27.—This, it is acknowledged, has been generally understood to bring a case to view, which will justify convicting of a crime on the testimony of one witness only; and where a capital punishment is the penalty. And I shall not deny that those who framed the penal statutes of this and other countries, have been influenced by this passage. But it is a notorious fact that civil courts always proceed with extreme caution in such cases. Probably an instance cannot be found where a man has been convicted and executed merely on the testimony of one person, without any corroborative fact by which her testimony is supported. And the reason probably is, that they feel the great danger of putting either life or liberty in the power of an individual. And possibly another reason of the caution may be that a doubt rests upon the mind whether the passage is thus to be understood. It is not certain but that the general opinion may be erroneous. It has been generally understood that the testimony of the abused person will alone convict and take away the life of the agressor. But before this instance is admitted as overthrowing, or essentially altering one of the most important laws in the statute book of the church, it should be proved that this is the meaning of the passage beyond the possibility of contradiction. If such an inference is to be drawn—an inference which takes away one of the most important privileges of the accused members of Christ's family, bare assumption is not enough. We know not what evidence was required that the betrothed damsel was in the field —that she was found there, and attacked. It is not said that two witnesses are not to be required to each of these facts. That the man should die, we agree. But that no testimony in the case was required only of the abused woman, is rather assumed, than declared in the Bible.

Whether the case alluded to be an exception to the general rule of evidence, is a question which we may for the moment pass over. Admitting it be a fact that the testimony of the abused female did prove the crime alleged; and that this case is an exception to the general rule of evidence; yet it is difficult to see how this exception so alters the general law, as to give authority to the church to convict upon "other testimony than that of two or three witnesses to the same overt act." It is justly observed by F. that the question is general, and the answer of A. D. is so. Is it not equally true that the rule of evidence laid down in the Bible is a general rule, embracing the whole range of crimes of which men may be accused? Of this there can be no doubt.

Let me ask then, do civil courts with a general rule before them, if they find an exception to that rule, in one extraordinary case, feel at liberty to depart from it in all cases? Do they allow themselves to lay aside an established rule, that has become venerable by age and long use, and act according to the impulse of the moment? This would destroy the rule in all cases. Can we believe the divine Legislator has given a plain, definite rule of evidence for his church, and then by a single act, and that for an extraordinary specified case, set aside that rule, and left his church without any guide in the very interesting affair of judging in cases of discipline?

If the argument of F. founded on the law relating to a crime, supposed to be proved by the testimony of a single witness, prove any thing, it will prove too much. If this comes in the place of the law to which it is supposed to be an exception, and is to govern the church in her decisions, then we may in other cases convict on the testimony of one witness. It is claimed that this is an exception to the general rule, or law of evidence; such an exception as warrants a departure from it, and justifies the church in finding a complaint suppor-

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makes the testimony of two or three witnesses to the same overt act necessary to conviction, it was designed to be a perpetual rule, not to be repealed, nor so modified as to do away its force. The law of God is as unalterable as his character, his nature, or his decrees. This is true of every law excepting such as were originally designed to cease, or go out of force at the end of a limited period. Of this class were many of the laws to the people of Israel. They were evidently of limited extent, and designed to cease with the Jewish commonwealth. Aside from statutes of this nature, the laws of God are to stand forever, and his precepts to all generations. He needs not, like imperfect men, to repeal, alter, or amend his laws. Nor need men if they were perfect. Should God alter, amend, or repeal any one of his laws it would at least, imply that it might be made better—and, if so, that it was not perfect at first—and, if so, an inference might be drawn against the perfection of its author. God never had occasion, and never will, to alter a law to make it better, or more perfect. Nor was there ever any occasion to give an exception to any divine statute, that should so alter or modify it, as to produce a different course of proceeding upon it. He might as consistently with his exalted character, totally, and forever repeal it.

It seems to be insinuated, if not expressly declared, that A. D. would resort to a string of circumstances which "must combine in number and weight sufficient to amount to two, or more, witnesses of veracity." And says the writer, if he maintains this, "I shall not contend with him." He surely will not be called to contend with me on that point. But says the writer, "the moment he attempts to fortify his assertion in this manner, he gives up the argument, and admits that his conclusion is erroneous." In this we fully agree. But wherein, Mr. Editor, has A. D. resorted, or proposed to resort, to circumstances "to fortify his assertion?"

There are, it is readily admitted, many things to come into consideration in the trial and decision of a case of discipline. The testimony is to be weighed: The competency of witnesses, as well as their credibility is to be inquired into, and fully ascertained. But if we inquire as to the competency of a witness, and find upon sufficient evidence that he is incompetent—or if on sufficient testimony we find him deficient in point of credibility, is this resorting to circumstances in the decision of the case? I think not, Sir—A. is introduced as a witness to confirm the testimony of B—. If both are competent, and both credible, the fact is proved. But on inquiry it appears that A. is not a competent witness. He is then no witness. His testimony is not to be received. Produce such witnesses to any number, and we have not, in the sense of the divine law, two or three. Or supposing you find on enquiry, by substantial testimony, that A. is a bad character, so bad that no credit is to be given to his declaration. In that case his testimony is to be rejected and wholly disregarded, and of course you have but one witness. But is this resorting to circumstances,—placing circumstances in the place of positive testimony? No sir. It is setting up and supporting a fact, viz. that A. is a bad character—a person of no credibility, and therefore his testimony not to be regarded at all. This decision is formed not upon light elicited from circumstances, but upon plain facts.

There is one passage of scripture which was introduced in support of the conclusion that two or three witnesses are necessary to convict of a crime, which F. considers of primary importance in deciding the question, on which, he says, A. D. "has offered but a single remark." It is one that he acknowledges himself wholly incompetent to discuss. The passage is I. Tim. v. 19, *Against an elder receive not an accusation, but before two or three witnesses.* This passage, it is acknowledged, was introduced in support of the conclusion, which I have supposed the law of evidence given us in the scriptures, fully establishes. It was thought to be directly in point; and I should not have supposed there was any peculiar obscurity or difficulty in it, had I not obtained the idea from the discussion I am examining. Says the writer of this discussion, "The natural construction of the passage, certainly is that, against those who were not elders, he might receive accusations by some other rule of evidence." He proceeds, "This text considered by itself, if it refers to the subject at all seems, therefore, to be against deciding in the negative, without any exception, the question discussed by your correspondent."

Had the person who has expressed this opinion given no other evidence of ingenuity, and sound judgment, I presume the body of your readers woul not place him in the front rank of expositors. Why should elders, pastors or ministers in the church, be a privileged order of men? What reason can be assigned why an elder should stand acquitted, and uncondemned, unless there appear against him double that weight of testimony which would consign a private brother to infamy and disgrace? This will hardly accord with the principles of liberty and equal privileges of the present day; nor will people believe, without more complete evidence than they can get from this passage, that it is a doctrine taught in the word of God. No evidence, it is believed, can be found in the whole book of God to support this construction. It is the doctrine of the scriptures, and has been the invariable practice of the church of God, it is confidently believed, to proceed with elders, and lay brethren, by the same rule of evidence. A candid attention to the passage, and a fair construction of it, cannot lead to the conclusion that two or three witnesses were not necessary to conviction and censure in the church.

Going on the ground that it is a

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ved for investigation and trial. His character and standing in the church are so important, that no accusation against him shall be received for trial and adjudication, till two or three witnesses have attested to the the truth of the accusation or charge. In this opinion I am supported by the venerable Poole. He says, *Against an elder receive not an accusation, but before two or three witnesses.* "That is, not to proceed to any judicial inquiry upon it. This was a law concerning all elders or younger persons, especially in capital causes; but the apostle willeth this to be more especially observed as to officers in the church, whose faithful discharge of their trust usually more exposeth them to people's querulous tongues."

The opinion of the pious and learned Mr. Scott, is to the same purpose. He observes on the words, "The character of an elder, or pastor, was of great importance; it would therefore, be improper, not only to condemn him, but even to receive an accusation against him, except it was attested by two or three credible witnesses. Many might be disposed to revile those faithful ministers, whose doctrine and reproofs had offended them; and indeed, the grand enmity of "the accuser of the brethren," and of all his servants would be excited against them. It was, therefore, highly reasonable, that no accusation, tending to bring the conduct of an elder to a public investigation, and thus to endanger his character, should be regarded, if supported only by one solitary testimony, which his denial of the crime would at least counterballance."

It seems, on the whole, that the opinion of Farel rests chiefly, or solely, on the supposed exception to the general law of evidence, Deut. xxii. 25—27; for he says, "I have, if I do not mistake, shewn one exception, to the general rule, and this will answer in the room of a thousand, to prove that the decision of A. D. is not correct." It must "answer in the room of a thousand." It *must*, Mr. Editor,

stand alone, however feeble and trembling, so long as the Bible remains a rule of faith and practice to the church. For I am confident another passage cannot be found, in the whole book, on which F. does rely as bearing the least resemblance of an exception to the general rule. And I have, if I do not mistake, shewn that Deut. xxii. 25—27, is not an exception to the general rule, but a special statute, made for a particular case, and not designed to have the least bearing upon any rule, or law, then in existence. A. D.

A SERMON.

1. JOHN v. 19.—"*The whole world lieth in wickedness.*"

In discoursing from these words it is proposed to illustrate

I. The meaning of the term world; and

II. What is affirmed concerning it in the word of God.

The term world is used to designate those who have not experienced that change of heart, by which men become, in a spiritual sense, christians. This is manifest from the context, "we know that whosoever is born of God sinneth not:" and in the text it is added "and we know that we are of God, and the whole world lieth in wickedness"—that is, we (Christians) are born of God, but the world is not. Whatever therefore may be intended by the term regeneration, the world, in the scriptural sense of the term, denotes the unregenerate. But the term regenerate is used to designate those who are christians not nominally by birth in a christian land, or ostensibly by an outward profession, but spiritually by the renewing operation of the Spirit upon their hearts. This truth and the meaning of the term world, will be made manifest by a consideration of the following passages, John 1. 10, "He was in the world and the world knew him not;" but christians know Christ, for "This is life eternal to know *Jesus Christ*. John xvii. 3. The world then who knew him not, represents all those who do not believe on him. John xvii. 6. "I have manifested thy name unto the men that thou gavest me out of the world." v. 9. "I pray not for the world, but for them which thou hast given me." v. 16. "They are not of the world even as I am not of the world."

In these passages the term world is employed to describe the entire community of men, who are not in heart christians. John iii. 16. "God so loved the world that he gave his only begotton son." v. 17. "God sent not his son to condemn the world but that the world through him might be saved." The world, in these passages, means all men as sinful for whom Christ died, that they might become holy and be saved. John xiv. 22. "Lord how is it, that thou wilt manifest thyself unto us and not unto the world." The world here is contrasted with the community of christians, and descibes those to whom God does not manifest himself, with the complacency which he bestows upon his people. John xv. 19. "If ye were of the world the world would love his own, but because ye are not of the world, but I have chosen you out of the world therefore the world hateth you." Here again the term world intends the community which is not christian but which is opposed to the church of Christ. John xvii. 25. "O righteous Father the world hath not known thee, but these have known that thou hast sent me." Here, the world is still characterised by its ignorance of God, in distinction from christians. 1 John iv. 4, 5. "Greater is he that is in you, than he that is in the world, they are of the world, therefore speak they of the world and the world heareth them." The apostle is describing in this passage the advantages which teachers of false doctrine, possess over those who preach the truth. They are not christians, they preach doctrines palatable to those who themselves are not christians, and are therefore heard with pleasure.

II. What is affirmed concerning the world.

i declared in the text that ole world lieth in wicked- The meaning is, that no r the better has been accom- y the atonement, or by the God, or by men themselves, itly to that change by which ome regenerate; and that ike men on the field of bat- d in trespasses and sins." ld has experienced no spirit- rection, the *whole* world re- character unchanged.

e world is described as not the Spirit. John xiv. 16. 17. will pray the Father and he you another comforter that he le with you forever, even the ruth whom the world cannot

The word *cannot* here, is ous with *will not;* it intends world will not yield to the of the Spirit, either as His vealed, or as it is indicated ecret strivings. The mean- plained Acts vii. 51. "Ye ked and uncircumcised in d ears, ye do always resist Ghost, as your fathers did " This is the charge prefer- st the unbelievers of a nation fferent periods, and express- onduct of all unbelievers in ge. This is decided by sideration that the Spirit rimarily to persuade men to nd believe, and that he is not but is resisted until they per- se evangelical duties. As d then are those among men not obey the gospel, they are o do not receive the Spirit.

e world is described as not God, John xvii. 25. "Oh s Father the world hath not thee." This is affirmed of ho possess the speculative ge which a revelation affords, ares of course that the world ut that experimental knowl- God, which consists in love to It is equivalent to the decla- h righteous father the world ve thee! Of course it implies render, as far as the heart is ed, no obedience *to the law of* God, for "love is the fulfilling of the law;" and since all evangelical obedience is an act of holy love of which they are destitute, that they render no real obedience to the gospel. Spiritual knowledge consists in love. The world do not know or love; and of course do not render that obedience of which love is a constituent and essential part.

4. It is declared of the world that it is at enmity with God. 2. Cor. v. 19. God in Christ is said to be reconciling the world to himself (i. e.) reconciling men who belong to that alienated community called the world. Hence the preaching of the gospel is denominated the ministry of reconciliation, and ministers of Christ his embassadors, as if God did entreat and pray men in Christ's stead to be reconciled to God James iv. 4. "Know ye not that the friendship of the world is enmity with God, whosoever therefore will be the friend of the world is the enemy of God." The enmity of the world is so bitter against God, that exclusive alliance with it is treason against Jehovah.

5. The world is described as being opposed to Jesus Christ and his redeemed people John xv. 18, 19. "If the world hate you ye know that it hated me before it hated you, If ye were of the world the world would love his own, but because ye are not of the world therefore the world hateth you." It is declared, you perceive, in this passage, in pointed language, that the world hate Jesus Christ, and hate his people. "I have given them thy word and the world hath hated them." I. John iii, 13, "Marvel not my brethren if the world hate you." It is on account of this alienation of the world from God and Christ and his people, that christians are exhorted Rom. xi, 2, "Be ye not conformed to this world, but be ye transformed by the renewing of your minds." It is in reference to this enmity of the world to God, that Satan is represented as the God of this world, blinding the minds of them that believe not and ruling in the hearts of the children of *disobedience*.

The scriptural account of the world then is, that it lieth in wickedness, is at enmity with God, hates the Lord Jesus Christ, hates his people, and receives not his Spirit, but resists always the Holy Ghost.

Upon this statement concerning the character of the world we remark:

1. That it is in vain to deny it. The bible does denominate unrenewed men in distinction from christians, *the world*, declares that the world lies in wickedness, hates Christ and his people, and receives not the Spirit. He who has dictated these declarations on the sacred page, is the searcher of hearts. To deny them is to reject the testimony of the bible. Equally fruitless is the attempt to explain away the meaning of this sacred testimony. So long as language is to be understood according to its grammatical import and the great laws of interpretation prevail, the embodied testimony of the Bible will declare the entire mass of unrenewed men to be the world, dead in sin and enemies to God, however the declaration may awaken our fears or provoke our pride.

2. It is equally vain through disgust or prejudices, to withdraw our attention from the subject.

So strong is the aversion of many to this humbling account of human nature, that they will hear nothing patiently upon the subject. They are resolved not to believe concerning themselves and others, that they are so far gone from all goodness, and so entirely under the dominion of sin, and therefore when the evidence is exhibited they turn away the ear from hearing instruction. But of what avail is this so long as the scriptures declare that unrenewed men belong to "the world." Will a man's refusing to believe upon competent testimony, that the poison of asps is circulating in his veins alter the fact or avert the catastrophe? Will the refusing to believe the approach of an enemy, stay his course or avert destruction? Will stopping the ear at the cry of fire extinguish the devouring element and save those who refuse to take warning and flee? Refusing to believe that the world lieth in wickedness, does not alter the fact, and will not avert the calamities of the second death. On the contrary, prejudice and incredulity aggravate the doom which they render inevitable. "Because I called and ye refused, I stretched out my hand and no man regarded, I also will laugh at your calamity, I will mock when your fear cometh."

3. Equally unwise is the employment of urging objections against these plain declarations of the word of God, such as; "If men are dead in sin how can they be free agents?" "if they are sinners by nature how can they be to blame?" "if the world be at enmity against God why are they not sensible of that enmity?" "or how can we account for it that so much reverence should be manifested to God and so much obedience to his revealed will; and how is it possible that in those who are so sinful there should be so much integrity of character, so much benevolent action, and so much that is amiable, affectionate and refined?" Is it intended by such objections to insinuate that God has not declared the world to be at enmity with him? Read again the testimony. *The whole world lieth in wickedness. The carnal mind is enmity against God. The friendship of the world is enmity with God. God in Christ reconciling the world to himself. We pray you in Christ's stead be ye reconciled to God. If the world hate you ye know that it hated me before it hated you. The holy Spirit whom the world cannot receive. Ye do always resist the Holy Ghost.* Is it then by such objections intended to insinuate, that these declarations of the bible are not true? This is infidelity. Our inability to reconcile the declarations of God with appearances, may prove our ignorance, but cannot invalidate the divine testimony. Has God said the whole world lieth in wickedness, and

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eye that is so construed as to hate the light, hates it wherever it is seen. And such is the heart of man in its moral alienation from God. The heart that turns away in aversion from the moral excellence of God, has no love to moral excellence in any being.

Improvement.

Are any of you who read or hear this discourse unrenewed in the scriptural sense of that term? Has no work of the Spirit been experienced? No change produced in your affections towards God and Christ? Allow me then to remind you that you belong to the world, and are dead in sin. Your hearts have not been changed by the atonement of our Lord Jesus Christ, or the universal offer of pardon and eternal life upon condition of repentance towards God and faith in the Redeemer. That nominal christianity which exempts you from being called heathen, has not made you christians in deed; nor has civilization or science or refinement produced that moral change, without which no man shall see the Lord. Your social affections are not holiness, and your natural sensibilities contain no evidence of your reconciliation to God. Your speculative knowledge is the knowledge of those who know their Lord's will and do it not. Your diligence and honesty though useful to men do not change the character of your heart in the sight of God. Your tears, your resolutions, and your prayers are alike the offspring of a heart unholy and unreconciled to God, a heart in which bibles and sabbaths and sermons have produced no saving change. And now can you witness unalarmed this record of your guilt? Could I unroll to your view the evidence of treason against man, as abundant and unequivocal as that which on the inspired page declares you rebels against God, would you contemplate the record unmoved, and because it was an unwelcome disclosure, would you disbelieve or in anger turn away your thoughts from the subject? My dear friends as God is true you are dead in sin—you

are alienated from God, and Christ and his people. But

2. Let me assure you that your opposition to God is voluntary and inexcusable—if it were not voluntary it would not be sin. If it were not inexcusable—neither atonement, nor pardon, nor repentance had been required. And is there any thing in the character of God to justify alienation from him? or in his law, or in his Son, or in his gospel, or his providence? You are urged by no necessity to contend with your Maker, to reject your Saviour, or to resist the holy Spirit. Your opposition to all goodness is voluntary, and its continuance is voluntary. You are dead because you will die. You are in the entire possession of all the faculties, and all the motives requisite to make it your duty, and to render it practicable to be reconciled to God. Therefore turn ye and live, for why will ye die?

I have only to add, that whatever you do to escape destruction, must be done quickly. Let spiritual death reign over you a little longer, and it will become eternal death. Protract a few days your opposition to God, and your rebellion will never cease. Delay repentance and soon no place will be found for it. Reject the Saviour a little longer and you reject him finally. Resist the Holy Ghost but a short period, and your opposition will be protracted through eternity.

Do any demand what shall we do? You know already what you must do, and are unwilling to do it. You know that you must repent or perish—must believe or be condemned. But you refuse to repent, and "will not come to Christ that ye may have life," and all short of this leaves you dead in sin with the wrath of God abiding on you. Do you repeat the demand what shall we do?—I repeat the answer, repent of your sins and believe on the Lord Jesus Christ.

For the Christian Spectator.

When was the Christian Church organized?

By many it is supposed, that the present dispensation of the gospel commenced with the ministry of John the Baptist. This is said to be evident from the two first verses in Mark's gospel. "The beginning of the gospel of Jesus Christ the son of God; as it is written in the prophets, behold I send my messenger before thy face, which shall prepare thy way before thee." But what is this, more than a preamble to the evangelical history? John's message to the people was, "Prepare ye the way of the Lord, make his paths straight." This implies that the Lord was on his way, to set up his kingdom on earth; but not, that he had already come; not that his kingdom was already established. While the work of preparation was going on, which was the only work assigned to John the Baptist, it is evident, that the new, and last dispensation of the gospel of Christ was not established. As yet Christ had not made his public appearance, nor even commenced his ministry among men.

It is further asserted, that John's baptism was the christian baptism: and that this was the distinguishing token of the new and glorious dispensation of the gospel. But if John's baptism were the christian baptism, then that and the apostolic baptism were one and the same ordinance, administered in one and the same manner. Both must have baptized in the name of the sacred Trinity. But if so, how could Apollos, who was a man of learning and eloquence, and mighty in the scriptures, and one who taught diligently the way of the Lord, be ignorant of the name of the Holy Ghost? It is said, he knew only the baptism of John. In the baptism of John, therefore, no mention was made

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supper succeeded the
being of the same import;
the one looking back, and the other forward, celebrating the great atonement, by the sufferings and death of the Lord Jesus Christ. This sacramental supper, being designed as a retrospective ordinance, could not be celebrated, with the best advantage, till after those sufferings of Christ, which it was designed to commemorate. This, however, was an important article in the new dispensation of the gospel. And after Christ had suffered on the cross, and arisen from the dead he most solemnly instituted the ordinance of baptism, significant of the work of the Holy Ghost in regeneration. These two, baptism and the sacramental supper, are the only ordinances, belonging to this last dispensation of the gospel.

When these were instituted, and the commission of Christ to his apostles was delivered, "Go teach all nations, baptizing them in the name of the Father and of the Son, and of the Holy Ghost;" then was the church of Christ organized. Then the church was prepared for religious worship and ordinances, and for christian discipline. On the day of Pentecost, the apostles were endued with supernatural power, *power from on high*, and commenced the great work of evangelists. Their ministry was attended with marvellous success. They soon formed very numerous churches, both of Jews and Gentiles in Judea and all the neighbouring countries. The ceremonial law began to be abolished; and indeed the observance of it was never required of the Gentile converts.

To come now to the particular enquiry, when the christian church was organized, under the present dispensation of the gospel; the answer may be this, that it was organized previous and very little previous to the day of Pentecost. On that memorable day, it commenced its operations. On that day, the apostles were endued with miraculous power, without which, they could not have been authorized to abolish the ceremonial law of Moses. It was not without

this testimony, that they could presume to set up the kingdom of Christ, and challenge the chief priests and rulers, from their high offices and dignified stations, to become the humble followers of him whom they had so recently and so barbarously crucified and slain.

It is to be considered, however, that the church, in its new form, might have been, and doubtless was organized before it commenced its public operations. Christ, before his sufferings, instituted the sacramental supper; and after his resurrection, he made an appointment for his disciples and followers to meet at Galilee; where he instituted the ordinance of the christian baptism, commissioned his apostles and gave to them, and their successors in the holy ministry, a promise of his gracious presence and protection, down to the end of the world: "Go ye, therefore, and teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost; teaching them to observe all things, whatsoever I have commanded you; and lo! I am with you alway, even unto the end of the world, AMEN." At this time and place, while Jesus, with his disciples, was by special appointment at Galilee, he doubtless, organized his church, (under this last dispensation of the gospel,) but charged his apostles not to rush, unauthorized, into the ministry which they had received of the Lord: "But tarry in the city of Jerusalem, until ye be endued with power from on high." Having, on the day of Pentecost, received this power, they immediately began their ministry, with glorious success. On that day, it is said, there were added to them about three thousand souls. The phrase, *added unto them*, implies, that they previously existed, as an organized body. And when or where could they have been organized, if not in their retirement from the world, when convened by order of the Savior, at Galilee? Here their preparatory work was finished, and having continued a few days in prayer at Jerusalem, they were called forth to action, as the visible kingdom of the Redeemer. A. B. C.

Miscellaneous.

For the Christian Spectator.

The story of Lionel, in a letter from Blendon to his grandson.

MY DEAR H.

Poor Lionel has just sunk into his grave, while my tears are yet flowing for him, let me attempt to present before you the instructive picture of his life.

Lionel and myself were bosom friends from our earliest years. Born in the same village, and nearly of the same age, we acquired an attachment for each other almost before we could utter the name of friend. Both being destined by our parents for the University, we pursued our preparatory studies with equal pace, and commenced our residence at college in the same class. The happy and endearing relation of class-mate, room-mate, and friend, all conspired to assimilate our tempers to each other, and to produce in us a congeniality of taste. This was what my father particularly desired; for he often said to me, "My son, I hope by associating with one so mild and amiable as Lionel, you will learn to overcome that impetuous temper of yours, which if not restrained in early life, I fear will prove your ruin." If I really did succeed (as my father seemed to think) in gaining the victory over a disposition so unhappy, I must ascribe it to my admiration of that mild, uniform, and gentle spirit, which appeared so sweet and charming in my friend. Nor was it by me

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his life. Indeed for many years afterwards, our families interchanged long and frequent visits. His companion was in every respect fitted to render him happy, and made him the father of two amiable and lovely children, a son and a daughter. When she was removed, (for she died in early life,) these two babes were all that saved Lionel from sinking under the pressure of grief. These two children from that time, constituted the principal solace of their father, and their education and future happiness became the darling object of his mind. Repeated solicitations were made to him by his fellow citizens, to become a candidate for political appointments, but his love of retirement, and his unwillingness to be separated from his children, in conjunction with his unambitious temper, induced him to decline every public honour. Yet his life was not idle nor useless. Besides the numerous cares arising from the concerns of his own ample estates, he was the guardian of many orphans, and was employed more than any man I have ever known, in adjusting the concerns of the widow and fatherless.

In this quiet and honourable career, Lionel had attained his full meridian, before I had suspected that any cloud was rising to darken his declining day. I cannot describe what were my feelings, when I first saw a demon of subtle and cruel aspect, collecting his thunders over the peaceful abode of my friend. It was Intemperance! I wept in secret, I debated with myself what I should do for his rescue, and more than once resolved to direct his eye to the awful clouds that were impending. Would to heaven that my resolution had then been stronger! but how could I so late begin to disturb the joyous emotions, which each others presence had always mutually inspired? how could I wound a spirit so gentle as his? Unhappily I yielded to my feelings; and after a day or two more spent at his house, took my departure for a distant country,

where important avocations detained me for three years.

On my return I hastened to the house of my friend. As I drew near, my apprehensions were excited by the universal aspect of decay, that was exhibited by a place formerly distinguished by its neatness and affluence. What were my emotions, when I met my friend and saw his eyes inflamed and watery, his cheeks flushed and bloated, and his limbs trembling, as with the palsy. I cannot express with what surprise and grief, I heard from his faltering tongue sure signals that the cancer was preying within. My apparent fatigue was the excuse for mixing at once the fatal potion, which, on my declining to receive it, he drank off himself. It was late in the day and the state of my health furnished me with an apology for retiring very early to my chamber. I sat down by my bed-side and gave vent to my feelings in a flood of tears. Why (said I to myself) did I shrink from the kindest office of friend three years ago, when my admonitions tenderly and affectionately offered, might have baffled the destroyer. Falling on my knees, I asked the forgiveness of God for neglecting the opportunity which he then put into my hands, and resolved by his grace to attempt the recovery of my friend even at this late hour. I passed a sleepless night in devising the best means for effecting my object, and felt cheered by the belief, that he whose assistance I had implored, had heard my prayer, and pointed me to the path which seemed to lie open before me.

After breakfast the next morning, when all the other members of the family had retired, and Lionel and myself were left alone without any danger of interruption, I waited for the favourable moment to begin. This was partly furnished by my friend himself. "Blendon (said he) I am glad that you have not forgotten me—most of my old friends have been very cold of late." I replied; "My dear sir, I am sure I can never forget you, and why should they?" "I don't know (added he) perhaps the fault is my own." I inquired what he had done to provoke neglect. "Nothing purposely; but we never kept any thing from each other, and I will tell you what I suppose has given them offence. Perhaps you remarked last night a failing to which I am subject." "I did indeed, my friend, and I am going with your leave to persuade you to renounce it." "O that is impossible: I have made a number of attempts but it is all in vain—I cannot live without it." "You can, dear Lionel, I know you can, there is power in heaven to enable you to do it if your own strength is insufficient;—and forgive me while I set before you the motives which urge you to renew the attempt." "Forgive you:" he exclaimed—"I would hear any thing from you." I began with distant objects. I remarked on the decaying aspect of his buildings so inconsistent with his former taste; upon the loss of his authority over his domestics; upon the decline of his reputation, and the neglect which he was beginning to feel. All this time Lionel paid strict attention, and the tears had begun, one by one, to steal down his cheeks. I next mentioned the grief which those very friends, so long tried and beloved, must feel to be obliged for their own credit to avoid his society. At last I came to his children—the scene was too much—I could not proceed—such floods of tears, such heart-rending sobs broke forth, as I never witnessed before. We sat without exchanging a word for half an hour. At length his feelings had become calm and he broke silence. "My dear Blendon, said he, these are the wounds of a friend. I am resolved never again to taste the fatal draught: do you offer our united supplications to God, that he will enable me to persevere in this resolution." We knelt together, and my lips, animated by these symptoms of returning life, glowed with a fervor seldom known to me before. When we rose, joy and hope beamed from

enance of Lionel as he bade such measures to his family ıce should dictate, and ten- me his keys. I directed p of spirits to be carried to :, and prescribed such alter- his diet as I deemed neces- 'e passed most of the day in ıver his lands, and enlivened with those sweet recollec- ır earlier days upon which we d to dwell. As evening ap- , Lionel complained of se- ı and grew melancholy. I him under his sufferings by g him that they would not duration, and by holding up w the prize he would win. made arrangements to lodge ıe room, and by his consent e keys. At short intervals im utter such groans as evin- suffering. The morning brought no relief. A spas- ection, attended with excru- in, a universal trembling and ness that threatened to make ic, were the symptoms that ed with that memorable day. equested I do not know but have readily consented to he trial. I even hinted that ings were alarming; but he dvantage of the opportunity n him. At his request we prayer, and spent most of ı the exercises of devotion. evening his distress was ı mitigated, and he slept ıring the night ensuing. Suf- nilar to the former returned lay, but evidently in a mild- It was a week before he ely free from pain, a great hich time he had passed in ıe scriptures and in religious

r felt an ineffable degree of iumph. The grace of God, ıd enabled him to gain the vas his constant and darling The tidings of his reforma- soon spread abroad: many vas only temporary, but af- had elapsed, the strength of his resolution was so apparent in the natural hue that was restored to his features—in his regular attention to business, in his exemplary life and ardent piety, that, no one any longer doubted the reality of the change. The church welcomed him to her communion, and afterwards made him one of her elders; and his fellow citizens shewed by various marks of respect, that their confidence was fully restored. BLENDON.

For the Christian Spectator.

Remarks on a passage in the Christian Observer.

Taking up a volume of the Christian Observer this morning, I opened accidentally at a review of "Simeon on the Liturgy," in which the following was the first passage that met my eye. "For the *use* of this prayer (the Lords prayer) Mr. Simeon refers to the authority of Tertullian, Cyprian, Cyril, Jerome, Augustine, Chrysostom, Gregory. For an *injunction* to use it, he properly refers to the expression of our Lord in St. Matthew vi: "After this manner, ουτως, pray;" which adverb he follows the argument of Wheatly in explaining to mean *so* or *thus*, binding it to the very words; though if otherwise, they both very properly refer to St. Luke, who writes "when ye pray, say," chap. xi." This passage naturally suggested a very serious enquiry: "Is it true that Christ has given such an injunction, binding us to the very words of this prayer in our devotions?" If so I live in the constant violation of his command; for though I frequently adopt this excellent form both in public and private worship, I still more frequently offer up, in my own language, the petitions contained in this prayer, with others which are dictated by my wants and sins.

I took down my Bible therefore to examine three questions which are suggested by this statement.

1. When a passage is introduced by the expression "he *said*" or the

imperative "*say*," are the words that follow, always the indentical words which the speaker used or enjoined?

2. If so, does the injunction in the present case apply to *public* worship?

3. Did Christians in the apostolic age use this form of prayer, in their devotions?

The result of my first enquiry is this. In a multitude of passages in which the Evangelists introduce our Lord as conversing with others and proceed to relate what he "*said*," the words put into his mouth, are not the exact expressions which he used. This is the case in many instances where no one would have the slightest suspicion that any but the identical words of Christ were given. Who for example, that reads the sermon on the mount, commencing with the fifth of Matthew, would not conclude that this address of Christ, which is maintained throughout in the first person ("I say unto you") was delivered in the very terms in which it is recorded? And yet if we turn to the sixth of Luke where part of the same discourse is given, we shall find that more than half of the verses differ materially in their phraseology. Now in one or the other of these two cases (perhaps in both,) the Evangelist while he appears to record the very language of Christ, and declares expressly that thus he *said*, is in reality giving only the substance of his discourse, rendered more lively by assuming the form of conversation. Hundreds of similar instances will occur to any one who examines a Harmony of the Gospels. Nor is our confidence in the veracity of the Evangelists weakened but rather confirmed by this difference of phraseology; since it proves, that while their statements exactly coincide, they had no previous concert as to the manner of making them.

But granting this as to the style of narration, can the injunction to "*say*" certain words, be complied with by expressing the substance of those words in other language? Certainly. Do we not every day direct our children and servants to *say* certain things to others, without binding them to the indentical terms employed? When we are directed in Proverbs, "*say* not to thy brother, go and come again and to-morrow I will give thee," will it be contended that the use of these identical words only is prohibited? The fact is that in almost every instance where the imperative form of this word occurs in the scriptures, the command may be obeyed by the use of any language which expresses the idea with correctness. As to the argument from the adverb ουτως, it is virtually abandoned by the Reviewer in the act of stating it; and is clearly of much less weight than the one already examined.

II. In answer to my second enquiry, "was this example of prayer given for our direction in *public* worship?" I find so far from this being the fact, that in Matthew, it is proposed with express reference to *secret* devotion. Mat. vi. 6. But thou when thou prayest enter thy closet, and when thou hast shut thy door, pray to thy Father in secret, &c. In the two next verses our Saviour censures the vain repetitions of the heathen, and then proceeds to give this example of prayer, distinguished for its simplicity and conciseness. That this was not then received by the disciples as an established form of prayer, is evident from the fact of their asking Christ at a subsequent period (Luke xi.) to teach them how to pray. On this occasion Christ repeated to them the substance of his former prayer, omitting the doxology at the conclusion; but in language materially differing from the former in more than half the forms of expression. This furnishes an undeniable proof that our Saviour laid no stress on any form of words. Besides, he had just been praying with his disciples when they made this request; and surely if he had used or enjoined a form of prayer, this was the last occasion on which they would have asked his directions how to pray. The slightest reflection must show

ey were deeply impressed with lemn duty as performed by and desirous to know what were most proper for their de- when conducted by them-

his time the Church was not ed; its ordinances were not ished, its public worship had mmenced. How groundless the pretence that our Saviour, esting these topics of prayer, direction of his followers in rivate devotions, authoritative- ined a form of prayer, for a of public worship which at e had no existence!

"Did Christians in the apos- e use this form of prayer in ublic devotions?" We have e particle of proof that they d. The united prayer of the is frequently spoken of, on n and on extraordinary occa- the substance if not the exact of these prayers is given in instances; and not an intima- n be found that this or any rm of prayer was ever used. contrary, it is certain that in f these instances the prayers ave been extemporaneous, for e expressly stated to have aris- n circumstances, which could foreseen or embraced in any petitions. The early Chris- rayed as every christian ought , under the pressure of present d wants, in language dictated existing state of their feelings. be believed that scrupulous as vas to instruct his converts most minute duties of religion, ld leave in his writings not one ot one example of any form of , if he actually used a form in blic or private devotions? Is believed that he would enjoin nd specific topics of prayer, t subjoining a form, but leav- h Minister or Christian to use n expressions?

ere then is the authority from re for arraigning me or any man who pours forth his re- quests to God in the warm language of his heart? If other christians are more edified by a form of prayer, I rejoice to see them use it. But is it not presumptuous to intrude on the spontaneous fervor of my devotions, and deny me "that liberty where- with God hath made me free?"

EUBULUS.

June 15, 1821.

To the Rainbow.

By T. Campbell.

Triumphal arch, that fill'st the sky
When storms prepare to part,
I ask not proud philosophy
To teach me what thou art.

Still seem as to my childhood's sight,
A midway station given
For happy spirits to alight,
Betwixt the earth and heaven.

Can all that optics teach, unfold
Thy form to please me so,
As when I dreamt of gems and gold
Hid in thy radiant bow?

When science from creation's face
Enchantment's veil withdraws,
What lovely visions yield their place
To cold material laws.

And yet, fair bow, no fabling dreams
But words of the Most High,
Have told why first thy robe of beams
Was woven in the sky.

When o'er the green undeluged earth
Heaven's covenant thou didst shine,
How came the world's grey fathers forth
To watch thy sacred sign.

And when its yellow lustre smiled
O'er mountains yet untrod,
Each mother held aloft her child
To bless the bow of God.

Methinks thy jubilee to keep,
The first made anthem rang,
On earth deliver'd from the deep,
And the first poet sang.

Nor ever shall the Muse's eye
Unraptured greet thy beam:
Theme of primeval prophecy,
Be still the poet's theme.

The earth to thee its incense yields,
The lark thy welcome sings,
When glittering in the freshen'd fields
The snowy mushroom springs.

How glorious is thy girdle cast
O'er mountain, tower, and town,
Or mirror'd in the ocean vast
A thousand fathoms down.

As fresh in yon horizon dark,
As young thy beauties seem,
As when the eagle from the ark
First sported in thy beam.

For faithful to its sacred page,
Heaven still rebuilds thy span,
Nor lets the type grow pale with age
That first spoke peace to man.

Review of New Publications.

The Works of President Edwards; in Eight Volumes, 8 vo. First American Edition, Worcester; Isaiah Thomas, Jun. 1808.

Fifty years ago, some one, at least, of the publications of President Edwards was in the hands of almost every orthodox, well informed christian in New-England. When the interest excited by a living author had ceased, and especially when the controversies in which he was so successfully engaged had subsided, the works of Edwards were less eagerly sought, and less attentively perused, and previously to the present edition of his works, we fear few of them were in the hands even of clergymen. In our opinion, therefore, Doct. Austin, by his labour in collecting and superintending this edition of the Works of President Edwards, deserves the thanks of the public.* He has been the means of placing a useful body of divinity in the library of almost every young clergyman, in this part of the country. We are pleased also to see that England is turning her attention to the works of our celebrated countryman, and that there have been published in that country two editions of his Works.

There is in our country, a growing complaint of the injustice of the British public, and especially of their reviewers, in their criticisms and censures of American publications. It is plain, that many in England view us with the jealousy of a rival. Our growing prosperity, our increasing commerce, and naval strength, the allurements which our country is supposed to hold out to draw away many of their useful citizens, the great degree of liberty which our citizens enjoy, and which naturally animates the democratic opposition in that country, all unite to alarm their fears to provoke their jealousy and envy, and to call forth from such of their authors as are ignorant or unprincipled, a continual abuse of our government and of our citizens. But such feelings and conduct are not manifested, by the enlightened and religious part of that country. If they treat our authors with unnecessary and even unjust severity, it appears not so much in the judgments which they pass on our publications, as in a want of candour, in estimating the disadvantages under which we labour. A much greater number devote their lives to literary pursuits, in a country where an excess of population, fills every opening to useful enterprise, than can be expected in this, where our extent of territory, and our growing prosperity offer constant allurements to active pursuits.

The consequence is, persons of education, live there in a kind of literary atmosphere, the state of public feeling favours their pursuits, which with the united force of necessity

* This is not a complete edition of the Works of President Edwards. It is desirable that all the writings of that great man should be published in a uniform edition

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has styled "Jonathan Edwards, King of Calvinists," and given at different times, commendation of his works.

In his own country the labours of President Edwards have produced lasting and constantly increasing effects. He has settled some of our most difficult disputes in controversial Theology,—he has given a character to our preaching which distinguishes our country from every other portion of christendom, and he has presented to us a general view of the doctrines of the Gospel, which is more and more extensively gaining credit among the orthodox christians of America. We may add, he has explained the nature of personal religion, and the distinguishing characteristics of religious affections, in a manner so agreeable to the word of God, and to the effects of his gracious operations, in the heart, that the study of the one, and observation of the other continually confirm his views. We know not that an author *can* give greater proof of the power of his genius, than thus to stamp upon the public mind, through successive generations, the form of his own sentiments. In tracing back the effects to their origin, we shall attempt to sketch his most prominent features as an author, especially his character as a theologian, a controversialist, and a preacher.

As a theologian, President Edwards is distinguished for his *scriptural views* of divine truth. It has been said of Kepler's laws of the planets motions, "that the knowledge of each of them was the result of much research, and of the comparison of a vast multitude of observations, in so much that it may be doubted if ever three truths in science were discovered at the expense of so much labour and patience or with the exertion of more ingenuity and invention in combining observations."

Those who read with attention the volumes before us, will be satisfied that with equal labour, and patience and skill, the Author deduced his general conclusions from extensive and accurate observation of the word

of God. The number of passages which he adduces from the scriptures on every important doctrine, the critical attention which he has evidently given them, the labour in arranging them, and we may add the skill and integrity with which he shews his general conclusions from them, is truly astonishing. We see no intermixture of his own hypotheses, no confidence in his own reason, except as applied to the interpretation of the oracles of God, nor even that disposition to make extended and momentous inferences, which characterises some of his successors and admirers.

In this respect he strikingly resembles Newton, who in his philosophical investigations confined his powerful mind, simply to the *observation* and *interpretation* of nature, firmly rejecting those unfounded but captivating theories which had so long amused and bewildered the world. He did not think that human reason was capable of understanding the *manner* in which God carries on his operations—and therefore confined himself to the knowledge of general facts. With similar views of the mode of the Divine existence and operations did President Edwards confine himself to the declarations and general doctrines of God's word. It is the Gospel, in its simplicity and purity, which he gives us.

Another characteristic of his theology, is the *extensiveness* of his views. In his theology, as in his mind, there was nothing narrow; no partial, contracted views of a subject; all was simple, great and sublime.

It is probably owing to the union of these two qualities in his religious opinions, that they have been so extensively adopted or approved in different nations, and by christians of different name. His works, as they were published, were read and admired in Scotland,—the evangelical clergy of the church of England, as well as the dissenters, acknowledge their obligations to him; especially we may mention Fuller, Milner, and Scott. The churches of New-England, if they could wish to be named after any man, would choose that it should be after Edwards, and even our Southern neighbors, who seem determined to think that they differ from us on important doctrinal points, yet acknowledge the distinguished talents of Edwards, and the general correctness of his opinions. But no denomination has ever yet been able to appropriate his name to themselves. In this respect he has attained higher honor than Calvin, or Luther, or Zuingle. As no sect of christians has ever been able to appropriate the name of *Christian*, exclusively to themselves, so no sect will ever be denominated Edwardean. The effect of his labours so exactly coincides with the general effects of the Gospel, that his own name and honor is merged, as he would wish it to be, in the glory of his Saviour. The simplicity of his intentions, and his modesty of character, prevented him from endeavouring to place himself at the head of a party. He directed the force of his genius to illustrate and defend those great truths of revelation, which in every age and portion of the christian church, have been the ground of hope and comfort to the sincere believer. His works are too generally approved, and his name too extensively known, and too much beloved by those of different denominations, to suffer any one to monopolize it. For ourselves we profess to call no man Master on earth. If we, in general, embrace the same opinions as Edwards, it is not because he taught them, but because he has shewed us that Christ and his apostles taught them. We would not have it understood, however, that we think every opinion which he has advanced, is entirely correct; but we do think that no writer since the days of the apostles, has better understood and taught the word of God, or has more ably defended its doctrines.

But we find ourselves insensibly advancing to the character of Edwards as a Controversialist. Before leaving his character as a Divine, we

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arises, in the first place, from the *strength* and *conclusiveness* of his reasoning. He has given to metaphysical investigations, as much of demonstration as they seem capable of receiving. The great source of error in reasoning on moral and metaphysical subjects, is the unsettled and variable signification of terms, which insensibly changes as the writer advances, and gives the form of demonstration to conclusions which are erroneous and even absurd. This difficulty was fully pointed out by Locke and others, but no writer has been able more completely to avoid it than President Edwards. Having clearly fixed in his mind, and limited by definitions, the meaning of the principal terms in the beginning of a dispute, he steadily keeps it in his mind, and with wonderful quickness detects the first and least deviation from it in the reasonings of others.

A second cause of the unanswerable character of his reasonings, is that he usually follows several distinct trains of argument, which all terminate in the same conclusion. Each of them is satisfactory—one will make a deeper impression on one mind, and another on another; but the union of them all, commencing at different points but arriving at the same conclusion, cannot fail to impress every mind that is aware of the unity there is in truth, and of the inconceivable variance there is between all truth and error.

A third cause of the unanswerable character of his reasonings is, that he has himself anticipated and effectually answered, not only all the objections which had actually been made to his conclusions, but all that it seemed possible to make. These he places in the fairest, strongest lights, views them under every shape which they can assume in the hands of an evasive antagonist, and shews that in every possible form they are inconclusive. These several qualities of his reasoning, never appear in greater perfection than when he attacks the opinions of his adversaries. Assu-

ming these as premises, he with great ingenuity shews that they lead to acknowledged absurdity. He demonstrates that his opponents are inconsistent with themselves, as well as with truth, and common sense,—and is hardly satisfied with shewing their incorrectness, until he has exposed their error to contempt and ridicule.

It is often said, that the writings of Edwards, are diffuse and tedious. This, in a qualified sense, must be admitted, and yet it is owing to the same causes which render him unanswerable. We who have been convinced, and have had our doubts all removed by his reasonings, requite him with our complaints, that he says more than is necessary to shew us the truth. But let us go back to the time when every inch of ground was disputed on these topics, when a general obscurity hung over them, let us mark how by his writings doubts and darkness were dissipated, and opposition silenced, and we shall cease to regret the existence of those qualities which secured so signal a victory, and which have rendered his works a strong hold of arguments, to which the enquirer may repair for satisfaction, and the young combatant for weapons of tried temper, with which to defend the truth. In this Achillean armor he may go fearless to the conflict, confident that no instrument of error can have power to reach him.

The three great controversial works, are, On qualifications for communion; On the freedom of the will; and on original sin. We had flattered ourselves that we should be able either to give a concise view of the arguments in each, or at least to extract some particular argument, to confirm the remarks we have ventured to make on his character as a controversialist. But his reasonings cannot be condensed, or extracted, within the limits of this article, without serious injury. It is sufficient to refer to the effects of each of the publications. The first has been instrumental of changing the opinion and *practice of* the clergy in this State, so completely, that a practice, which was once almost universal, now scarcely finds among the ministers of the denomination to which he belonged, a single advocate.

His essay on the will, needs only be mentioned, to suggest its effect to any person acquainted with religious controversy. It is a standing monument of the triumph of truth, and of the shame, defeat and disgrace of her opposers. *Frango me frangentes*, may be inscribed upon it, if upon any work of merely human effort. It is indeed a rock in the sea of contest, which breaks the billows, that endeavour in vain to shake it.

The same cannot be said of the treatise on original sin, though perhaps not less conclusive in its reasonings. The subject did not admit of the same kind of argument, and it was, moreover, principally an attempt to overthrow the hypothesis of a particular author. That he completely succeeded in this attempt, cannot be doubted by any one who examines the controversy. If indeed report be true, it was virtually confessed, in a melancholy manner by Taylor himself. He had indiscreetly boasted, in his great work, that it never would be answered. The answer was so complete, that it admitted of no apology. His chagrin, his disappointment, his unceasing efforts to find some hold or subterfuge to prolong the controversy, was said to have shortened his days. Whether it was literally true, that 'his grasp was death,' we cannot say, but at least, it was death to controversy.

But we wish to fix the attention of our readers upon the *moral* character of our author's controversial writings, as that in which he can be more extensively imitated, than in the exertion of mental power exhibited in them. By their moral character, we mean, the *christian spirit* in which they are written, the *fairness* with which he proposes the real point in dispute, *the candour* with which he examines the arguments of his oppo-

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would crave leave to say, that I humbly conceive, a distinction ought to be made between opposing and exposing a *cause*, or the *arguments* used to defend it, and reproaching *persons*. He is a weak writer indeed, who undertakes to confute an opinion, but dares not expose the nakedness and absurdity of it, nor the weakness nor inconsistence of the methods taken and arguments used by any to maintain it, for fear he should be guilty of speaking evil of those things, and be charged with reproaching them. If an antagonist is angry at this, he thereby gives his readers too much occasion of suspicion towards himself, as chargeable with weakness, or bitterness.

I therefore now give notice, that I have taken full liberty in this respect: only endeavouring to avoid pointed and exaggerating expressions. If to set forth what I suppose to be the true absurdity of Mr. Williams's scheme, or any part of it, that it may be viewed justly in all its nakedness; withal observing the *weakness* of the defence he has made, not fearing to shew wherein it is weak, and how the badness of his cause obliges him to be *inconsistent* with himself, inconsistent with his own professed principles in religion, and things conceded and asserted by him in the book especially under consideration; and declaring particularly wherein I think his arguments fail, whether it be in *begging the question*, or being impertinent and *beside* the question, or arguing in effect against himself; also observing wherein Mr. Williams has made *misrepresentations* of words or things; I say, if to do these things be reproaching *him*, and injurious treatment of him, then I have injured him. But I think I should be foolish, if I were afraid to do that (and to do it as thoroughly as I can) *which must be the design* of my writing, if I write at all in opposition to his tenets, and to the defence he makes of them.

Indeed if I misrepresent what he says, in order to make it appear in the worst colors; altering his words to another sense, to make them appear more ridiculous; or adding other words, to heighten the supposed absurdity, and give me greater advantage to exclaim; if I set myself to aggravate matters, and strain them beyond bounds, making mighty things of mere trifles; or if I use exclamations and invectives, instead of arguments; then Mr Williams might have just cause to complain and the reader would have just reason for disgust. But whether I have done so or not, must be judged by the reader; of whom I desire nothing more than the most impartial and exact consideration of the merits of the cause, and examination of the force and weight of every argument

I desire, that no bitter reproachful invectives, no vehement exclamations, no supercilious assuming words and phrases may be taken for reasoning on either side

If the reader thinks he finds any such in what I have written, I am willing he should set them aside as nothing worth; carefully distinguishing between them and the strength of the argument. I desire not, that the cause should be judged of by the skill which either Mr. Williams or I do manifest, in flinging one at another.

If in places where the argument pinches most, and there is the greatest appearance of strong reason, in Mr. Williams's book, I do (as some other disputants) instead of entering thoroughly into the matter, begin to flounce and fling, and go about to divert and drown the reader's attention to the argument, by the noise of big words, or magisterial and disdainful expressions; let the reader take it (as justly he may) for a shrewd sign of a consciousness of the weakness of my cause in that particular, or at least of a distrust of my own ability to defend myself well in the reader's apprehension, and to come off with a good grace any other way.--Vol.I. pp. 339—340.

To these rules he most conscientiously adhered in all his controversial writings. He has indeed been charged with sometimes treating an adversary with needless severity, but it is to be remembered that he felt himself justified in exposing the fallacy of his opponents' arguments, the impertinence of his objections, the absurdity of his conclusions and the inconsistency of his whole system. To accomplish this to the utmost, we may well suppose that in the exertions of his gigantic pen, he often handled his weaker antagonist with a severity not absolutely necessary, and of which perhaps he was not wholly conscious. It must be remembered also that he was anxious not only to prostrate error, but to give it a death stroke, that it might never rise again, and the proof of his good intentions, in all cases, is, that he never aimed a blow at his antagonist in his character as a man, but solely as a supporter and promulgator of error. Could the same abilities, and the same spirit be often united in the defence of truth, it might be safely predicted, that the time would soon come, when controversy would not be necessary in the christian world.

It rarely happens to the same man to be greatly distinguished in different pursuits. When, however, such a union of excellencies is seen in any person, it never fails to impress us with the real greatness of his character. He must possess unusual powers, or make an unusual application of them, who arrives to that eminence, in different pursuits, which few are able to attain, by applying all their talents and efforts to a single object. Such a man, stands at the head of the first class of his species, and this honour, to a degree, certainly belongs to Edwards. Many have, like him, been distinguished for the extent and accuracy of their religious knowledge, many also, though not like him, have been distinguished among the ranks of controversial writers, and able defenders of the faith once delivered to the saints; many also have been eminently powerful and successful preachers of the gospel—and many, faithful, and useful pastors over the flock of Christ—but few like him, have united all these characters in the same person. His character as a theologian, and a controversialist, we have already considered, his character as a laborious and faithful minister of Christ, and especially as a powerful and successful preacher, may be seen in the history of his life, and of the time in which he lived. His extensive reputation was formed, by his preaching and his pastoral labours. Most of his laboured productions were published after his death, and the others but just before; but long ere this, his fame as a preacher and minister of Christ extended over New-England, and was known in Great Britain. Whitefield made a journey to visit him, when he first came into this country; he was often invited to great distances to preach, and these occasional sermons, sometimes produced a wonderful effect. Men are now living, who heard him in their youth, and who still distinctly remember the powerful impressions left on their minds, by his preaching, and even particularly describe his appearance in the pulpit, the still, unmoved solemnity of his manner, the weight of his sentiments, first fixing

ation, and then overwhelm- feelings of his audience. In congregation, the visible ef- his preaching and ministerial were such as had then never rallelled in New-England. His congregation was at different nder the strongest religious ions, and great numbers were o his church.

general structure of his ser- n all his printed discourses at unusually uniform. On the in which each part is execu- hazard a few remarks. In oduction, which invariably of an *explanation of the pas-* lected as a text, he manifests ability. To catch distinctly mpletely the views of the sa- man in any particular pas- d to exhibit them so as to pro- tire conviction in the hearer, ce a difficult and important a preacher's business. We ly say, that we never read ourses of an author who ac- hed this delicate task more lly than President Edwards. nguage of his explanations is arkably clear, and never ele- t the justness of his thoughts, le and unbiassed love of truth, acity to discover it and the hensive grasp of mind, which t once the whole train of an s meaning, will astonish any uainted with the difficulty of ertaking, and with the imper- d even careless manner in it is executed by too many rs.

doctrine which is immediately d from the explanation of the followed by that which is some- rmed the *body* of the sermon. owever does not consist, in our s discourses, as in those of thers, in an elaborate proof evelation and reason of the ated in the doctrine, but of parts, such as an explanation loctrine or a *description* if we express it of the *fact* decla- red in it, its importance, its design, use, &c.

The most striking peculiarity, in this part of his sermons is its *descriptive* character. He places the truth, on which he is discoursing, directly before the mind, as a *fact*, and paints it to the imagination of his hearers. The doctrines of the Bible in his hands, are not abstract propositions, but interesting realities, distinctly apprehended by the author's faith, and expressed with so much minuteness, simplicity, and earnestness, as can scarcely fail to make his hearers feel the same conviction of them which exists in his own mind. The doctrine of the future punishment of the wicked, for instance, which, in different views of it, is a frequent subject of his discourses, is not once proved by a long course of argumentation, but is assumed, as the simple declaration of the text, and perhaps of a few select, parallel passages, and is then described as a fact which every impenitent sinner will one day know. He seems always to suppose that it will be effected by means of fire, literally applied to the body after the resurrection, and when described in his full, distinct, and vivid manner, it is a picture which almost shocks while it overwhelms the imagination. In a similar manner, the doctrine of the depravity of man, is exhibited in a description of the actual wickedness of life, and corruption of heart, as they exist among men. So the virtues and graces of the real christian, are sketched as a picture of his own emotions and exercises, corrected by the descriptions of God's word. The labored proof of the different doctrines of the gospel, the comparison of a vast number of distinct passages from the scriptures, by which they are established, together with their mutual connection and dependence, as seen by reason, which so strongly characterize some of his productions, wholly disappear in these discourses. The result of such a mental process is what he here presents to his hear-

ers, and directly applies to their hearts and consciences. The example of so great a master, may well excite the enquiry whether any thing is to be gained by the fashionable departure from such a standard. It may well be doubted whether the truth itself of a proposition, is so firmly fixed in the minds of a common congregation, by the ablest course of reasoning, such for instance as our author could have followed, as it is by a simple exhibition of the declarations of scripture, applied to the feelings and experience of every hearer. In point of *impression* there can certainly be no comparison. Let a line of argumentation be supposed so clear as to completely overcome the implied doubt with which it commenced, a conviction may be yielded to the truth as stated in the proposition, without any distinct conception of the fact which this truth announces. On the other hand, the simple statement of a truth, such for instance as the depravity of the heart, will often so reach the conscience, and meet the experience of a sinner, as to produce complete conviction, without the aid of any other argument whatever. Some remarks which recently met our eye, in the pages of an eloquent preacher, would seem to have been written with a direct reference to the practice of Edwards. We can hardly doubt that the writer had his eye on this illustrious example: "It appears a very presumptuous attempt, on the part of a human interpreter, when the object which he proposes, and which he erects into a separate head of discussion, is to prove the assertion of the text.—Should not the very circumstance of its being the assertion of the text, be proof enough for you?"

If the excellence of any peculiar kind of preaching, may be estimated from the character and extent of its effects, there can be no hesitation in ascribing an uncommon degree of excellence to that of Edwards, and as little we should suppose, in fixing upon *his descriptive manner of exhibiting divine truth*, as that in which his peculiar excellence principally consisted. We give a few specimens of his manner, which will more clearly set it before our readers.

There will be that sinking of heart, of which we now cannot conceive. We see how it is with the body when in extreme pain. The nature of the body will support itself for a considerable time under very great pain, so as to keep from wholly sinking. There will be great struggles, lamentable groans and panting, and it may be convulsions. These are the strugglings of nature to support itself under the extremity of the pain. There is, as it were, a great loathness in nature to yield to it; it cannot bear wholly to sink.

But yet sometimes pain of body is so very extreme and exquisite, that the nature of the body cannot support itself under it; however loath it may be to sink, yet it cannot bear the pain; there are a few struggles, and throes, and pantings, and it may be a shriek or two, and then nature yields to the violence of the torments, sinks down and the body dies. This is the death of the body. So it will be with the soul in hell; it will have no strength or power to deliver itself; and its torment and horror will be so great, so mighty, so vastly disproportioned to its strength, that having no strength in the least to support itself, although it be infinitely contrary to the nature and inclination of the soul utterly to sink; yet it will sink, it will utterly and totally sink, without the least degree of remaining comfort, or strength, or courage, or hope. And though it will never be annihilated, its being and perception will never be abolished; yet such will be the infinite depth of gloominess that it will sink into, that it will be in a state of death, eternal death.

The nature of man desires happiness; it is the nature of the soul to crave and thirst after wellbeing; and if it be under misery, it eagerly pants after relief; and the greater the misery is, the more eagerly doth it struggle for help. But if all relief be withholden, all strength overborn, all support utterly gone; then it sinks into the darkness of death.—Vol. vii, pp. 386, 387.

Sometimes the intenseness of the author's own feelings gives an unusual strength to his expressions, which even become figurative in a high degree.

But what would be the effect on your soul, if you knew you must lie there enduring that torment to the full for twenty-four hours! And how much greater would be the effect, if you knew you must endure it for a whole year; and how vastly greater still, if you knew you must en-

for a thousand years! O then, how your hearts sink, if you thought, if ew, that you must bear it for ever er! That there would be no end! fter millions of millions of ages, rment would be no nearer to an an ever it was; and that you nev- er should be delivered!

your torment in hell will be im- y greater than this illustration rep- How then will the heart of a eature sink under it! How utterly sible and inconceivable must the of the soul be in such a case! is the death threatened in the law. dying in the highest sense of the This is to die sensibly; to die and ; to be sensible of the gloom of This is to be undone; this is of the name of destruction. This ; of the soul under an infinite , which it cannot bear, is the gloom . We read in scripture of the ss of darkness; this is it, this is y thing. We read in scripture of being lost, and of their losing their This is the thing intended; this is the soul; They that are the sub- f this are utterly lost.—Vol. vii.

wickedness makes you as it were as lead, and to tend downwards eat weight and pressure towards nd if God should let you go, you immediately sink and swiftly de- and plunge into the bottomless d your healthy constitution, and wn care and prudence, and best ence, and all your righteousness, have no more influence to uphold d keep you out of hell, than a spi- eb would have to stop a falling Were it not that so is the sovereign e of God, the earth would not bear ie moment; for you are a burthen the creation groans with you; the e is made subject to the bondage of orruption, not willingly; the sun ot willingly shine upon you to give ght to serve sin and Satan; the oes not willingly yield her increase ify your lusts: nor is it willingly a or your wickedess to be acted up- e air does not willingly serve you for to maintain the flame of life in itals, while you spend your life in vice of God's enemies. God's crea- re good, and were made for men to God with, and do not willingly sub- to any other purpose, and groan hey are abused to purposes so di- contrary to their nature and end. e world would spew you out, were for the sovereign hand of him who ubjected it in hope. There are the clouds of God's wrath now hanging ly over your heads, full of the dread- ful, and big with thunder; and were it not for the restraining hand of God, it would immediately burst forth upon you. The sovereign pleasure of God, for the present, stays his rough wind; otherwise it would come with fury, and your destruction would come like a whirlwind, and you would be like the chaff of the summer threshing floor.—Vol. vii. pp. 494, 495.

The bow of God's wrath is bent, and the arrow made ready on the string, and justice bends the arrow at your heart, and strains the bow, and it is nothing but the mere pleasure of God, and that of an angry God, without any promise or obligation at all, that keeps the arrow one moment from being made drunk with your blood.

Thus are all you that never passed under a great change of heart, by the mighty power of the Spirit of God upon your souls; all that were never born again, and made new creatures, and raised from being dead in sin, to a state of new, and before altogether unexperienced light and life, (however you may have reformed your life in many things, and may have had religious affections, and may keep up a form of religion in your families and closets, and in the houses of God, and may be strict in it) you are thus in the hands of an angry God; it is nothing but his mere pleasure that keeps you from being this moment swallowed up in everlasting destruction.—Vol. vii. pp. 495, 496.

We can easily conceive, that the weight of the author's character, the great earnestness and solemnity of his manner, indicating his own conviction of the truths he was uttering, the infinite importance of these truths, and the vivid descriptive manner in which he exhibited them, must have made a deep, and often a lasting impression on almost any assembly.

The peculiarity of President Edwards' manner of preaching, on which we have so long dwelt, was not confined to the *body* of his sermons, it equally appears in their *application* which is, we think, the most important part of our author's discourses, the most extended, the most interesting and impressive, the part on which he principally laid out his strength, believing it to be the most useful to his hearers. This portion of his sermons, is also characterized by the *plainness* with which it is addressed directly to the heart and conscience of his hearers, by the minuteness with

which he takes up and applies to them, all the important ideas contained in the body of the discourse, by a discriminating appropriation of them to persons of different characters and situations in life, by a particular mention of the circumstances in which they are called upon to perform particular duties or are in danger of falling into temptation and sin, and lastly by a solemn, earnest, impressive appeal, to every feeling and active principle of our nature, if by any means he may arouse to consideration and persuade to immediate decision and action. He counsels, exhorts, warns, expostulates, as if he were determined not to suffer his hearers to depart, until they were convinced of their duty and persuaded to choose it We have made a large selection of passages to illustrate each of these qualities, as they appear in this part of his discourses, and we look them over with regret that we cannot enrich our pages with them all, and in a state of indecision which to select. The following exhibits the first quality, which we mentioned, viz. plainness, and at the same time is an instance of the *graphic* descriptions of revealed truth, very common in his discourses.

His plainness in one passage approaches to personality.

There were some who were guilty of backsliding, the last time of the revival of religion among us. While the talk upon religious subjects was generally kept alive, they continued to seek; but when this began to abate, and they saw others less zealous than they had been, and especially when they saw some micarriages of professors, they began to grow more careless, to seek less earnestly, and to plead these things as an excuse. And they are left behind still; they are to this day in a miserable condemned state, in danger of the devouring fire, and of everlasting burnings; in twice so dangerous a state as they were in before they were awakened; and God only knows what will become of them. And as it was then, so we dread it will be now.—Vol. viii. p. 175.

We give the following specimen of *closeness* of application to the conscience.

How is your doing, as you do, consistent with loving God above all? If you have not a spirit to love God above your dearest earthly friends, and your most pleasant earthly enjoyments; the Scriptures are very plain, and full in it, that you are not true Christians. But if you had indeed such a spirit, would you thus grow weary of the practice of drawing near to him, and become habitually so averse to it, as in a great measure to cast off so plain a duty, which is so much the life of a child of God? It is the nature of love to be averse to absence, and to love a near access to those whom we love. We love to be with them; we delight to come often to them, and to have much conversation with them. But when a person who hath heretofore been wont to converse freely with another, by degrees forsakes him, grows strange, and converses with him but little, and that although the other be importunate with him for the continuance of their former intimacy; this plainly shows the coldness of his heart towards him.

Your thus restraining prayer before God is not only inconsistent with the love, but also with the fear of God. It is an argument that you cast off fear, as is manifest by that text, Job xv. 4. "Yea, thou castest off fear, and restrainest prayer before God." Whilst you thus live in the transgression of so plain a command of God, you evidently show, that there is no fear of God before your eyes.--Vol. viii. pp. 217, 218.

You sinners who are here present, you are the very persons spoken of in the text; you are the sinners in Zion. How many of these people of God's wrath are there sitting here and there in the seats of this house at this time? You have often been exhorted to fly from the wrath to come. This devouring fire, these everlasting burnings, of which we have been speaking, are the wrath to come. You hear to day of this fire, of these burnings, and of that fearfulness which will seize and surprize sinners in Zion hereafter; and O what reason have you of thankfulness that you only hear of them, that you do not as yet feel them, and that they have not already taken hold of you! They are, as it were, following you, and coming nearer and nearer every day. Those fierce flames are, as it were, already kindled in the wrath of God; yea, the fierceness and wrath of Almighty God burn against you; it is ready for you: That pit is prepared for you, with fire and much wood, and the breath of the Lord, as a stream of brimstone, doth kindle it.—Vol. viii. pp. 171, 172.

How is a life, in a great measure prayerless, consistent with an holy life? To lead an holy life is to lead a life devoted

a life of worshipping and serving
life consecrated to the service of
ut how doth he lead such a life
th not so much as maintain the
prayer? How can such a man be
walk by the Spirit, and to be a
of the Most High God? An holy
life of faith. The life that true
is live in the world, they live by
of the Son of God. But who can
hat that man lives by faith who
hout prayer, which is the natural
on of faith? Prayer is as natural
ession of faith as breathing is of
I to say a man lives a life of faith,
lives a prayerless life, is every
inconsistent and incredible, as to
a man lives without breathing. A
as life is so far from being an holy
it is a profane life: He that lives
like an Heathen, who calleth not
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without God in the world.
live in the neglect of secret pray-
show your good will to neglect
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at all, were it not that the eyes
are upon him. He that will not
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th not pray at all out of respect to
regard to his all-seeing eye, and
doth in effect cast off all prayer.
hat casts off prayer, in effect casts
worship of God, of which pray-
principal duty. Now, what a
saint is he who is no worship-
od! He that casts off the worship
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own him, or to be conversant
as his God. For the way in
en own God, and are conversant
as their God, is by worshipping
ol. viii. pp. 218, 219.

mit all our other intended ex-
turn our attention particular-
sermon entitled "The Justice
in the damnation of sinners."
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a favourable specimen of his
manner. His text is—"that
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ding to its meaning in his usu-
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derives the doctrine, "It is
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penitent sinners, mingled with arguments and answers to objections, all fitted to convince them that God would be just in executing upon them the threatenings of the law. His end is to produce conviction of sin, as a means, by the grace of God, of producing repentance for sin, and faith in the Saviour of sinners. We do not envy the state of that man's heart, who can read it through, unmoved, or without a desire to reperuse it.

Therefore, for your conviction, be directed to look over you past life: Inquire at the mouth of conscience, and hear what that has to testify concerning it. Consider what you are, what light you have had, and what means you have lived under; and yet how have you behaved yonrself! What have those many days and nights, that you have lived, been filled up with? How have those years, that have rolled over your heads, one after another, been spent? What has the sun shone upon you for, from day to day, while you have improved his light to serve Satan by it? What has God kept your breath in your nostrils for, and given you meat and drink, from day to day for, that you have spent your life and strength that have been supported by them, in opposing God and rebellion against him?

How many sorts of wickedness have you been guilty of? How manifold have been the abominations of your life? What profaneness and contempt of God has been exercised by you? How little regard have you had to the scriptures, to the word preached, to sabbaths, and sacraments? How profanely have you talked, many of you about those things that are holy? After what manner have many of you kept God's holy day, not regarding the holiness of the time, not caring what you thought of in it? Yea, you have not only spent the time in worldly, vain, and unprofitable thoughts, but in immoral thoughts; pleasing yourself with the reflection of past acts of wickedness, and in contriving new acts.—Vol vii. pp. 338, 339.

And how have you behaved yourself in the time of family prayer! and what a trade have many of you made of absenting yourselves from the worship of the families you belong to, for the sake of vain company! And how have you continued in the neglect of secret prayer! Wherein wilfully living in a known sin, going abreast against as plain a command as any in the Bible! Have you not been one that has cast off fear, and restrained prayer before God?

What wicked carriage have some of you been guilty of towards your parents?

How far have you been from paying that honor to them that God has required! Have you not even harbored ill will and malice towards them? And when they have displeased you, have wished evil to them? Yea and shown your vile spirit in your behaviour? And it is well if you have not mocked them behind their backs; and like the cursed Ham and Canaan, derided your parents' nakedness instead of covering it, and hiding your eyes from it. Have not some of you often disobeyed your parents, yea, and refused to be subject to them? It is a wonder of mercy and forbearance, that that has not before now been accomplished on you, Prov. xxxi. 17. "The eye that mocketh at his father, and refuseth to obey his mother, the ravens of the valley shall pick it out and the young eagles shall eat it.

What revenge and malice have you been guilty of towards your neighbours? How have you indulged this spirit of the devil, hating others, and wishing evil to them, rejoicing when evil befel them, and grieving at others' prosperity, and lived in such a way for a long time! Have not some of you allowed a passionate, furious spirit, and behaved yourselves in your anger, more like wild beasts than like christians!

What covetousness has been in many of you? Such has been your inordinate love of the world, and care about the things of it, that it has taken up your heart; you have allowed no room for God and religion; you have minded the world more than your eternal salvation. For the vanities of the world you have neglected reading, praying and meditation: For the things of the world, you have broken the sabbath: For the world you have spent a great deal of your time in quarrelling: For the world you have envied and hated your neighbour: For the world you have cast God, and Christ, and heaven, behind your back For the world you have sold your own soul: You have, as it were, drowned your soul in worldly cares and desires: You have been a mere earthworm, that is never in its element but when grovelling and buried in the earth.—Vol. vii. pp. 340, 341.

How much of a spirit of pride has appeared in you, which is in a peculiar manner the spirit and condemnation of the devil! How have some of you vaunted yourselves in your apparel! Others in their riches! Others in their knowledge and abilities! How has it galled you to see others above you! How much has it gone against the grain for you to give others their true honor! And how have you shown your pride by setting up your wills, and in opposing others and stirring up and promoting division. and a party spirit in public affairs!

How sensual have you been? Are there not some here who have debased themselves below the dignity of human nature, by wallowing in sensual filthiness. —Vol. vii. pp. 340, 341.

If God should forever cast you off, it would be exactly agreeable to your treatment of him. That you may be sensible of this, consider, that you never have exercised the least degree of love to God; and therefore it would be agreeable to your treatment of him if he should never express any love to you. When God converts and saves a sinner, it is a wonderful and unspeakable manifestation of divine love. When a poor lost soul is brought home to Christ, and has all his sins forgiven him, and is made a child of God, it will take up a whole eternity to express and declare the greatness of that love. And why should God be obliged to express such wonderful love to you, who never exercised the least degree of love to him in all your life? You never have loved God, who is infinitely glorious and lovely; and why then is God under obligation to love you who are all deformed and loathsome as a filthy worm, or rather a hateful viper? You have no benevolence in your heart towards God; you never rejoiced in God's happiness; if he had been miserable, and that had been possible, you would have liked it as well as if he had been happy; you would not have cared how miserable he was, nor mourned for it, any more than you now do for the devil's being miserable. And why then should God be looked upon as obliged to take so much care for your happiness, as to do such great things for it, as he doth for those that are saved? Or why should God be called hard, in case he should not be careful to save you from misery? You care not what becomes of God's glory; you are not distressed how much soever his honor seems to suffer in the world: And why should God care any more for your welfare? Has it not been so, that if you could but promote your private interests, and gratify your own lusts, you cared not how much the glory of God suffered? And why may not God advance his own glory in the ruin of your welfare, not caring how much your interest suffers by it? You never so much as stirred one step, sincerely making the glory of God your end, or acting from real respect to him: And why then is it hard if God do not do such great things for you as the changing of your nature, raising you from spiritual death to life, conquering the powers of darkness for you, translating you out of the kingdom of darkness, into the kingdom of his dear Son, delivering you from eternal misery, and bestowing eternal glory upon you? You do not choose to be willing to deny yourself for God; you never cared to put yourself out of your way for Christ: Whenever any thing

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given you food and raiment, but you have improved both in the service of sin. He has preserved you while you slept; but when you arose, it was to return to the old trade of sinning. God, notwithstanding this ingratitude, has still continued his mercy; but his kindness has never won your heart, or brought you to a more grateful behavior towards him. It may be you have received many remarkable mercies, recoveries from sickness, or preservations of your life, when at one time and another exposed by accidents, when, if you had died, you would have gone directly into hell: But you never had any true thankfulness for any of these mercies. God has kept you out of hell, and continued your day of grace, and the offers of salvation, this so long a time; and that, it may be, while you did not regard your own salvation so much as to go in secret and ask God for it: And now God has greatly added to his mercy to you, by giving you the strivings of his Spirit, whereby you have a most precious opportunity for your salvation in your hands. But what thanks has God received for it? What kind of returns have you made for all this kindness? As God has multiplied mercies, so have you multiplied provocations

And yet now are you ready to quarrel for mercy, and to find fault with God, not only because he does not bestow more mercy, but to contend with him, because he does not bestow infinite mercy upon you, heaven with all it contains, and even himself, for your eternal portion What ideas have you of yourself, that you think God is obliged to do so much for you, though you treat him so ungratefully for his kindness that you have been followed with all the days of your life?

You have voluntarily chosen to be with Satan in his enmity and opposition to God; how justly therefore might you be with him in his punishment? You did not choose to be on God's side, but rather chose to side with the devil, and have obstinately continued in it, against God's often repeated calls and counsels. You have chosen rather to hearken to Satan than to God, and would be with him in his work: You have given yourself up to him, to be subject to his power and government, in opposition to God. How justly therefore may God also give you up to him, and leave you in his power, to accomplish your ruin? Seeing you have yielded yourself to his will, to do as he would have you, surely God may leave you in his hands to execute his will upon you. If men will be with God's enemy, and on his side, why is God obliged to redeem them out of his hands, when they have done his work?—Vol. vii. pp. 345—347.

What is it that you would make of God? Must the great God be tied up to that, that he must not use his own pleasure in bes-

towing his own gifts, but if he bestows them on one, must be looked upon obliged to bestow them on another? Is not God worthy to have the same right, with respect to the gifts of his grace, that a man has to his money or goods? Is it because God is not so great, and should be more in subjection than man, that this cannot be allowed him? If any of you see cause to shew kindness to a neighbor, do all the rest of your neighbors come to you, and tell you, that you owe them so much as you have given to such a man? But this is the way that you deal with God, as though God were not worthy to have as absolute a property in his goods, as you have in yours.

At this rate God cannot make a present of any thing; he has nothing of his own to bestow: If he has a mind to shew peculiar favor to some, or to lay some particular persons under peculiar obligations to him, he cannot do it; because he has no special gift, that his creatures stand in great need of, and that would tend greatly to their happiness, at his own disposal. If this be the case, why do you pray to God to bestow saving grace upon you? If God does not fairly deny it to you, because he bestows it on others, then it is not worth your while to pray for it, but you may go and tell him that he has bestowed it on these and those, as bad or worse than you, and so demand it of him as a debt. And at this rate persons never need to thank God for salvation, when it is bestowed; for what occasion is there to thank God for that which was not at his own disposal, and that he could fairly have denied? The thing at bottom is, that men have low thoughts of God, and high thoughts of themselves; and therefore it is that they look upon God as having so little right, and they so much. Matth. xx. 15. "Is it not lawful for me to do what I will with mine own?"—Vol. vii. p. 370.

And will you not be ashamed, notwithstanding all these things, still to open your mouth, to object and cavil about the decrees of God, and other things that you cannot fully understand! Let the decrees of God be what they will, that alters not the case as to your liberty, any more than if God had only foreknown. And why is God to blame for decreeing things? How unbecoming an infinitely wise Being would it have been to have made a world, and let things run out at random, without disposing events, or foreordering how they should come to pass? And what is that to you, how God has foreordered things, as long as your constant experience teaches you, that that does not hinder your liberty, or your doing what you choose to do. This you know, and your daily practice and behaviour amongst men declares that you are fully sensible of it, with respect to yourself and others. And still to object, because there are some things in God's dispensations above your understanding, is exceeding unreasonable. Your own conscience charges you with great guilt, and with those things that have been mentioned, let the secret things of God be what they will. Your conscience charges you with those vile dispositions, and that base behaviour towards God, that you would at any time most highly resent in your neighbour towards you, and not a whit the less for any concern those secret counsels and mysterious dispensations of God may have in the matter. It is in vain for you to exalt yourself against an infinitely great, and holy and just God. If you continue in it, it will be to your eternal shame and confusion, when hereafter you shall see at whose door all the blame of your misery lies.

I will finish what I have to say to natural men in the application of this doctrine with a caution not to improve the doctrine to discouragement. For though it would be righteous in God forever to cast you off, and destroy you, yet it will also be just in God to save you, in and through Christ, who has made complete satisfaction for all sin. Rom. iii. 25, 26 "Whom God hath set forth to be a propitiation, through faith in his blood, to declare his righteousness for the remission of sins that are past, through the forbearance of God; to declare, I say, at this time his righteousness, that he might be just, and the justifier of him which believeth in Jesus." Yea, God may, through this Mediator, not only justly, but honorably shew you mercy. The blood of Christ is so precious, that it is fully sufficient to pay that debt that you have contracted, and perfectly to vindicate the divine Majesty from all that dishonor that has been cast upon it, by those many great sins of yours that have been mentioned. It was as great, and indeed a much greater thing, for Christ to die, than it would have been for you and all mankind to have burnt in hell to all eternity. Of such dignity and excellency is Christ in the eyes of God, that, seeing he has suffered so much for poor sinners, God is willing to be at peace with them, however vile and unworthy they have been, and on how many accounts soever the punishment would be just. So that you need not be at all discouraged from seeking mercy, for there is enough in Christ.—Vol. vii. pp. 371, 372.

I would conclude this discourse by improving the doctrine, in the second place very briefly to put the godly in mind of the wonderfulness of the grace of God towards them. For such were some of you—The case was just so with you as you have heard; you had such a wicked heart, you lived such a wicked life, and it would have been most just with God forever to have cast you off: But he has had mercy

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ve behaved yourself so as you have
towards God: You had no love to
it he has exercised unspeakable
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l's grace set on you and your hap-
that you have been redeemed at the
f the blood of his own Son: You
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God hath made you a joint heir
hrist of his glory. You was un-
l for past mercies; but yet God not
ntinued those mercies, but be-
unspeakably greater mercies upon
ou refused to hear when God call-
yet God heard you when you call-
u abused the infiniteness of God's
o encourage yourself in sin against
ut yet God has manifested the infi-
s of that mercy, in the exercise of
rds you: You have rejected Christ,
him at nought; and yet he is be-
our Saviour: You have neglected
ra salvation: but God has not neg-
it: You have destroyed yourself:
God has been your help. God has
ed his free grace towards you, and
thers; because he has chosen you,
ath pleased him to set love upon

hat a cause is here for praise?
bligations are upon you to bless
d, who hath dealt bountifully with
ld to magnify his holy name?
ause to praise him in humility to
mbly before God, and to be con-
to that in Ezek. xvi. 63: "That
yest remember and be confound-
never open thy mouth any more,
of thy shame, when I am pacified
thee for all that thou hast done,
Lord God!" You should never
ur mouth in boasting, or self-justifi-
You should lie the lower before
his mercy to you. But you have
the more abundantly for your past
open your mouth in God's praises,
ey may be continually in your
both here and to all eternity, for
unspeakable, and sovereign mer-
ou, whereby he, and he alone,
de you to differ from others.

copying these extracts, with
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oughts so excellent had not
expressed in language a little
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the taste of the present time,
stion arose in our mind, wheth-
possible for language, beauti-
h imagery, rich in poetic col-
nd polished to the acceptance
most refined taste, to be made
the means of carrying home such powerful appeals to the conscience and the heart, as those we have just quoted. May it not be made a question, whether the melody, the pictures and the associations, which are fitted to fascinate the imagination, and to touch the natural sensibilities of the soul, can, by the force of any genius, be so mingled with other ingredients, as to make the most solemn and effectual impression on the conscience, and the active principles of our nature? If the imagination is delighted and the natural affections moved, and the soul filled with admiration of the talents, and genius, and taste of the speaker, do not these very emotions prevent the exercise, at the same moment, of the strongest powers of moral principle? If these observations are just, then we ought not to regret that any preacher has chosen that method which on the whole produces the most powerful, lasting, and salutary effects. If it should be asked, was Edwards then an eloquent preacher? We answer; if by eloquence be meant the power of gratifying the taste, and pleasing the imagination, and moving the natural affections of an audience, and by these means exciting the highest admiration of the speaker, probably no man ever had less of eloquence, who had at the same time so great a power over the minds of his hearers. But if eloquence is to be understood in its appropriate signification, as the *art* or *power* of *persuading*, if it is to be measured by its effects on the understanding, the conscience, and the will, or by the arguments and motives it addresses to men as rational and moral agents, we certainly do not know the preacher who has a juster title, to the appellation.

The question thus stated, is not a question of taste, but of fact—and facts fully justify our assertion. Not withstanding his manner of delivery like that of his writing was plain, and he stood almost motionless in the pulpit, and rarely raised his eyes from his notes, and did not affect the mod-

ulations of voice, which aim at emotion, yet would he fix the eyes and attention of his audience by the weight of his matter, and the deep solemnity and earnestness of his manner, for an hour together, while his words pierced the soul, and left impressions which were not soon effaced, and which were often followed by the most salutary consequences. When he was invited to preach at Enfield, the inhabitants of the town, were in such a state of religious indifference, that, in the language of the historian of Connecticut—"when they" (the neighbouring clergymen) "went to the meeting-house, the appearance of the assembly was thoughtless and vain. The people hardly conducted themselves with common decency. The Rev. Mr. Edwards of Northampton preached, and before the sermon was ended, the assembly seemed deeply impressed and bowed down with an awful conviction of their sin and danger. There was such a breathing of distress and weeping, that the preacher was obliged to speak to the people and desire silence, that he might be heard.*" This was the commencement of a general revival of religion in that town.

Such were, in a degree, the frequent effects of his sermons, insomuch that similar effects were expected by the audiences to which he was invited to preach, with a confidence rather inconsistent perhaps with those doctrines of grace, which the preacher inculcated. But we need not go in proof of the eloquence of our author's discourses to the time in which they were delivered. Even now, notwithstanding the change which has taken place in the style of writing, an audience, if unusually impressed with religious subjects, will listen with as earnest attention to the reading of one of these discourses, as of any one in the language. We have looked with pleasure at the improvement which is taking place in the preaching of New-England, the increasing elegance of composition, and animation of delivery; but it is certainly possible that these excellencies should be purchased at too great a sacrifice. If an attention to them, withdraws the attention of the speaker or hearer from things of greater moment, if taste is gratified, and the conscience not impressed, if admiration is sought and gained by the preacher, while the honour of his master in any degree suffers by it, there can be no doubt that it is not improvement, but deterioration.

But whatever may be thought of Edwards as an eloquent preacher, he was certainly an instructive preacher. His exhibitions of divine truths, were always distinct and full. He stated them, not in the form of abstract propositions, but of important facts. He shewed them in all their parts and bearings, and painted them to the mind so that they could not easily be misapprehended or forgotten.

He was also a powerful and an affecting preacher. The truths which he selected and illustrated were of such a character, and were set home to the heart with such irresistible force, as to reach every conscience not "seared as with an hot iron,"—to rouse and sway all the active principles of man. He was moreover an earnest, animated preacher. His earnestness was the pledge of his own conviction of the truth and importance of every word he uttered; and not unfrequently, the glow of his own feelings give the highest degree of animation both to his sentiments and language. Lastly, he was a successful preacher. He was an honoured instrument of turning many from darkness to light, of translating them from the kingdom of darkness into the kingdom of God's dear Son. His best discourses are to this day the best specimens of sermonizing, if we may judge from their effects, which New-England has ever produced. They are the models of a style of preaching which has been signally blessed by God to the conversion of sinners, and which should be looked

* History of Connecticut, Vol. II. p. 145.

ndard by those who wish
) turn many to righteous-
with him they may shine

as stars in the firmament for ever and ever.

(*To be concluded.*)

Literary and Philosophical Intelligence.

and will shortly be publish-
ony Finley of Philadelphia,
itution of the Presbyterian
he United States of Amer-
ing the Confession of Faith,
ems, and the Directory for
ip of God: together with
government and discipline,
and ratified by the Gene-
ly at their session in May,

s have been issued at Port-
ublishing by subscription,
rom the Journals of the late
AS SMITH, from the year
year 1788, comprehending
foreign events—domestic
—a separate account of
—and a view of the life and
f the deceased—with an
ntaining a variety of oth-
ng matters. Collected by
man, Esq."

s have been issued in
S. C. for publishing a vol-
pel Melodies.

Southey is preparing for
a History of the Quakers.

n Clarke is preparing a new
d memoir of Wesley.

al Seminary at Auburn.—
r. PERINE, late of the city
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e, N. J.; and the Rev. Mr.
Auburn, N. Y. have been
fessors in the Theological
t Auburn.

Charity Institution of Am-
Board of Trustees of this
" have elected the Rev.
Swift Moore, D. D. Presi-
e has accepted the trust.
Gamaliel S. Olds, has been
fessor of Mathematics, and
losophy; and Joseph Eas-
M. has been elected Pro-
e Greek and Latin Lan-
e same Institution.

The price of tuition for each student, is eight dollars the term, or twenty-four dollars a year. Persons who pay for their education, as well as beneficiaries, will be admitted.

The preparatory studies, or qualifications of candidates for admission into the several classes of the Collegiate Institution, and the course of studies in the various departments of science and literature, during the four years of membership, are to be the same as in Yale College.

The first term of study will commence on the third Wednesday of September next, when candidates for admission into the several classes will be examined.

In the present infant state of the Institution and funds, it is expected, that the persons who wish to avail themselves of the charity fund, as beneficiaries, shall be under the patronage of some Education Society, or other responsible association, which shall furnish, to each benificiary, a part of his support, to the amount of at least one dollar a week, for which he will receive his board and tuition. And it will be required of every applicant, that he shall produce to the Examining Committee, satisfactory evidence of his indigence, piety and promising talents."

Russia.—"Count Romanzow has lately fitted out two new expeditions for the discovery and investigation of unknown countries. One of the expeditions is to endeavour to travel along the solid ice on the coast of Tschutski from Asia to America; the other to ascend one of the rivers in the North-west coast, in order to penetrate the unknown space between the Icy Cape and Mackenzie's River.

New Churches in England.—"The commissioners for building new churches have made their first report; from which it appears, that 85 new churches or chapels are to be built, furnishing sittings to 144,190 persons: the probable expense is 1,068,000l.

List of New Publications.

THEOLOGY.

The Grand Theme of the Christian Preacher. A Sermon delivered at the ordination of B. B. Wisner, Pastor of the Old South Church, Boston. By L. Woods, D. D. Prof. of Ch. Theol. Andover.

Dispassionate Thoughts on the subjects and mode of Christian Baptism, in a series of letters; by the Rev. Jacob Norton, of Weymouth.

A Discourse delivered in the West Church, in Boston, Dec. 31, 1820. By the Rev. C. Lowell.

A sermon preached before the Convention of Congregational Clergy. By Elijah Parish, D. D. Boston.

Strictures on Dr. John M. Mason's Plea for Sacramental Communion on Catholic Principles. By a Friend to Truth. 12mo. New-York.

MISCELLANEOUS.

The Pharmacopœia of the United States of America. 1820. 8vo. Boston.

Conversations on English Grammar; explaining the Principles and Rules of the Language illustrated by Appropriate Exercises; abridged and adapted to the use of schools. By Charles M. Ingersoll. 12mo. New-York,

A Systematic introduction to English Grammar; by John L. Parkhurst, Boston.

Sketches, Historical and Topographical, of the Floridas; more particularly of East Florida. By James Grant Forbes. 8vo. New-York.

Religious Intelligence.

RETREAT FOR THE INSANE.

The Committee appointed by the late Convention of the President and Fellows of the Connecticut Medical Society, for the purpose of collecting information respecting the number and condition of the insane in this State, and of devising a plan for a Hospital for the retreat and recovery of such patients, take this occasion to request the co-operation and support of their medical brethren, the clergy of the several denominations, and all the benevolent and compassionate, who feel an interest in the welfare of this unfortunate class of human beings.

The present is eminently an age for religious, charitable and humane institutions. Such enterprizes, at the present day, are crowned with a success, hitherto unparalleled in the history of the world. Indeed so well are these subjects understood, as to be almost reduced to the certainty of a science. When any new establishment is demanded, its utility and importance need only be made to appear, and the benevolence of the public, places the *means* within our reach. The ardour which has been universally shown, for meliorating the condition of the sick and the destitute, for extending the blessings of civilization, knowledge, and the arts, to distant savage and pagan nations, and for the general diffusion of Christianity, by means of missions, schools, and the circulation of the Scriptures, has been prospered beyond the most sanguine expectations.

But while devoted to these truly great and laudable undertakings, we have hitherto neglected all effectual means of mitigating the evils of one of the most frequent and distressing calamities to which the human race is subject. Certainly the loss of reason is to be contemplated as pre-eminent in the catalogue of human afflictions. The number of the insane, the hopelessness of recovery under ordinary means, and the misery resulting both to the sufferers and their friends, is far beyond the conception of those, who have not paid particular attention to the subject. If any reliance can be placed upon an estimate, made from some individual towns, there must exist at this time, between two and three thousand insane persons, within the limits of this State. But making all

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ith vastly greater difficulties,
now attend that under con-
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measure, to be induced to
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In private families, there is no opportunity of employing that moral regimen, which is so indispensable in the management of every disease of the mind. In many instances, by suitable address alone, the peculiar hallucination, which constitutes the disease, may be removed, and the patient restored without a particle of medicine. To insure success however, it is absolutely necessary, that the insane should be committed to the charge of strangers. Parents and heads of families, who have been in the habit of commanding, and being obeyed, by children and domestics, can never be adequately controled by them, nor can friends and neighbours interpose with much better effect. In fact it is often a cause of the continuance, and one of the greatest aggravations of the disease, that the maniac is sensible, that he has lost his influence over his family and friends, and that he finds he has forfeited their confidence. Hence in private practice, chains, and even more severe coercion, are frequently indispensable; but, in a proper retreat, the insane are protected from the ill judged severity and unavoidable neglect, even of their nearest connexions; for strange as it may seem, it will be found, on examination, that from ignorance of the real nature of the disease, friends usually confound the misconduct of the patient with original perversity of temper.

In addition to the essential improvement of the situation of the patient, a Hospital produces incalculable relief to the friends. A thousand maniacs diffused through the state, infallibly draw into the vortex of misery, three or four thousand of their connexions.

In a well regulated hospital, two thirds, at least, of all the recent cases are recovered, and restored to society. It is very questionable, whether private practice can boast of a tenth of this number. It is consequently the greatest humanity to the patients, as well as their friends—nay, true benevolence imperatively demands us, to provide such a retreat.

A Hospital is the only place that affords means of improvement in the management of the insane, and the only place where practitioners can be trained to competent skill. In a Hospital, the aggregate expense of attend-

ance, support, and medicinal treatment, is much less than in private practice. When a public institution is once established, and has commenced operation, it promises, very nearly, to support itself, as the rich have the same inducements to send their insane friends as the poor, and as towns can send their insane paupers, with less expense, than they can support them at home.

The neglect which this subject has hitherto received in this state, can be accounted for upon no other principle, than that the mind becomes callous to the evils which are constantly within its sight. With the warmest wishes for the success of every other benevolent institution, we fondly flatter ourselves that the time has arrived, when every object of humanity will have its due weight in our hearts, and receive its full proportion of our charities. Surely there can be nothing necessary, but a proper diffusion of information, with respect to the quantum of misery endured by this forlorn class of human beings, together with the practicability of so great an alleviation, in order to induce the public as readily to found and endow an institution of this kind, as to engage in any one of the charities, which are already so cheerfully and bountifully supported.

The Committee have no other interest in the furtherance of this design, than that which is common to every citizen. Notwithstanding the necessary expense of time and money, they have gratuitously undertaken to meet monthly till the next session of the Medical convention. Under these circumstances, they confidently call upon every class of people, for their zealous co-operation. The acknowledged influence which physicians, the clergy of the several denominations, and the Editors of Newspapers have, in their respective spheres, very obviously designated them as among the most proper persons to make applications to, upon every subject of benevolence and humanity, and more especially upon a subject of such deep interest to every one, and which involves the happiness of such numbers of the community.

THOMAS MINER,
ELI TODD,
SAM'L B. WOODWARD,
WILLIAM TULLY,
GEORGE SUMNER,
} Committee.

Middletown, 22d May, 1821.

Report of the State of Religion in the Congregational Churches in Connecticut, 1821.

The committee appointed to compile an abstract from the reports of the several district associations on the state of religion within the limits of the General Association of Connecticut, and the several ecclesiastical bodies connected with it, respectfully submit the following

REPORT.

There are in this state 207 Congregational churches and societies; a very large proportion of which are at present supplied with regular pastors.—Upon 84 of these, God has, during the past year, poured out his spirit, and hopefully translated about 5000 souls out of darkness into his marvellous light. This abundant shower of divine grace began to descend nearly a year ago. Some of the first drops of which, fell upon the favoured city of New-Haven. The cloud which was at first no bigger than a man's hand, shading and refreshing the souls of a few christians mourning their own barrenness, and the wide spread waste around them, soon expanded over the whole town, reached the neighbouring villages, overshadowed counties and is now making its progress to the utmost borders, resting over us in majesty and mercy.

In attempting to discover the immediate causes of this remarkable awakening, in the special efforts of ministers and christians, we are stopped and baffled. The members of the last general Association returned to their respective charges disheartened and fearful. Whilst we were pondering on the forsaken and drooping state of our Zion, and at a loss what should be done to regain the presence of our grieved and injured Lord, suddenly he was in the midst of us. We are therefore to recount with adoring gratitude, the fruits of his sovereign and gracious presence rather than to boast of the efforts of human action.

Among the characteristics of this revival we deem it important to notice in the

First place, its unity. It is the same in the country as in the city—in the district school as in the college, and among the aged and the young, the moral and amiable, the vicious and violent, the speculative believer, the formal professor and the infidel. A [illegible]

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and highways were lined with the multitudes going to the house of prayer, or to the room of the anxious meeting, the convicted were silent, and the converted serene. They have been universally docile to their ministers and submitted to their guidance as the sheep to their shepherd. Intelligence has given wisdom to zeal, and temperance to strong emotion. The awakened and convicted have been exempt from groundless terrors, and the converted from fanciful joys. God was terrible to the former because he is holy; not because he is vengeful, and God was lovely to the latter, because he is holy, not merely because he is conceivto ed be reconciled to them. The more deeply their hearts have been affected either by distress or joy, the more vigorously they have searched the scriptures and the acquisitions of divine knowledge rather preceded than followed the movements of their affections.

Fourthly, its continuance. The subjects of the work do not as yet appear to decline from that warmth of gracious affection and energy of desire for larger measures of knowledge and grace which they exhibited at the time of their hopeful conversion. Although new conversions are by no means so frequent in those places where the awakening is of some months duration, yet in most of them, if not all, new instances of conviction continue to occur. Almost every day is also bringing to us the joyful tidings that one after another of our parishes, is beginning to partake of this copious effusion of the Holy Spirit.

Fifthly, its influence in elevating the christian character both of ministers and churches. Ministers have preached plainly and boldly. Their faithfulness however, has been without asperity, and their courage has been joined with meekness.

They have spoken the truth in love. Anxious sinners have repaired to their pastors with a freedom and opened to them their hearts with a confidence hitherto unknown amongst us. We feel ourselves authorized to declare not for the purpose of exalting our brethren, but to honour the power and grace of our Lord and Master, that never have we beheld such an unction from the Holy-one in the prayers, sermons, temper and deportment of our ministers. They have laboured

abundantly, and have been uncommonly strengthened and supported to endure extraordinary exertions. The ministers of the state at the present time, are united in sentiment, and their hearts are knit together in love.

Private christians also have been excited to more openness and decision. They have promptly and heartily seconded the efforts of their pastors. They have possessed a remarkable spirit of prayer. Feeling the absolute dependence of both saints and sinners, on the sovereign agency of God the spirit, they implored his presence with the simplicity of little children. A sense of the efficacy of prayer has existed in a special degree and is still increasing. They are investigating this subject with an ardour which we have never hitherto known. Churches have also felt a solicitude for their sister churches; not content with barren wishes for their welfare, they have visited each other, to go together to pray before the Lord and to talk of the things of his kindom. They have spoken often, one to another and the Lord has hearkened and heard.

This awakening has given a new impulse to all the operations of christian benevolence in our state. New hopes are prompting new undertakings and expectation is awake.

Yale College has also partaken of the special presence and mercy of the Great Redeemer. Of the youth there, about 40 have recently been hopefully converted, and 20 of these have been received into the church; making the whole number of the members of the church, between 90 and 100.

This institution may be regarded as in a highly flourishing state; its numbers exceeding those of any former period, and the patrons of the Education Society must be gratified to learn that while they are preparing the means of diffusing the gospel, they are also, through their beneficiaries, exerting a most benign influence on the state of religion, in so important a seat of learning.

The foreign mission school at Cornwall continues to flourish, and several of the heathen youth there have recently given evidence of their hopeful conversion.

Finally, Brethren the days of 1740 have returned with brighter lustre. There remain amongst us here and there, a Simeon and an Anna of that glorious day, who have waited from that time to this for the consolation of Israel. The hour has come. They are giving a rapid and exulting glance at the flying clouds and [illegible] away to carry the glad tidings to the upper world. Brethren! where are your harps? Shout, Oh! inhabitant of Zion. Sing a new song. The Lord hath triumphed gloriously.

The General Assembly of the Presbyterian Church, after mentioning as sources of lamentation, errors in doctrine and morals, the neglect of family and social prayer, coldness and indifference on the part of some professing christians, and the want of labourers in the gospel vineyard, proceed to say, "While on these accounts the Assembly have cause for lamentation, and call upon their churches to sympathize with, and pray for those among whom the abovementioned evils exist: they also call upon their churches to unite with them in sentiments and expressions of gratitude and praise to God for his great, his unmerited and his continued goodness. We have probably say they, never heard so much, nor had so much to tell of the wonderful works of God amidst the churches under our care."

They state that "additions have been made during the last year to their churches, from which reports have been received, of 7186 souls.

While many of these have been the fruits of the Spirit, descending like the small and silent dews, many others have been the fruits of the same Spirit falling in copious showers which abundantly watered the parched field. Within 18 presbyteries more than 90 congregations have been visited with special seasons of refreshing from the presence of the Lord.

From the General Association of Mass. we learn that the line between those who build their hopes of salvation on the atonement of the God incarnate and those who deny the Lord that bought them, is more distinctly drawn, that this fact may account for the apparent increase of the numbers, and efforts of the abettors of a most dangerous error.

From the report of this body it appears that members of churches in their communion have been blessed with special revivals of religion and that the churches in general with their ministers are more closely united in the bonds of christian fellowship.

The benevolent efforts of this body

[redacted]

deservedly distinguished rality, appear to have suf- minution, but rather have nted.

General Assembly N. H. the pleasing intelligence se of evangelical truth is nd, that there is an increa- n to religious institutions, ste places are rebuilding, number of their congrega- een favoured with the ef- e Spirit.

churches in Vermont are the happy effects of for- and the more recent visit- ine grace upon a few of rs they are mourning the the Spirit in his convicting ng influence from most of gations.

ode-Island we learn that rn part of the State has with a gracious revival of ie course of the year, 1820. have been raised from the to a life of holiness. Most rches have been enlarged crease of members. To ddditions have been unusu-

eir congregations, stated tings have been regularly nd have been seasons of and enjoyment to believ- h schools have also obtain- rsal establishment among the experience of a num- has fully proved that they utility. Some, who com- cholars have been subjects ice, and are now teachers

niversity at Providence, sited by the special influ- Holy Spirit and 30 of the e become the hopeful sub- grace of eternal life.

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n the correspondence of the d Foreign Bible Society.

e Rev. Dr. Pinkerton.

TERSBURG, Oct. 21, 1820. mittee at Kazan, having ie Tartar Testament, prin- Missionary press at Astra- properly understood by 'artars, it being in the No- f the Tartar, have applied sburg committee for per- mission to prepare a version of the Testaments in the Kazan dialect of the Tartar. This request was willingly granted, and the work will commence without delay.

The Odessa committee still continue to labour with very encouraging success in the Biblical field.

Most of the resolutions which were made in their committee during my last visit to that place, have been carried into effect, among which, the formation of a Bible association at *Taraspoll* has also been realized. The *Irkutsk* Society has ordered one thousand copies of the Mongol Gospels, and anticipates a favourable reception for them.

A Bible association, in connexion with the *Irkutsk* Auxiliary, has been formed in *Jakutsk*, which is situated on the banks of the Lera, under the 62d degree of north latitude, with about 5000 inhabitants. No less than 649 rubles and 50 kopecks were subscribed at the establishment of this society by the inhabitants of those northern regions. It has also been very pleasing to hear that every family in the sea-port town of Okotsk, situated on the sea of Okotsk, at the very extremity of Siberia, had been furnished with a copy of the Scriptures, through the generosity of an English captain named Gordon, who, on his stay at that place, which contains about 150 families, purchased Bibles from Irkutsk and supplied them all!

The Mongols and Buriats, in the neighbourhood of Kiatchta, though heathens, continue to manifest a desire to possess the sacred writings in their own tongue. Many of them have liberally contributed pecuniary aid to the Biachta Society; and others who were not possessed of money, have brought in their offerings in *tea*, to advance the cause.

For these, and other pleasing accounts of the success of the Bible Society in the different parts of Siberia, our committee are deeply indebted to the unwearied exertion of the governor-general *Speransky*, who seems to be a true friend to the Bible, and is the author of a late highly esteemed version of *Thomas a Kempis's imitation of Jesus Christ*, in Russ.

From the Rev. Dr. Henderson.

ST. PETERSBURG, Oct. 18, 1820.

It is a pleasing fact, that when an in-

quiry was instituted at Okotsk by the governor, respecting the want of the Holy Scriptures; copies were found in quarters where they were least expected, which is attributed to the zealous and indefatigable exertions of our countryman, Captain Gordon, whose track from Okotsk the whole way through Siberia to Astrachan, and thence through Persia to India, is marked by the most tender solicitude for the welfare of the inhabitants, a diligent investigation of their spiritual wants, and an adoption of such measures for their relief as the circumstances of his immense journey would allow.

From the accounts recently transmitted by this singularly zealous traveller, the most encouraging prospects are opening for the dissemination of Divine truth in the Persian empire.

A Russian captain, lately returned from Persia, mentioned to a friend in Astrachan, that when he was in that country, he happened one day to go into the house of a native, where he was surprised to find between twenty and thirty Persians assembled and listening with attention to one who was reading a book. They no sooner noticed the stranger than the book was laid aside and concealed, and it was with some difficulty that he could prevail upon them to tell him what book it was. At last, they informed him, that it was the *New Testament*, and said that the reason why they endeavoured to conceal it was, that they were not permitted to read it publicly. How pleasing the idea, that many of the other copies which have been introduced into that empire, may also have their select circles to which they are proclaiming the glad tidings of redeeming mercy and love, and that here and there may be a Nicodemus inquiring, under the shade of concealment, *How can these things be?* On the subject of coming before the tribunals of the country, who will not be afraid to demand, *Doth our law judge any man before it hear him, and know what he doeth?* Let such an investigation once take place in regard to the doctrine and life of our blessed Lord, and we know what will be the result.

Extracts from the fourth Report of the United Foreign Missionary Society.

Tuscarora Mission.

At this station, we have, under the care of our Missionary, the Rev. JAMES C. CRANE, a regularly organized Church, comprising *seventeen Indian members*; all of whom, with the exception of a single female, are walking circumspectly, and adorning their christian profession. The individual thus excepted, we are happy to add, has given satisfactory evidence of her repentance, and is about to be restored to the immunities of the Church.

The whole of the nation, now residing at Tuscarora, have taken a decided stand in favour of the Christian Religion. They have, already, made considerable progress in acquiring the arts and habits of civilized life. Having, in a great measure, abandoned the chace, as the means of subsistence, they now depend, for their support, principally upon the produce of their soil. They occupy comfortable dwellings; and in passing through their village, you behold waggons, ploughs, and other implements of husbandry, around their doors. Some of their youth have made considerable proficiency in the elementary branches of an English education. One of their young men, hopefully pious, and of promising talents, is stationed at a Seminary in this city; and another, perhaps equally pious and promising, at the Foreign Mission School, in Connecticut.

From our Missionary at this station, we learn that the Indians have recently manifested more than ordinary solicitude for the general improvement of their village and their nation. Among other efforts for this object, they are preparing to erect a new Council-House and Church, of larger dimensions, and of more convenient structure, than the one they now occupy. They have already furnished all the timber and boards required for building; and they hope to finish it early in the ensuing summer.

A School for the children of the tribe has been taught for several years by the Missionary and his wife. As an additional teacher, the Board have lately appointed Miss ELIZABETH L. BROWN, of Homer, in the county of Courtlandt. She will probably commence her labours in the course of the present month; and it will be her particular duty to instruct the young females of the nation in the arts of sewing, knitting, spinning and weaving.

Our farm at Tuscarora comprises about one hundred and forty acres

od house, barn, and orchard. rty acres are enclosed, and iltivation. The farm is now by an experienced farmer, a wife and several children. ents are both professors of re- d the whole family sustain an ry character.

Seneca Mission.

rst attempt, by the New-York ry Society, to establish a Mis- ng the Seneca Indians, was the year 1811. In that year John Alexander and Mr. Ja- lyde were sent to that tribe, hopes of forming a permanent ry Station. After repeated ces with the chiefs in council, ster of the Gospel was reject- s the Teacher was invited to and commenced a school for lren of the nation. Mr. Hyde l the invitation, and continued hool until the year 1819, when cceeded by Mr. James Young, rienced and pious teacher, s city. Mr. Hyde was subse- appointed a Catechist. In acity he resided at the station rch last, when, in consequence w arrangement, his office was r required by the Board. It Mr. Hyde, to add, that his ser- ere generally acceptable, and, ve, productive of benefit to the

oung and his wife, and two in- ldren, are still retained in the of the Board. Two female , Miss ANGELICA VAN PAT- Schenectady, and Miss ANN , of Scotchtown, County of have been appointed for ion: and at the request of the managers have pledged them- send on a Minister of the Gos- on as one of suitable qualifica- n be obtained.

roperty of the Board, in the village, consists of two dwel- uses and a school-house, to- with the use, for an indefinite of the ground on which they ted. It is in contemplation to addition to the house now oc- by Mr. Young, for the purpose mmodating the Minister, and odying many of the Indian in the Missionary Family. It in contemplation to erect a op, within an enclosure of suf- xtent for the deposit of boards and timber; to furnish the necessary tools; and to give to the nation free access to the establishment, for the object of making and repairing their farming utensils and household furniture. It is believed that such a measure, while it would be attended with little expense, would inspire the Indians with confidence in the friendly views of the Board, render them more accessible to the instruction of the Missionary; and eventually produce extensive benefit to the tribe.

Ohio Mission Church.

About two years ago, the Rev. JOSEPH BADGER, and the Rev. JONATHAN LESSLIE, of the state of Ohio, projected the plan of establishing a Missionary Church, or Colony, in the centre of some Indian Tribe in our Western Territory. It was their design to build a separate house for each colonist; to erect a Church in the centre of their village; to have a community of interests; to invite the Indian children to their village school; and to devote their efforts to the object of providing for their own subsistence, and of introducing, by precept and example, the principles of Christianity and the arts of civilization among their untutored and pagan neighbours. About seventy individuals, including children were pledged to the enterprise; and an effort was made, during the last summer to procure funds sufficient to convey them to their place of destination, to erect their buildings, and to furnish a year's supply of provisions. The effort however, failed. Their fellow-christians, every where, disapproved the plan; and refused to contribute to the support of any Mission which was not placed under the control of some well known and respectable Missionary Institution.

Under these circumstances, Mr. Badger and Mr. Lesslie were induced to make known their situation to the Synod of Pittsburgh, at its annual session, in September last. By the Synod they were advised to tender their services to the United Foreign Missionary Society. The advice was immediately followed. A letter on the subject was laid before the Managers, at their stated meeting, in October; and the Domestic Secretary was directed to obtain from those gentlemen additional information, as to the details of their plan, and the number and qualifications of their associates.

The correspondence, thus opened, resulted in the arrival of the Rev. Mr. Lesslie, in this city, about the first of January, clothed with authority to relinquish the plan, and to tender the services of the Ohio Mission Church, under the general principles which govern the other Missions patronized and supported by this Society. Under a view of the previous correspondence, and of the verbal communications of the Agent, the Managers resolved that a Mission Family, of a suitable number, selected from the persons attached to the Ohio Mission Church, should occupy a third station of the Board among the Western Indians; and Mr. Lesslie was assured that the selection should be made, and the family sent forward to their destined station, as soon as a covenant could be regularly formed with some Indian tribe.

To accomplish this object, two Commissioners, the Rev. Mr. LESSLIE, of the Ohio family, and the Rev. SALMON GIDDINGS, of St. Louis, have been appointed, with instructions to explore the Indian country, on both sides of the Missouri, as far as the Council Bluffs. It is expected that the Commissioners, on their tour, will visit several Indian tribes; ascertain their local position, population, habits, and character; form a covenant with one or more; and collect and embody, in their report, an amount of information which will greatly facilitate and extend the future operations of the Board.

Education of Heathen Youth.—Early in the month of March, Captain Nicholas Cusick, Interpreter to the Tuscarora Mission, and a man of great influence in his nation, presented to the notice of the Board, his grandson, a youth of seventeen, who expressed an earnest desire to receive an education to qualify him for usefulness in the Missionary cause, among his Indian brethren. Having satisfied themselves as to the sincerity with which the application was made, the Managers resolved to patronize the young man, and provide for his instruction.

The day is probably not distant, when the various Missionary Stations under the care of the Society will furnish other applications similar to the one already stated. Many promising youth may be found, who, with a correct and substantial Missionary education, might render incalculable benefit to the cause in which we are engaged, and confer inestimable blessings upon the nations to which they belong. *Looking* thus prospectively to this interesting subject, the Board directed their Domestic Secretary to open a Correspondence with the Rev. Mr. Daggett, Principal of the Foreign Mission School at Cornwall, Connecticut; and to ascertain whether, and on what terms, young men, supported by the United Foreign Missionary Society, may be admitted into that Seminary. They also appointed a Committee to address the public on the occasion, with the hope of creating a distinct fund for the education of Heathen youth.

Agreeably to these directions, a correspondence has been commenced, which will probably terminate in a satisfactory arrangement, by which our Indian youth will be admitted into the school at Cornwall.

The Managers are happy to state, that the funds with which they have been furnished during the past year, have been fully commensurate with the extent and magnitude of their operations. They also indulge the hope, that their future supplies from the same sources will be rather augmented than diminished. They cannot, however, be unmindful of the fact, that, should they continue to extend the sphere of their labors, additional and permanent resources would be required to enable them to meet their increased expenditures.

During the past year, a friendly correspondence has been maintained with the London, the Church, and the Scottish Missionary Societies in Great Britian; and, in this country with the American Board of Commissioners for Foreign Missions. By these Societies we have also been favored with their respective publications.

With the Wesleyan, United Brethren, and Baptist Missionary Societies in London, a correspondence, it is expected, will be opened in the course of the ensuing year.

These seven Institutions occupy, collectively, more than two hundred Missionary Stations; and support, exclusive of females, and farmers, nearly four hundred Missionaries, and about two hundred Teachers. Of these two hundred Teachers, about one hundred and forty are natives of pagan countries, principally educated and qualified for their present occupation in the Missionary Schools.

Our limits will not admit a more particular statement of the transactions of these Institutions. We cannot, however, omit to remark, that they are generally conducting their operations with exemplary energy, and with encouraging success. They are extending their fostering care over numerous climes, and spreading the light of a preached Gospel among many of the benighted nations of the earth. Through their instrumentality, thousands, on every continent, have abandoned their pagan worship and embraced the religion of the Cross, are now submitting to its authority, enjoying its consolations, and cherishing

id the Islands of the sea are
casting their idols into the
ressing to their hearts the ti-
viour's Love.

ving extract of a letter from
Burder, Secretary of the Lon-
ary Society, expressing the
feelings towards this and oth-
r Institutions in this country,
with interest:—

ctors of the London Society,
egree of satisfaction and de-
essing the zeal of their trans-
ren in the glorious but long
use of Missions. They re-
many societies, in England
, are 'striving together for
he Gospel,' and are laboring
ardor, and so much encour-
he heavenly work.

rejoice to find that the Lon-
is well supported in its great
g expenditure, by the contin-
nenting liberality of the Brit-
nd that in various parts of the
rm of the Lord hath been re-
he report of the Gospel cordi-
. The profession of Christi-
spreading, and more than a
to be savingly converted to

re strong and powerful argu-
newed activity. Happy are
, in being made instrumental
g the conversion of the hea-
y are we that we live in such
present! O, what would our
nitors have given to witness
as are daily occurring to us!
l, and they suffered; we labor,
y—enjoy the fruit, not only
abors, but of their labors and
o. To God, our Saviour, be
highest."

entioned in a former report,
spondence had been opened
ber of gentlemen, on the ex-
sending Missionaries to South
A letter on this subject was
ved from Henry Hill, Esq.
Consul at Valparaiso. In this
Hill expresses the opinion, that
sionaries "would meet with
ion, in passing as travellers
provinces of Buenos Ayres

He also suggests, that two
elligent agents, if sent to those
t the present time, might ex-
ritory, obtain much valuable
, and gradually prepare the
ure Missionary labours. No
ever, have yet been appoint-
it probable that any efficient
m be pursued, in relation to
ies, so long as they continue,
, involved in war.

SUMMARY.

Two meetings of gentlemen, desirous of increasing the amount of missionary exertion, have been held, during the present month, at the Marlboro Hotel in Boston. Several persons, at each meeting, addressed the audience. Donations to the amount of $1592 were made, and $638 were subscribed to the Foreign Mission Society of Boston and vicinity, to be paid annually.

The Board of Commissioners have received information from the Sandwich Islands, of four months' date later, than the previous accounts. The Journal of the Missionaries is "extremely interesting, and exhibits evidence of the same rich goodness of God, which has from the beginning, been manifested towards that enterprize. Mrs. Bingham had established, and herself instructed a school in which some of the pupils had already learned to read intelligibly, and to repeat many sentences, containing the first principles of the religion of Christ. The Journal exhibits a deep interest in the natives to learn, and an eagerness to find out the christian religion, and expresses the hope, that one person, a young woman, had already experienced its sanctifying influences. There are ninety pupils in the different schools."

New-York, May 10.—*The United Foreign Missionary Society*, held its annual meeting yesterday afternoon, in Dr. Romeyn's Church, Cedar-street. The meeting was opened by prayer by the Rev. Dr. M'Dowell, of Elizabethtown.

The annual report was then read by Mr. Z. Lewis. From the report we were gratified to find that the society has greatly extended its operations, and that its labours have been attended, as far as results have been ascertained, with singular success. The missionary spirit seems rapidly to increase, and although the expenditures of the society have greatly increased, yet the contributions and donations have increased in more than an equal ratio.

After the report was read, an address was delivered by the Rev. Dr. Milledoller, who concluded by moving that the report be approved, and ordered to be printed.

The motion was seconded by the Rev. Mr. Coxe who followed in a short address.

The Rev. Mr. M'Carter, proposed a resolution of thanks to those congregations and individuals who have contributed in aid of the funds and operations of the soci-

ety. Mr. M'C. spoke some time in support of his motion; and was followed by the Rev. Mr. DEMAREST, of Rockland county. The meeting was closed by a prayer by the Rev. Dr. MILLEDOLER.

The society then proceeded to the election of officers for the ensuing year, when it appeared that the following were chosen.

Hon. S. VAN RENSSELAER, President; *Robt. Lenox*, Esq. *P. Wilson*, L L. D. *Joseph Nourse*, Esq. Rev *J. H. Livingston*, D. D. Rev. *A. Green*, D. D. Rev. *A. Proudfit*, D. D. Vice Presidents; Rev. *P. Milledoler*, D. D. Secretary for Foreign Correspondence. *Zech. Lewis*, Esq. Secretary for Dom. Cor. Rev. *Pascal N. Strong*, Recording Sec'y. *Wm. Wilson*, Esq. Treasurer. *Other Managers.*—Dr. Griffin, Dr. Romeyn, Rev R. B E. McLeod, Rev. J. Knox, Mr. John Little, Mr. G. B. Vroom, Mr. John Borland, Mr. John Forsyth, Dr. Richards, Dr. Spring, Rev. S. N. Rowan, Rev. S. S. Woodhull, Mr. Rens. Havens, Mr. Isaac Myer, Mr. Henry Banken, Mr. Schoonmaker, Mr. S. Lockwood.

Religious exercises were held in the evening; and a sermon preached by Rev. Mr. KNOX, from 1 Cor. iv. chap. 2d verse. "*Moreover, it is required in stewards that a man be found faithful.*"

Union of Churches.—"The General Assembly of the Presbyterian Church in the United States," and "the General Synod of the Associate Reformed Church," during their recent sessions in this city, respectively adopted a plan to effect a union of the two branches of the Christian Church which they represented. As it was deemed proper by the Synod that the concurrence of its Presbyteries should be severally obtained, it was resolved by that Judicatory to submit the plan to them for their consideration. The Committee of communication from the Synod to the General Assembly, expressed their opinion that the Presbyteries would most cordially approve of the proceedings on the subject, and that at the next meeting of the Judicatories, the union would be consummated.

The plan provides for the transfer of the Library of the Associated Reformed Church's Theological Seminary, consisting of 4000 valuable volumes (which cost $17,000) to the General Assembly's Theological Seminary at Princeton. A fund, being a donation towards the endowment of a Professorship of Biblical Literature in the Synod's Seminary, of which between 9 and 10,000 dollars have been expended for the use of the Seminary, is to be refunded by the united body, and held for the purpose contemplated by the donor, the interest of which is to be applied to the purposes of the General Assembly's Seminary, until a sufficient sum to endow the Professorship of Biblical Literature shall be acquired. Of the donation also there remains unexpended about $1400 which is also to be transferred, and held in requisition as part of the Professorship fund. When therefore the Professorships originally designated by the General Assembly are endowed, measures will be taken to complete the endowment required by the Union.

The Presbyteries composing the Synod will severally connect themselves with Synods of the Presbyterian Church as shall be most convenient, and consequently the General Synod of the Associate Reformed Church will be dissolved.—*Philad. Rel. Remembrancer.*

By letters from the Rev. Mr. Fisk one of the Missionaries to Palestine, it appears that he is at present residing at Smyrna, and that his coadjutor, Mr. Parsons, has gone to Judea.

African Colony.—The Nautilus, which carried out Africans from Norfolk has returned to this country. She left Sierra Leone, on the 26th of April. "The settlement at Sherbro' Island had been broken up in consequence of the Agents of the colony having failed in obtaining a title to the land for which they had contracted. The passengers which went out in the Nautilus had been provided for by the Agents with about 600 acres of land near Sierra Leone, and Mr. Winn remained there to superintend their interests. The settlement was not a permanent one, the land being only rented Mr. Bacon and Mr. Andrews had purchased a schooner and gone down to explore the coast, with a view of fixing upon a scite for a permanent settlement—Cape Coast was their object if they could negociate with the natives upon advantageous terms.

Captain Blair remained at Sierra Leone 42 days, and states that no wish was evinced by any of the passengers who went out with him, or by any of those previously there, to return—they were all perfectly satisfied with the change of country which they had made.

The number on the plantation which Mr. Winn had rented were a few upwards of fifty, among whom was the Rev. D. Coker, who was in perfect health. The few remaining at Sherbro' [which did not exceed eight or ten] would leave there in a few days, and proceed up to

one, to join those upon the plan-

ethodists in England are raising
ions to enable them to impart re-
istruction to the Gipsies, whose
in England is supposed to be
)00.

f a letter from Rev. T. East, of
gham, to the Secretary of the Lon-
sionary Society.
ived, some time since, a letter
J Williams, Missionary, who is
in Raiatea, one of the South Sea
rom which I will present you
xtract.
evote all the time we can spare
ig the natives the various arts
ch we are acquainted, and I re-
e able to say that they are advan-
lly in civilization. It was their
or 50, 60, or 100 of both sexes,
and single, to sleep in the same
apartment. We remonstrated
n on the impropriety of this
custom, and said that all who
live and act consistently must
into families, and build them-
uses. This many have done.
has had a neat house erected,
divided into four rooms; and
he attentive and steady people
wing his example. They have
built two bridges, which would
it to any country village in Eng-
ley are likewise very desirous to
nls, but cannot get nails. *We*
lished, in our little way a society
couragement of the arts and scien-
first man that begins to build his
have 150 nails. They are quite
nt it. *Thus, you see while we are*
employed in teaching them the
onging to their eternal peace, we
rgetful of their temporal comfort;
ugh we cannot say that 'the Bible
h go hand in hand,' yet we can
he hammer and tongs, adz and
hand in hand with the gospel.'

EVIVALS OF RELIGION.

owing account is extracted
a narrative of the state of
on within the bounds of the
al Assembly of the Presbyte-
hurch.
ons have been made during
year, to the Churches *from*
ports have been received, of
usand one hundred and eighty

Presbytery of Rochester, the
itions of East-Riga, Ogden,
er, Ridgeway, and Shelby,
eived special communications
grace: the fruits of which are
seen in the conversion of upwards of one hundred and sixty souls. In the Presbytery of Ontario, a work of revival is progressing in the congregations of Lima and West-Bloomfield, which promises favourable results. In the Presbytery of Cayuga, the towns of Brutus and Auburn have shared extensively the effusions of the Spirit. Nearly 200 have been hopefully converted, and many more in both these towns are under serious impressions. The work has extended into adjacent towns; and Skeneateles and Elbridge begin to share the effusions of the Spirit.

In the Presbytery of Onondaga, the congregations of Homer, Truxton, Smithfield, Virgil, Preble, De Ruyter, the second congregation in Lenox, Cazenovia, the congregation in Onondago, and the third in Manlius, have been visited by refreshing showers of Divine grace; and more than 360 have been added to the communion of the Church.

In the Presbytery of Oneida, 283 have made a profession of religion, as the result of a season of refreshing from the presence of the Lord, in the congregations of Mount Vernon, Union, Westmoreland, Vernon, Utica, Holland Patent, Trenton, Litchfield and New-Hartford.

In the Presbytery of Otsego, the congregation of Cherry Valley has had an extensive revival, during which 129 have been added to the Church; about 50 hopeful converts have not yet united themselves with the Church, and 50 more are still under deep convictions. In Cooperstown, 25 have obtained hopes of an interest in Christ, and many others are under deep religious impressions; and in Springfield a work of Grace has begun, which is still progressing.

The Presbytery of Troy, reports an instance of special refreshing in the congregational Church in Bennington, Vermont, which though not in their connexion, is under the pastoral care of one of their members.—In that place, from 25 to 30 persons have, in the course of a few months, given hopeful evidence of a saving change. A very respectable accession has been made to the Church in Lansingburgh, and 38 persons have been added to the visible Church in Nassau, as the fruit of a work of Grace.

The Presbytery of Albany have presented a most interesting and anima-

ting report to the Assembly. This report is printed; and the Assembly regret that its length is too great to admit its incorporation with this narrative. They however reccommend its perusal to all the Churches which can obtain a copy; confident that it will gladden every Christian heart. The addition to the Churches, during the year 1820, as reported to that Presbytery, amount to *one thousand four hundred!* Surely the Lord hath done great things for them, whereof we are glad. In the Presbytery of Columbia, an outpouring of the Holy Spirit has been experienced in New-Lebanon and Chatham; and in Cattskill, Cairo, and the city of Hudson, a good work has begun, which is still progressing; and we hope we shall not be considered officious, when we gratefully mention that the Dutch Reformed Congregation of Coxackie, Kinderhook, Claverack, which are in the vicinity of that Presbytery, have been also blessed with an outpouring of the Holy Spirit.

The Presbytery of Hudson, state that most of their congregations have been copiously watered with showers of Divine Grace during the past year; and that the fruit had been the addition of 23 members to the church of Deerpark, 41 to that of Scotchtown, 110 to the Church of Hopewell, 76 at Goshen, 199 at Blooming Grove, 75 at Ridgbury, 140 at Chester, 40 at Bethlehem, 196 at Watertown, 69 at Hampstead, 69 at Greenbush and 17 at Forrestburgh—a congregation recently formed: making a total of *one thousand and thirty-seven.*

In the Presbytery of New-York, the Brick Church has had a revival, which has resulted in the Hopeful conversion of about eighty souls.

In the Presbytery of Jersey, the Church of Elizabethtown have added about 6 as the fruits of the revival the preceding year, and in Orange, and particularly Bloomfield, a good work seems to have commenced. One hundred and fifty at least appear to have been awakened; and of these about 80 give evidence of hopeful conversion. The revival yet progresses.

The Presbytery of Newton, report, that during the past year, *one hundred and eighty-five* persons who before were "strangers from the covenant of promise," and enemies in their hearts, have been visited with the renewing and consoling influence of grace, and received into the communion of the Church; and they particularly mention the Church at Newton, as having been visited with special influences of the Holy Spirit; and that 64 persons of different ages and conditions, have already become the hopeful subjects of this work.

In the Presbytery of Philadelphia, the Church of the Northern Liberties, and the 3d Presbyterian Church in this city, have been favoured with the special manifestation of the Divine presence. In the former, 60 have offered as candidates for approaching communion; and in the latter, 73 communicants have been received during the year, 48 of whom are the fruits of a revival which is still progressing.

The Presbytery of Grand River report that 15 townships, comprising 11 Churches, have been visited with special revivals of religion; that to several others the Lord has vouchsafed a more than usual measure of his Spirit; and 253 souls have been added to the communion of the Church, and the work is still progressing in several other towns.

In the Presbytery of Portage, the Church of Euclid has been favoured with a revival, and about 100 are mentioned as the subjects, and in six or seven other congregations there is special attention.

The Presbytery of Lexington state, that in the Missionary field within their bounds, there has been a general awakening; that in many instances convictions have been of the most deep and pungent kind; and that it has not been unusual for whole assemblies to be bathed in tears during the delivery of a discourse.

The Presbytery of Lancaster state, that amidst the moral desolations within their bounds, a few favoured spots have received the cultivation of the Holy Spirit; that on Marrietta, Waterford, Belfre, Adams and Wooster the dews of heavenly grace have descended, and resulted, in their charitable belief, in the saving conversion of many souls

The character of these widely extended and wonderful works of God, has been much the same with those which have formerly been reported to the Assembly. Deep and pungent sense of guilt, thorough convictions of inability to help themselves——professed hopes of forgiveness only through the

blood of the Lord Jesus Christ
ispositions to walk in all the
idments of the Lord, have
the exercise of their respective

subjects have been of all ages
es, from eighty down to ten
age. The old and stubborn
l the young and tender plant,
ke bent before the wind that
h where it listeth." Scoffers,
ds, and others of most profli-
s, have been made to bow at
of Jesus, and to own him as
rd and Redeemer; and infidels
iversalists have been humbled
doctrines of the Cross, and
their neighbours of the dange-
soul destroying errors of their
e schemes.
lessed effects of these out pour-
the Spirit have been seen in
new aspect to the moral state
y; the multiplication of, and
ttendance upon meetings for
ayer; and a growing liberal-
rd the support of the Gospel,
and benevolent institutions throughout our land.

DONATIONS TO RELIGIOUS AND CHARITABLE INSTITUTIONS.

The Treasurer of the American Board of Commissioners for Foreign Missions, acknowledges the receipt of $4,177 88 cents from April 21st to May 17th, besides various articles for different missionary establishments.

The Treasurer of the American Education Society, acknowledges the receipt of $2,174 50, during the month of May.

The Treasurer of the United Foreign Missionary Society acknowledges the receipt of $540 59 in the month of May.

The Treasurer of the American Bible Society, acknowledges the receipt of $4,285 28, in the month of May. The issues from the Depository, during the same period, were; Bibles, 1630; Testaments 2590.

Ordinations and Installations.

0th. The Rev. JOHN H. VAN was ordained to the work of el Ministry, by the Philadel- sbytery.

8th. The Right Rev. Bishop held an ordination in Trinity New-York, and admitted Mr. EZRA B. KELLOGG to the Holy Order of Deacon.

May 23d. The Rev. ARETIUS B. HULL, was ordained pastor of the First Church and Parish, Worcester, Mass. Sermon by the Rev. Mr. Taylor, of New-Haven.

View of Public Affairs.

UNITED STATES.

Commissioners appointed un- 11th Article of the Spanish commenced their session at ton on the 11th inst. and after several regulations respecting stment of claims, adjourned to in on the 10th of September t is supposed that the sum of ons, devoted to the purpose ing those who had claims for n against the Spanish Govern- rill be sufficient to remunerate rers.

FRANCE.

An ordinance has been issued by Louis XVIII. to put in execution a Treaty lately formed between France and our government. The special duty levied upon vessels of the U. S. is annulled, and those who have paid this duty since the 12th of December last, are to be remunerated.—On the 7th of May, 28 persons, chiefly Military officers, were arraigned before the Chamber of Peers, for a conspiracy against the King and royal family.—The Viscount de Chateaubriand, whose wri-

tings have rendered his name familiar to our readers, has been appointed a Minister D'Etat and Member of the Privy Council.

The Paris papers are filled with accounts of theatrical representations and other rejoicings in honor of the baptism of the infant Duke de Bordeaux. His Majesty went in grand procession to the cathedral of Notre Dame, where the Baptism was performed by the Archbishop of Paris. The answers to the congratulatory speeches were brief —"Let us," says the King, "invoke for him the protection of the Mother of God, the Queen of Angels; let us implore her to watch over his days, to remove far from his cradle the misfortunes with which it has pleased Providence to afflict his relatives, and to conduct him by a less rugged path than I have trod, to eternal felicity."

SPAIN.

By late accounts from Spain, it appears that serious discontent exists in some of the provinces, and that in the capital, the state of feeling and conduct is not dissimilar to that exhibited in the French revolution. The Don Matias Vinaesa, the Chaplain of the King, was convicted of sedition, and sentenced to ten years labour in the galleys, on the coast of Africa. The sentence was not sufficiently severe to satisfy the wishes of the populace, and, notwithstanding the opposition of the guards, they broke into the prison and assassinated him. It is also said, that a massacre of the clergy was contemplated, if not indeed commenced. By a decree of the Cortes the superior Clergy are responsible for the conduct of the inferior. The allied sovereigns do not give any indications of interfering at present, in the affairs of Spain. The movements of their troops have been suspended, and at Vienna, the two Emperors intend having a joyful celebration for the success of their late enterprise against the liberties of the South of Europe.

TURKEY.

Accounts respecting the insurrection in the Turkish Empire are contradictory. It seems to be agreed however, that the insurgent force is formidable, that great preparations are making for its suppression, and that the governments of Russia and Austria do not countenance the efforts of those who wish to shake off the authority of the Ottoman Porte.

SUMMARY.

Extract from the Report of a Committee on the School Fund, made during the late Session of the General Assembly of Connecticut.

"They find that this valuable fund which originally consisted of thirty-six bonds, has in consequence of arrangements authorized by the legislature from time to time, been extended to the various descriptions of property enumerated in the report of the Commissioner; among which are about 26,000 bonds against persons scattered over the states of New-York, Massachusetts, Ohio, Vermont and Connecticut.

From the difficulty in collecting the interest from some of the debtors to the fund, it has frequently been found necessary by the legislature, to authorize the funding of considerable sums of interest by taking new bonds and security therefor, thus gradually increasing the principle from $1,200,000, the original amount, to the sum now reported by the commissioner, the capital of which is by him estimated at $1,700,000.

Although six per cent. interest computed on this estimated capital of the fund, with an addition of one per cent. on the funds of the state of New-York, would produce an annual sum of $108.210, yet the reason why only about $67,000 can be annually divided to the schools, will be apparent from the following considerations, viz. $77,000 of the fund consists of improved farms in Massachusetts and Connecticut, which yield an annual net income much less than the interest on their estimated value; $28,000 of the fund consists of new uncultivated lands in the States of New-York, Ohio and Vermont, which so far from yielding any income whatever, are an annual tax on the fund. Losses on five bonds from the total or partial failure of both debtor and security of about $28,000. About $10,000 is due on six other bonds where the debtors have failed and the security is insufficient to pay the whole principal and interest of the bond, and from which it is doubtful whether more than $6000 will ever be realized; to which must be added the inevitable loss sustained in sales of farms below the appraised value, and the amount of interest which cannot be collected in money, but must continue to be annually funded as heretofore. If only two third

' the estimated capital of the ll produce a certain cash in- f six per cent. per annum, the y dividends to schools may in ɔe continued without drawing e treasury any part of the $2 1000 from the state tax. Your tee are happy to find that the ions of the joint committee of eral assembly, last May, in re-) the sale of land in the Harden- tent have been complied with commissioner. And as that ɔn had added to the active cap- he school fund the sum of $31, 261, 89, being an interest of seven per cent. they hope a corresponding addition may be made to the annual dividend to schools."

The annual allowance made by Spain to the Holy See, for the expenses of the Catholic church, has been reduced by the government to 200,300 reals. From 1815 to 1820, there went from Spain, for that purpose, thirty millions of reals.

A statue in honour of the late President West, the celebrated painter, is to be erected in St. Paul's Cathedral.

Obituary.

at New-Haven, May 10, 1821, ɴ Leavitt, a member of the Jun- of Yale College, and only son of . Jonathan Leavitt of Greenfield, ed 18.

as a youth uncommonly inter- ı those who knew him. The pow- ı mind, seemed to have attained a gree of maturity. He was natu- a very lively disposition and ar- lings; and in his intercourse with sanions, he was familiar, generous l. Being early afflicted with s of the eyes he was unable to his studies with that intensity ɜe desired. Still however he ɜed a very respectable standing in , and was appointed to sustain an ble part at the exhibition, which ıce a little before his death. He ɔr this purpose, a colloquy on the ɜ of the extensive cultivation of ə Arts, which displayed a good ıd more than common proficien- mposition.

ears from some of his letters to ds at home, that he was naturally bitious, and had drank deeply of of this world. As from his earli- ı ell his wants had been satisfied an effort of his own, and as he erally beloved by his acquaint- was not strange, human nature be- is, that such should have been the His personal appearance was ng, and he was what the world all good, being unblameable in rnal deportment. He gave evi- nough however to his intimate by his entire unmindfulness of y things notwithstanding the in- ı of his relatives, of his having ıkn that evil heart of unbelief ɜe scriptures describe as belong- very man in his natural state. Like most unregenerate persons of an irreproachable exterior, he considered himself as innocent, and that, too, notwithstanding he acknowledged the doctrines of the gospel.

In the month of August, 1820, the Spirit of God convinced him, as we trust, of sin; and shewed him that this innocence which he thought he possessed, was nothing but a vain imagination of his own, which could not stand the test before the bar of God. The following extracts from a letter to his father dated Aug. 27, 1820, shew the anxiety of his mind better than we can describe it:—

"It is evident that the Lord is indeed in this place. I cannot look upon a scene like that which is passing before me without emotion. I cannot see those who have been my companions in folly rejoicing in the belief that they have become christians, without wishing that I too may be one of the number. I have resolved to undertake this great business with earnestness, and to persevere until I have secured an inheritance in the Christian's better country." After remarking at some length on his former speculative belief of the doctrines of the gospel, and his putting off a serious attention to them, he proceeds: "Every day, some one around me is brought to rejoice in the Saviour, and I remain the same. Since the commencement of this letter, Prof. ——, has conversed with me, and convinced me that nothing is wanting but my own will. I have found the case very different from what I expected I had supposed that when I had begun in earnest to seek the kingdom of God, all difficulties would vanish. If I know my own heart, its first desire is to obtain an interest in Christ. Yet I meet with obstacles at every step. I am still in doubt and darkness. There is an obstinacy in my heart I did not ex-

pect to find. I know not what to think of my own situation. Others are convicted and converted. Others have distressing views of their guilt, and give evidence of genuine repentance, but I do not. I fear this day of grace will pass away without being of any use to me; that I shall wonder and perish. If it be possible do not fail to write immediately. I see nothing but a gloomy prospect before me. I do not obtain that repentance which is not to be repented of, and I tremble lest I should never find it."

The contrast between this and his former letters is truly striking. Here a spirit of deep anxiety for his immortal interests breathes in every line: there the pursuits of this world engross all his attention; and though in reply to some religious advice given him, he speaks of the delusive colouring which youth gives to the things of eternity, it is very evident that his own soul is under the same delusion.

But let him speak again for himself.

New-Haven, Sept. 1, 1820.

"My dear friends,

You have often rejoiced at my temporal prosperity—now come and rejoice over the welfare of my soul. For I rejoice, yet with trembling, in the hope that my Saviour has brought me from death unto life. I feel within me a new principle, and strength in the Lord to persevere. Yet when I reflect on my past life, how I have hated instruction and despised reproof, and on the comparative coldness of my present feelings; how little hatred I have for sin, considering its loathsome nature; and how weak my love to God is; I tremble lest I am deceived, and have not undergone that change of heart which is necessary to salvation. And there have been seasons of darkness when I have been tempted to despair. But now I consider such thoughts as the temptations of the adversary. If the foundation of my hope is not sound, I must persevere till it is better. I am resolved to "look not behind me, neither stay in all the plain." He that cometh to me, I will in no wise cast out, is the language of the Redeemer. I will cherish the hope that he will not cast me out. I know that my Redeemer liveth, and I do firmly trust that he will not suffer me to be eventually deceived. * * * * * * * O how long have I been starving on the husks which this world affords, and neglecting this bread of heaven. I cannot believe that the joy I have felt since I trust I submitted myself to the Saviour, can be given or taken away by the world. No—I trust he will receive me, and in his strength I do devote myself to him forever, to be a diligent laborer in the vineyard where I have been so long a cumberer of the ground."

He continued to manifest the christian character. Every one that was intimately acquainted with him could see the change which God had wrought. His affections were evidently transferred from earth to heaven; he loved God, and put his trust in the Lord Jesus, and took a deep interest in the things of his kingdom.

About five months after this change in his feelings, he united himself with the Church of Christ in Yale College. The following notice of this event was found among his papers:—

"March 7th, 1821.—This day is so important in the history of my life that I cannot forbear noticing it by writing. This day I have dared to come forward and partake of the Lord's supper. I have taken this step because I wish, so far as I can judge of my own desires, to devote my life to the service of the great founder of the church. I am totally unacquainted with those raptures which some profess to feel, and if these be necessary to true piety, my religion is a dream. But I have always thought vital godliness a steadily acting principle, and not the ebullition of temporary feeling. So deceitful is the human heart that I am altogether incapable of judging whether I am a regenerate person or not. I hope, however, that I am. I trust that there is a spark of grace in my heart which the divine blessing will fan into a flame."

The sincerity of his heart is very affectingly manifested in the following, which was found among his papers without any date, evidently intended for his own inspection only, that he might be perpetually reminded of his solemn covenant with his God:

"O thou who inhabitest Eternity, blessed be thy name, that thou didst ever look in mercy on a world lying in wickedness, and devise a method of redemption. I would praise thee forever that the glad tidings of salvation have been proclaimed before me, and that I have been invited to accept them. If the act which I am about to perform is not acceptable in thy sight, forgive it in thine infinite mercy. And while I dedicate myself to thee, may the Holy Ghost, without which we can do nothing acceptably, be present and help me.

Thou, O God, art the maker of my soul and of the body in which it dwells. Thou didst give me life, and didst require of me perfect obedience to thy Holy Law. But I have broken that law in innumerable instances. Thou didst give thy well beloved Son to be a propitiation for the sins of man. Through him, thou hast been offering pardon to me, although I have been continually rejecting him. In view of thine infinite mercy, of the condescension, sufferings, and death of the Saviour, and of my aggravated and enormous guilt in thus rejecting him, it well become me to repent in dust and ashes before thee, and to devote the remainder of my existence

rice. Thou only knowest, O
ber there is yet a possiblity of
on, or whether thy long suffer-
aried out by my resistance to
pirit, and thou hast pronounced
the irrevocable doom, and that
hom I have so often insulted is
offered to me; be that as it may
ity to love thee and serve thee

y, O God, I come, with deep ab-
f my past iniquities, and with a
tion by thy assistance, to avoid
after, lamenting the hardness of
nd my ingratitude, and relying
od of Jesus Christ as my only
in the presence of thyself and
in Heaven, I give my soul to
ar, to be disposed of according
ite wisdom; and I devote my-
ll my faculties and powers, and
may ever possess to thy service
And I do purpose, with thy as-
dedicate my body, a living sac-
ly and acceptable in thy sight,
a life of sobriety and holiness.
w, O God, what wait I for. My
thee. Assist me to keep this
with my God, and to live, de-
by service, and O save my soul
ough the Redeemer's blood. My
him—Amen."

st sickness his fever was so high
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intervals, however, in one of
e conversed very satisfactorily
nister of the gospel, on the sub-
approaching dissolution. He
g he said, to be disposed of as
ld see fit; and rejoiced to cast
to the hands of the faithful Shep-
e died therefore, having as we
living God for his refuge, and
th him the everlasting arms.
deeply sympathize with his sur-
latives, we praise that grace
shewn itself in the salvation of
ble youth; and thus taught others
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me Spirit. If *he* needed a new
fit him for the presence of God
ow much more the dissipated and
ne. Behold then here, ye despi-
he grace of God, what you all
ess. Be you ever so amiable,
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you cannot sell all and follow
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remarked of Leavitt by one
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for heaven. Let such men look
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s needed, and which he experien-
was of the heart; and time only
could bring it forth to the view of the world; and even that could not exhibit it in all its force. God who looketh on the heart, saw the change, though a gainsaying world who look merely on the outward appearance, might have disregarded it.

The character of Leavitt as a christian had but just begun to form. From his natural temperament however it is reasonable to believe he would have been an ardent and persevering disciple of Christ. But God in his infinite wisdom has removed him. Let us therefore submit.

O. L.

Among the papers of Mr. Leavitt, there is a piece which we shall now present to our readers, and in some future number we shall publish further extracts from his writings.

THE DESERTED HOME.

My steed roams careless o'er the lea;
No spur provokes his fiery speed;
Oft has he champ'd the bit for me,
And served me oft in time of need.
My dog howls mournful at my gate,
My study hearth is desolate,
My gun is rusting on the wall,
My flute is silent in the hall.
Hush'd is the tide of mirth and song
That rolled so merrily along,
When Roland, gather'd there the gay,
And beautiful; to while away
The lagging hours of idle day.
The bat, builds in my lonely bower,
The owl, hoots from its rustic tower,
The sullen spiders, slowly crawl
Across my Father's ancient hall.
Oh, many a day of rapture past—
And many a dream too sweet to last,
Have made more dear to me that home
Than regal splendors, palace dome.
But cease; my fancy must not dwell
Upon those dear departed hour's
That weeping memory, loves so well.
I once was gay, (I still am young,)
"I talk'd, and danc'd, and laugh'd, and sung;"
The brightest in the festal crowd,
At beauty's shrine I sigh'd and bow'd
The dream is o'er, the spell is broke,
To dark despair the dreamer woke.
I have no earthly wish or fear;
No smile for joy, for woe no tear.
I lay me down upon the tomb
Of buried hopes, in peace to die.
To me the grave has lost its gloom;
My hopes are fix'd above the sky.
There, not a cloud shall intervene
To shade the brightness of the scene;
Or interrupt the joys above,
Unchanging as Jehovah's love.
And yet my friends have loved me still;
Through each extreme of good and ill.
My heart a Father's pious prayer,
And Mother's tenderness did share:
And oft a Sister's voice did soothe
The fiery passions of my youth;

When like an angel, she would speak
With sparkling eye, and mantling cheek,
Of Joys that never fade or fail,
Far, far beyond earth's narrow pale.
Farewell—the blessing of a breast,
Which you have tried to sooth to rest
Shall be upon you. I must die.
The form so loved by you must lie
Within its lonely cemetery.
But then I hope to burst the chain
Of dark temptation, guilt, and pain;
And on the wings of faith to rise
To purer climes, and brighter skies.

From the Christian Observer for April 1821.

THE REV. THOMAS SCOTT,

Rector of Aston Sandford.

This faithful and laborious servant of God, has at length been called to his eternal rest. His death took place on Monday evening, the 16th instant, after an illness which confined him to his bed exactly five weeks.

Leaving to others the commemoration, of his long-continued and very useful labors, or rather committing them all to Him who has, no doubt, bestowed upon them the best applause—"Well done, good and faithful servant!"—we confine ourselves to a few facts pertaining to the latter part of his life.

Though Mr. Scott possessed, as he expressed it on his death bed, a sort of "iron strength" of constitution, yet he at no part of his life enjoyed good health. For many years, and perhaps never more than during the four years and a half (from Jan. 1788 to June 1792) employed upon the first edition of his Commentary, he suffered severely from bilious complaints and asthma. These distressing affections, however, had for a long time past subsided to a surprising degree; but a liability to attacks of inflammatory fever succeeded to them, which repeatedly endangered and at length terminated his life.

For seven or eight years past, various infirmities had confined him to the immediate neighborhood in which he resided, and most of the time to his very small parish, not containing seventy souls. His labors, however, as a student, and with his pen, were undiminished: and it is not twelve months since he wrote to one of his family, "I believe I work more hours daily in my study than ever I did in my life." His only relaxation was cultivating his garden, when the weather would permit his thus employing an hour or two in the afternoon. Increasing deafness had of late nearly precluded him from conversation, in which he used to take great delight, and reduced him almost to a life of solitude, in the midst of a family who greatly loved and were tenderly beloved by him.

A mind thus always at work, a lieved in its labors, must neces times feel itself worn down; an rather matter of painful regret, tha prise, to see this venerable man so melting into tears, even while he s I have no assignable cause of whatever. But, though his spi failed him, his judgment and oth lectual powers remained unimp the end.

In this state his last illness fo On the first Sunday in March he in the forenoon with great m (from Rom. viii. 32.) and adminis Lord's Supper; and in the eve expounded, as usual, to several c rishioners assembled in his kitc subject, the Pharisee and publica xviii. But it was for the last th soon after caught a severe co though the catarrhal symptoms g sooner than was expected, yet o day, March 10, he was attacked w ver, which continued, with som tions, till its fatal termination at t od already mentioned.

Under all the circumstances c case, to have expected that Mr. mind should be kept uniformly c and filled with bright anticipation have been not only little less than cle, but would have shewn a d acquaintance with the operation human mind, and with God's with his most established and servants, and also an ignorance both Scripture and fact teach re the power and malice of evil spirit sagacious and observant Bunya a different view of the subje accordingly represents his dee more experienced *Christian* as en ing, on his first entrance into th and in some parts of his passage, of darkness and apprehension, fro the younger disciple, *Hopeful*, is n ly exempted. Is not this natural, ported by facts? The deeper view such characters have taken of profounder sense they have of th unworthiness; their more awful sions of eternity; and the appreh which long experience has taught form of the deceitfulness of the heart; all conspire to this end. ver, it is a common observatio where (as in the case of Abraha mighty God has communicated faith, he commonly subjects it t trials. If any can conceive of not perior to present comfort, to th may be puzzling; but it need not others. The result, in such cases, honorable to God, and edifying saints. What tried and tempted s example, has not been animate conflicts by the exclamation wru

'Though he slay me, yet will
im?"
, however, Mr. Scott passed
deep waters," and sometimes
n darkness," (Isa. L. 10.) during
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much less that fear of the final
ailed in him. No: hope as to
generally predominated, though
ay, "Even one fear, *where in-
take*, is sufficient to countervail
soling effects:" but the present
as severe: "Satan," he said,
ll his efforts to be revenged
this awful hour, for all that I
against his kingdom through
his holy soul could conceive of
, short of final failure of salva-
which he shrunk back with hor-
e can be no doubt that these
feelings were much connected
disease under which he labored,
creased and abated again with
paroxysm of his fever: yet, with
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powers of darkness took advan-
s, in a peculiar manner, to har-
stress him. From time to time,
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guage of Simeon, "Lord, now
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of mind. To one who came in
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repeated, in the most emphatic
he whole twelfth chapter of Isai-
Lord, I will praise thee," &c.
morning he said; 'This is heaven
have done with darkness *for ever*
r. Satan is vanquished. Noth-
remains but salvation with eter-
—*eternal glory*."
ndeed, was not realized, so far as
the expectation that there would
ter conflict. The fact is, he had
himself much nearer death than
he was; and life continuing, "the clouds," as he expressed it, "returned after the rain." Still, as the end approached, darkness & gloom fled away, and calmness, and peace, and sometimes blessed anticipations predominated. The day before he died he dismissed one of his children to public worship, with benedictions and prayers for all the congregations of Christ's church, and concluded, "Blessed be his glorious name for ever, and let the whole earth be filled with his glory. He is highly exalted above all blessing and praise." And the very day he died, he thus addressed an aged and infirm inmate of his family "This is hard work: but let us *think* of heaven! let us *hope* for heaven! let us *pray* for heaven." And afterwards, on reviewing the forenoon, (for he seemed still strictly to call himself to account for his use of time) he said, "The morning for some hours passed very comfortably." And again, "This is something like godliness,"—meaning, as he at another time expressed it, that he had been able to "approach unto God."

But it was not only at these brighter seasons that the excellent state of his mind appeared: even when "joy and peace" were most wanting, all the other "fruits of the Spirit," produced in rich abundance, were visible in him to every eye but his own. This became the more apparent even by means of his deafness, which, while it almost cut him off from receiving communications from others, produced in him a habit of almost literally *thinking aloud*: and this brought to light such exercises of faith, of hope, of love, of fervent prayer, of deep humility, of meditation on the Scriptures, in which numerous passages were often brought together in the most striking and often beautiful combination, as could not otherwise have been traced, and as cannot be adequately represented to those who did not witness them.

But throughout his illness all his tempers and dispositions marked a soul ripe for heaven. His patience was most exemplary, though this was the grace which, almost more than any other he feared would fail. His *kindness* and affection to all who approached him were carried to the greatest height, and shewed themselves in a singularly minute attention to all their feelings, and whatever might be for their comfort, to a degree that was quite affecting; especially at a time when he was suffering so much himself, often in mind as well as body;—even in the darkest times, THOU ART RIGHTEOUS! FATHER GLORIFY THY NAME! solemnly enunciated, was the sentence most frequently on his lips, and marked his profound *submission*. His *humility* and sense of utter unworthiness seemed now more deep than words could express. One of the prayers caught from his lips, in the manner above descri

bed, was in these words: "O God, do not abhor me, though I be indeed *abhorrible*, and abhor myself! Say not, Thou filthy soul, continue filthy still! but say, rather, I will, be thou clean!" It need scarcely be said that Christ was now more precious in his eyes than ever, and his expressions of exclusive, undivided, and adoring adherence to him for salvation, if possible more strong. At the same time, he refused the appropriation to himself of those promises which belong only to true believers in Christ, except as it could be shewn that he bore the *character* commonly annexed to the promise, such as those that *fear* the Lord—that *love* God, *repent*, *believe*, and *obey*. When he could not trace this in himself, he would have recourse to those which encourage even the chief of sinners to come to Christ, and assure them, that "he that cometh he will in no wise cast out."

In this connection it may be remarked, that whatever dissatisfaction with himself he at any time expressed, he never intimated the least wavering as to the truths which he had spent his life in inculcating, or impeached his own sincerity and faithfulness in the discharge of his ministry.

It was delightful to see, as the close approached, all his fears disappearing one after another, and in the end not one evil that he had apprehended coming upon him! He had dreaded delirium, in which he might say and do "desperate things:" but he suffered none, beyond an occasional tumult of thoughts in his sleep, and a momentary confusion on awaking. He had dreaded the utter exhaustion of his patience: but it increased to the end. On the only point on which any approach to impatience had been discovered—"his desire to depart"—he had become almost perfectly resigned; and though he still inquired frequently if any "token for good," as he called the symptoms of dissolution, appeared, yet on receiving a negative answer, he only observed, "Then I must seek a fresh stock of patience."

His last fear respected the agony of death itself, the act of dying, and the severe struggle which he thought he had peculiar reason then to expect. But, blessed be God! death brought no agony, no struggle, not even a groan, or a sigh, or a discomposed feature to *him!* His breath (so to speak) gradually *ebbed* away, and that he *ceased to breathe*, while his countenance assumed a most benign and placid aspect, was all the description that could be given of his departure.

Thus "slept in Jesus," in the 75th year of his age, and after the faithful discharge of his ministry during more than 45 years, this honored servant of God, who by his numerous and valuable writings, "being dead, yet speaketh," and will, it may be hoped, continue to instruct and edify to distant generations.

A sentence which he uttered on an occasion when his assembled family joined with him in reviewing "all the way that the Lord had led them," may perhaps properly close this brief narrative:—"I cannot but feel and consider myself as a man that has been peculiarly prospered of God, and I desire to acknowledge it with humble and devout gratitude Yea, *goodness and mercy have followed me all the days of my life*. Whatever my FEELINGS may at any time be—and my situation and infirmities, and perhaps also my turn of mind expose me, at times, to considerable *gloom* and *depression*—yet THIS is MY deliberate *judgment*. Yea, and on the whole I can add with good confidence, not only they HAVE *followed*, but *goodness and mercy* SHALL *follow me all the days of my life; and I shall dwell in the house of the Lord forever.*"

It may be gratifying to the public to be informed that Mr. Scott has left in MS. a memoir of his own life, down to the year 1812, which cannot fail to prove highly interesting to all who have esteemed his character, and profited by his instructions.

It may be satisfactory also to state, with respect to the stereotype edition of his Bible, which has been long in the course of execution, that the copy is fully prepared by the author as far as the third chapter of the Second Epistle to Timothy; and that besides this there exists a copy of the last published edition, corrected by him to the very end of Revelations: from which the remaining part will be completed, according to his own final directions, under the care of a gentleman, in concert with his (the author's) family, who has long been his literary assistant in the work, and in whose fidelity he placed entire confidence

Answers to Correspondents.

A communication from L. H. has been received and will be inserted.

A communication signed "A PRESBYTERIAN," has been received, and we hope so able a writer will continue to favor us with his productions. Upon enquiry, however, we are assured, that the paragraph in question was inserted without any hostile intention to revivals of religion; and to avoid offence in such circumstances, appears to be our *duty*. If the writer of this communication, differs from us in opinion, with respect to *the fact here* stated, we shall cheerfully attend to his statements

THE
RISTIAN SPECTATOR.

.] JULY, 1821. [Vol. III.

Religious Communications.

he Christian Spectator.

ds of Modern Catholicism examined.

ıld preface this article by
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ter truth, we are liable, from the darkness of our understandings, to be misled; that we can never know but that the opinions which we form concerning the doctrines of religion may be wrong, and those of our neighbour who thinks differently from us may be right; and hence it is presumption in us to withhold from him the hand of christian charity.

Our first remark on this argument is, that it contradicts one of the first principles of intellectual philosophy. We mean the certainty of human knowledge. It denies that truth carries along with it, its own evidence; and it places the wildest vagary of the imagination on the very same ground with the most substantial reality. On this principle, the man who is dreaming has as good evidence of the reality of the objects about which he dreams, as he who is awake has of the existence of those which are reported to him by his senses. If it be true that the human intellect is so weak that we cannot certainly distinguish truth from error, we must admit the reasonableness of universal scepticism.

But if we do not mistake, there is an inference to be drawn from this argument, highly derogatory to the character of God. It will be admitted even by those who urge the argument, that the bible is a revelation from God, and contains the means of eternal life. But what opinion can we form of the goodness, or even of the justice of that Being, who should endow us with such feeble and imperfect faculties that we could not understand that system of truth, with the reception of which he has himself connected our eternal salvation?

But the argument, if admitted, proves too much. If the fallibility of my understanding is a reason why I should exclude no person from my charity who bears the christian name, it is as good a reason why I should look with indulgence on the grosser errors of infidelity. If the deist, who rejects revelation entirely, should assert his claim to my charity as a candidate for heaven, I should on this sweeping principle, have nothing to say. He might tell me that the human intellect is weak and imperfect, and that he is as liable to be right in rejecting revelation, as I in receiving it; and might call me intolerant and arrogant, if I were to withhold from him my charity. Surely that argument must be unsound which annihilates the difference between christianity and infidelity.

2. Another argument which the advocates of a universal catholicism urge with great confidence, and which is closely connected with the preceding, is founded on *the alleged obscurity of scripture.* 'These doctrines, say they, if revealed at all, are so indistinctly taught, that it would be unreasonable to make them a condition of christian fellowship. If God had intended this, doubtless they would have been revealed so clearly, that every one would have felt the evidence to be irresistible.'

We are not disposed to deny that there are some things in scripture which we do not fully understand; that there are insulated passages, concerning which we can only conjecture the meaning; and we are willing even to grant that on the minor parts of christian faith, which have no immediate bearing on the essential doctrines of religion, there may be a difference of opinion, growing out of actual obscurity. But to make this concession in regard to any of the fundamental doctrines of the gospel, would be a palpable absurdity; for it is as gross a reflection on the character of God to suppose that he should make a revelation so obscure and indistinct that we could not by the proper use of our faculties understand it, in respect to its prominent and commanding features, as it would be to say that he has not accommodated our intellect to the truth which he requires us to receive. Such conduct, instead of being conformable to our notions of the divine goodness, would present our merciful Father, in the attitude of making a most unreasonable and unjust requisition.

The charge of obscurity, however, in regard to the important truths of religion, has no foundation in fact. We do not hesitate to say that the language in which these doctrines are revealed, is as unexceptionable and unequivocal, as any language that could have been chosen. We remember an instance in which a student of theology, who had doubted concerning an important doctrine of scripture, told his instructor that if that doctrine were true, it was so important, he was sure it must have been revealed in a more direct manner. What language would you have chosen, answered the instructor, more direct than the language of scripture. He then repeated a form of words in which he thought that the doctrine could not be evaded. 'Very well,' replied the instructor, 'you have hit upon the Apostle's own words.' The young man looking wild and disconcerted said, 'But what do you suppose the Apostle meant?' 'Why I have always been accustomed,' answered the venerable clergyman, 'to suppose that he meant as he said.' It is worthy of remark, moreover, not only that the passages of scripture which contain any important doctrine are sufficiently explicit, but they are numerous enough we should suppose to satisfy the most unreasonable. No one of the leading truths of scripture is found only in a single passage, so that if we have made one passage yield to the arts of criticism, we have a multitude more staring us in the face, all of which must be despatched before the offensive doctrine can be exterminated.

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To illustrate the fallacy of this argument, let us suppose the following case. I have a friend who is professedly a deist, and rejects the bible as a mere forgery. He practices many of the social virtues, is candid in his external deportment, and in short, is what the world calls a strictly moral man. He has been accustomed to contemplate the perfections of God as they are displayed in the natural world, to admit the doctrine of providence, and to think and speak reverently of the divine character. Still he has the bible in his hands and deliberately rejects it as the work of an impostor. None of us who believe the bible ourselves would venture to say that such a man is fit for heaven. We could not but feel that he is condemned already. I have another friend whose external conduct is equally exemplary with that of the infidel, and he moreover professes to believe the Bible to be the word of God; but he finds in it no traces of the doctrine of atonement, or of the influence of the Spirit in renewing the heart, or of any of those commanding truths by which christianity is chiefly distinguished from natural religion. Now if I subtract the difference between these two characters, all that remains in favour of the professed christian is a vague assent to the truth of the Bible, which when I come to analyze it, amounts to nothing. And yet if the argument which I am considering be good, I am to receive the latter to my bosom as a christian, and to declare to the former that he can have no place within the arms of my charity. If the infidel should complain of me for partiality, and for making a distinction where there was no difference, I could only tell him that I was tied up to *liberal* maxims which would not allow me to do otherwise.

We cannot but think that it is an abuse of language, as well as a departure from strict honesty, for a man to assume the christian name, who

rejects the doctrines of the christian religion. Who would not say that that philosopher was convicted of absurdity who should call himself a disciple of Locke or Newton, because he believed that this is Locke's or Newton's book, and yet should reject all that was peculiar in their respective systems? Would it not be equally absurd for me to call myself a christian if I, while acknowledging the Bible to be the word of God, should reject the doctrines it contains?

4. It is said that *the differences among christians are unimportant*; and that it is giving too much weight to them to make them the occasion of our withholding christian fellowship. That there are differences of opinion among christians that are unimportant, we are ready to admit; and we would be among the last to make any slight differences, the ground of withholding any mark of christian affection. But the universal catholicism of which we speak, regards with equal lenity, the slightest deviation, and the widest departure from truth. It looks with as much complacency on the man who undermines the foundation of the christian fabric, as upon him who defaces a little, some unimportant part of the superstructure. It either admits the sweeping conclusion that there are no fundamental doctrines in the gospel, or else it is chargeable with the inconsistency of recognising that man as a christian who openly rejects them. If the former be true, that there are no fundamental doctrines in our religion, then the gospel is annihilated, for it is absurd to suppose a superstructure without a foundation. If we admit the latter part of the alternative, viz. that a man may be a christian and still deny the fundamental doctrines of the christian religion, besides being reasonably taxed with an absurdity, we make christianity and infidelity words of the same meaning. The melancholy truth is, and we regret that we are obliged to state it, that some of the differences at the present day do respect the very vitals of our religion. One important question that is pending at the tribunal of public opinion, respects the very foundation of the christian's hope. It is whether Jesus Christ actually made an atonement for the sins of men, or whether he died merely to set us an example of pious submission. The fact then, that is assumed in the argument which I am considering does not exist. Then differences *are* important; and if we extend our charity to all without discrimination, it must cover some, who to say the least, are within sight of the hideous gulf of infidelity.

5. Another argument by which the plea of universal charity is supported is founded on the maxim that '*it is no matter what a man believes, provided his life be good.*' There is so obviously an absurdity on the very face of this maxim, that we should almost be ashamed to attempt to refute it, if it were not so commonly urged, and particularly if we had not heard it repeated with considerable confidence by a liberal gentleman who occupies one of the most distinguished clerical stations in our country.

If by a 'good life' here be intended only a discharge of our common, social obligations, an observance of those maxims by which the intercourse of society is regulated, then we admit that there is no necessary connection between a correct faith, and a good life. A man, for aught we know, may be as punctual in the payment of his debts, as much given to hospitality and many other social virtues, who should adopt the grossest system of error, or even be a downright infidel, as the man who believes and attaches its due importance to every article of christian doctrine. But to say nothing of the motives and principles which lie at the foundation of this 'good life,' let us see whether the maxim thus understood, reflects the highest honour upon the character of God. It supposes either that he is so weak and short-sighted as not to inspect the operations of the heart, or else, that he has made a

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lence, and from compassion to his pressing necessities; but you could not be in the strict sense his bosom friend, or discharge the duties of such a friendship, if you had no evidence concerning his character. Equally necessary is it that we should have that evidence concerning the character of God and our relations to him, which is revealed in the Bible, in order to our discharging the duties which are required of us. The duties, we repeat it, are founded upon the doctrines; and if we reject the latter, or regard them with indifference it is idle to talk about giving heed to the former.

There is another view to be taken of this subject which will confirm the remark we have just made. All will admit that that man's life cannot be good who lives in a deliberate and constant violation of any of God's commandments. Now the very fact that God has given us a revelation, implies a command that we should receive its doctrines; for the supposition that we are at liberty to receive them or not, would be to charge the Most High with trifling. But he has explicitly and pointedly commanded us to receive the record which he has given us of his Son; that is, to believe the truths which are revealed to us in the gospel. If therefore, the maxim be true, that it is no matter what a man believes provided his life be good, it follows that a good life may consist with a deliberate violation of the commandments of God.

Besides, does not this maxim annihilate the importance of revelation, and cast a blot upon the character of God, in having given it to us? If it is no matter what a man believes, it is no matter whether he believes the Bible to be a Divine Revelation or not; or in other words, it is no matter whether he be a christan or an infidel; for all that distinguishes the christian and infidel viz. a belief, or disbelief of the gospel is on this principle, entirely unimportant.

If it be said that none are entitled

to the comforts of this liberal maxim, except those who profess a general belief in the divinity of scripture, here again we cannot but put in a word in favour of the claims of the infidel. We insist upon it, and we think we have made it appear under a former head, that the whole difference between some who nominally admit the bible to be a divine revelation, and those who utterly deny its authenticity consists in words. At any rate, if the infidel chooses to claim the charity of the liberal christian on the ground of this very convenient maxim, we know of no reasonable way in which the claim can be evaded.

(To be concluded.)

A Sermon.

Heb. ii. 11. *For both he that sanctifieth, and they who are sanctified, are all of one; for which cause he is not ashamed to call them brethren.*

In the chapter before us, the Apostle states at large the reasons why Christ, as Mediator, took upon himself human nature, and like man was made a little lower than the angels. It was that he might be capacitated to obey the law, and suffer its penalty, in our stead. But the atonement consisted principally in suffering. Hence his people are said to be "sanctified through the offering of the body of Jesus Christ once for all;" and in the context it is stated that "it became him for whom are all things, and by whom are all things, in bringing many sons unto glory, to make the captain of their salvation perfect through sufferings." In order therefore to suffer for sin, he assumed our nature, or in other words "a true body and a reasonable soul." In this sense both he that sanctifieth, and they who are sanctified are all of one, and are brethren.

Omitting other considerations suggested by the text, we shall show that believers are related to Christ, and then contemplate some of the properties of this relation.

I. Believers are related to Christ. In some respects both he and they are on a common standing as members of the same family, for he is not ashamed to call them brethren.

1. They are all of one *Heavenly* Father, and are called sons. Christ is called the Son of God in regard to his official character as Mediator; John x. 37, and also in reference to his miraculous conception, Luke i. 35. Saints also are sons of God by virtue of their regeneration, their adoption, and their union to Christ by faith.

2. They are all of one *earthly* father, Adam. As all the inhabitants of the world are brethren, being the descendants of one common parent; so Christ himself, being descended from the same origin, is the brother of us all, in a physical sense, and this is the relationship chiefly intended in the text, as is evident from the explanation given in the succeeding verses. "Forasmuch then as the children are partakers of flesh and blood, he also himself likewise took part of the same. Wherefore in all things it behoved him to be made like unto his brethren."

3. Believers are Christ's brethren, because they are all to share with him in the blessings of the heavenly inheritance. Being children of the same Father, they are heirs to the same eternal patrimony. In this manner the Apostle reasons. "If children, then heirs; heirs of God, and joint heirs with Christ; if so be that we suffer with him, that we may be also glorified together." Nor does Christ himself disown the kindred, for in his intercessory prayer he desires the Father to treat them as his fellow-heirs. "Father I will that they also, whom thou hast given me be with me where I am; that they may behold my glory, which thou hast given me." And he promises "To him that overcometh will I grant to sit with me in my throne, even as I also overcame, and am set down with my Father in his throne."

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a divine origin by which they become, in the highest sense, the sons of God and the brethren of Christ.

2. It is an *extensive* relation. Christ being the common bond of union, saints of all ages and nations, habits and complexions, are one in him. He is divinely connected with every desolate but pious islander of the ocean; with every devout tenant of the wilderness, and with all the millions that worship God in the four quarters of the globe. Considering how many have already been allied to this great family, and how many more are yet to be allied to it, especially when Satan shall be bound a thousand years; it is not improbable that the great majority of mankind will ultimately be found to have belonged to this holy fraternity. No numbers are employed in the Scriptures to give us an idea how great a proportion of our race are finally to perish. But the Holy Ghost has employed numbers for the contrary purpose. John "heard the number of them which were sealed, and there were sealed an *hundred and forty and four thousand* of all the tribes of the children of Israel. A definite is here used doubtless, for an indefinite number, larger than could be easily counted or conceived. In view of the heavens opened, language failed him, and, despairing to do justice to what he saw by an adequate representation of it, he was content to express great things in humble terms, and vast numbers by those which the human mind could more easily grasp. But having surveyed the comparatively small section of heaven filled with "the tribes of the children of Israel," he takes a view of the *whole* paradise of God, and the following is his own record of what he saw. "After this I beheld, and, lo, a great multitude which no man could number, of *all nations, and kindreds, and people, and tongues*, stood before the throne, and before the Lamb, clothed with white robes, and palms in their hands." Now whether these repeated but scanty descriptions of the

multitude of the redeemed in heaven, while nothing is said concerning the number in the prison of woe, do, or do not, import that more of the human race are to be saved than lost, certain it is that they are calculated to give us a sublime and animating idea of the present, and especially of the ultimate, multitude of Christ's spiritual relatives.

3. It is an *intimate* relation. When on earth, how familiar was Christ with his disciples! With them he travelled, and ate, and slept; and at the table suffered them to lean on his bosom. He encouraged them to ask questions, and readily answered them; to state their doubts and fears, and kindly removed them. He enquired into their temporal circumstances, and furnished the needed assistance. Were they in trouble, he visited them; were they sick, he healed them; were they bereaved, he wept with them. He carried their sorrows, and inspired all their joys. Nor is he less familiar with his saints now that he "is passed into the heavens." He watches over them, feels for them, and communes with them, still. As nothing strengthens the bonds, and perfects the intimacy of the marriage relation, so much as religion in the hearts of the partners; so there can be no communion like that between Christ and his brethren, whose spiritual relation to each other is not merely modified by, but wholly founded in, holy affections of soul.

It is by prayer principally, that the believer maintains his intimacy with the Saviour. Even though, through the influence of remaining depravity, he may, now and then, neglect the duty, nothing would so shock him as a prohibition of all further access to the throne of grace. For it is when he is breathing out the desires of his heart in fervent supplication, that he is brought into the most intimate connexion with Christ.

4. It is an *endearing* relation. Christ himself esteemed it so when he "was made flesh and dwelt among us." He said, "Whosoever shall do the will of God, the same is my brother, and sister, and mother." What earthly relative can be much dearer to us than she who bare us; who watched by day and by night over the cradle of our infancy; who, by innumerable acts of tenderness and patience, guarded us in our childhood, and instructed us in our youth; who bore with our waywardness, and forgave all our disobedience; and who, worn out with duty and with years, now leans on us for support, and a return of those kindnesses which she so assiduously lavished on us? The partners of our bosoms have few superior claims to our affectionate regard. But even his own mother, dear to him as she was, Jesus seems to have viewed with comparative indifference, when, as she stood calling without, he overlooked all earthly ties, and asserted his divine relation to men redeemed by his own blood. He multiplies names of relationship, and, with an emphasis at the command of him only who spake as never man spake, turns away from his earth-born kindred, and proclaims his affinity with the obedient saint as his brother, and sister, and mother. He well knew on what objects to bestow that love which many waters cannot quench, nor floods drown.

Much as our hearts are drawn out in love towards our dearest companions, and closely as our children are entwined about our inmost souls, we are capable of a still nobler affection, a more endearing relation. A spiritual affinity to the Lord Jesus Christ is infinitely preferable to all earthly ties. Heaven itself contains nothing sweeter than that joy which, though in a feebler degree, thrills in the breasts of believers on the footstool, when in the sense of the Apostle, they can say, "*He is precious.*" It is in consequence of this endearing alliance to Christ that the saint, in times of prosperity, is thankful, humble, and happy; and in times of adversity, submissive, calm and cheerful:—in consequence

s that the bereaved child of patiently sustains a stroke be- which unsanctified nature repine and sink; and that the Christian hails the hour of his ure, and triumphs over pain and ear.

t is an *ennobling* relation. Men vorld suppose they derive great ', and not a little personal sig- ce, from their alliance to men s birth and elevated stations. are frequently proud of even ote connexion with those and in the first ranks of socie- hey think it ennobling to be o men who preside in the sen- mmand in the field, or wield tinies of empires. But if this bling, how much more so is aven-born relation to the King gs, which he himself is not d to acknowledge, and which one day openly avow in the e of all worlds? Let the s sinner boast of his connex- h statesmen and kings, it is but ition of one worm to another. , let him sink in silence into iguificance which belongs to hile the humble christian as- s relation to the infinite God Father, and the infinite Son of his own brother.

is a *permanent* relation. The s which we sustain to our fel- n in this world, are of short t. They all end with life. rthly kindred are taken away h, and then are no more our and mothers,—no more our s and children. But nothing ver the bond which unites us who ever lives to make inter- for us. "Neither death, nor angels, nor principalities nor nor things present, nor things , nor height, nor depth, nor er creature, shall be able to e us from the love of God s in Christ Jesus our Lord." ll commit many deeds incon- with this relation, but thanks od, "if any man sin, we have an advocate with the Father, Jesus Christ the righteous." David may slay Uriah, and Peter may deny his Lord; but the one shall cry with a broken heart, "I acknowledge my transgressions, and my sin is ever before me;" the other shall go out and weep bitterly; and both shall repent in dust and ashes, and at length be brought home to everlasting glory. All that are allied to the Lord Jesus, shall be "kept by the power of God through faith unto salvation." Nor in the hour of death will he desert us. When we leave all our earthly relations behind us, he will accompany us down to the dark valley. When neither their tears nor their kindest ministrations can detain our departing spirits, and we must close our eyes on all things below,

"His friendly hand shall give us aid,
And guide us through the dreadful shade."

Then will our relation to the Son of God, and the whole family of heaven, be consummated in endless bliss.

Our subject authorizes us to remark;

1 That the relation which christians bear to each other, is of a most interesting nature. Christ being their brother, they themselves are brethren. Having all drunk into his spirit their affinity to one another is, in a sense, identified with that which subsists between him and them; so that they "are all one in Jesus Christ." All the saints have one common Father, Redeemer, and Sanctifier; one faith and baptism, one aim and hope. They all have the same cross and the same promises: the same friends and foes; the same joys and sorrows; the same wants, and the same fountain of supply. No matter of what nation or tongue they are; no matter what tracts of earth or ocean divide them; no matter whether they sit on thrones or dunghills, whether they are rich or poor, honoured or despised, they are assimilated to each other in the temper of their hearts; are on a pilgrimage to the same "better country,"

and in their journey engage in similar conflicts, and gain similar victories. Their afflictions are appointed by the same heavenly Father, and for the same benevolent end,—that they may be partakers of his holiness; and their comforts, of which the world knows nothing, are secured to them by the same eternal charter. With emotions known only by this blessed fraternity, all its members rejoice and mourn with each other, remember one another at the same throne of grace, and as Jesus is not ashamed to call them brethren, so they are not ashamed to apply the same endearing appellation to all who are redeemed from among men.

This relation is unspeakably interesting, because it possesses the same properties as that which exists between themselves and Christ. That it is divine, is clear from the author, the nature and effects, of that inward transformation which unites them to the Saviour, and constitutes them brethren.

From the nature of the case it must be co-extensive with the numbers of those who are allied to Christ. Hence if we belong to the household of faith, the circle of our kindred is extended as far as the tidings of salvation have been spread on the earth. It is only on the rapid pinions of thought and affection that we can visit our brethren of other climes and tongues, who have learnt the song that has gladdened our own hearts, and are fast journeying to meet us on the threshold of heaven. The ages that have already rolled away, have united us to the patriarchs and prophets, the apostles and martyrs, and all who have gone before us to glory; and when the future ages shall have rolled by, they will cement us to all those who shall become the followers of the Lamb of God.

How endearing too is the bond of this union? Soon after the christian church was established, nothing was more conspicuous or more astonishing to the surrounding world, than the mutual and ardent affection of its members. "See how these christians love one another," was an exclamation of one of the most virulent opposers of christianity. Till the religion of the Bible was unfolded in real life;—till its nature was developed by a practical display of its influence on the heart, the world knew not what friendship was. It was for the fishermen of Gallilee and their humble associates, first to show the proud nations of the earth, the full strength and tenderness of an affection, to which the human heart must ever be a stranger, until its sensibilities are refined by grace.

Nor is this mutual relation of the saints less ennobling than it is endearing. If by many it be thought honourable to be connected even remotely, with men of profound intellect and vast knowledge, how great is the dignity which christians derive from their spiritual affinity to multitudes now on the earth, and millions already in heaven, whose understandings and hearts are expanded and filled with the fulness of God? No matter how many kindred we may have according to the flesh, nor how honourable they may be in the eyes of men; if Christ's kindred are not ours, we are in circumstances of unspeakable degradation, and in the sight of God wear the stigma of an exclusive moral relation to every rebel against his kingdom on earth and in hell. No relation is truly ennobling but that which unites us to the King of Kings, and those "whom he delighteth to honour." And this every saint sustains to all that are wise and good in this world, and to all that live in heaven;—to all that shall descend with Christ to judgment, and to all that shall ascend with him to glory.

Nor will the connexion ever cease. Whom Christ loves, he loves to the end; therefore where he is, there they shall be also, and behold his glory. And, my brethren, what a blessed consummation will that be, when all our pious kindred shall assemble from the four winds; when at the right hand of the Redeemer we shall take

: with Abraham, Isaac, and
nd all that are redeemed by the
'Christ, and never cease to min-
notes of praise with theirs?
'ill that divine fellowship with
ts which in this life had been
l by continents and seas, be
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hristians should labour to pro-
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with their relations as brethren
Lord Jesus. And this blemish
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ss recorded as a warning to all
nts of succeeding times.
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use of the Lord, and take
counsel together as they go.
should all be forward to con-
n the things of Christ's king-
and to carry into effect meas-
est calculated to promote its
interests. They should all be lights in the world, instruct by precept and example, warn sinners of their danger, and plead with them to flee from it. They should all pray in secret, in their families, and as God has given them ability, in their social meetings. They should all visit one another, and mutually labour to stir up their pure minds by way of remembrance. They should all be active in endeavoring to promote the cause of Christ at home and abroad. In short they should all be "not slothful in business: fervent in spirit; serving the Lord." It is this union of effort, as well as of sentiment and feeling, which will render the church beautiful as Tirzah and comely as Jerusalem. Union in these respects, is the most effectual instrument ever put into the hands of the church to do good. It is the most powerful engine ever played by mortals against the citadel of Satan in the heart, or against his fortresses in the world. Under God, it has forced convictions into the thoughtless, and subdued infidels to the faith.

3. Christians should strive to enlarge the divine family to which they belong. The greatness of this family is one of its most desirable properties. How zealous then ought all its members to be, to increase the number of their holy kindred. The Gospel is yet to be preached to every creature. The tidings of salvation are to be sounded throughout every continent, and every island, for the whole world is to be evangelised.—And it is to be done primarily by the instrumentality of Christ's brethren. His language to them is, "Freely ye have received, freely give." He expects this at their hands; and he has reason to expect that they who have tasted the sweets of a relationship so divine, will be forward to induce others to partake of the same blessedness. The labour of converting a world is great and arduous. But the difficulties to be encountered are not disproportioned to their powers, if, while they exert them, they duly

rely on God for success. Union and zeal are power, which, by a blessing from the Great Head of the church, nothing can withstand. Prayers and charities, if devoutly poured forth, are powers before which the idols and temples of the heathen must fall. This is plainly indicated by the success of experiments already in operation. Difficulties in prosecuting this great work, are every day overcome, which, a few years since, would have disheartened the warmest friends of Zion. But these glorious results have not been obtained by divided counsels, and random efforts. Many denominations of Christians have coalesced; have poured out their benefactions and their prayers on the same ground, and in all the power and strength of union, have waged a successful war against the ignorance, the barbarism and the idolatry of many a pagan nation. What has already been done shows what may yet be achieved by united prayer, and extensive co-operation, even though, while the work is prosecuted, nations should learn war again, and blood rise "even unto the horse bridles."

4. We learn the importance of revivals of religion. They multiply the kindred of the Lord Jesus Christ. In seasons of general stupidity, it is ordinarily the case that some individuals are renewed and allied to Christ; but in modern times, by far the greater part of the accessions which are made to his family, is derived from the revivals by which the present age is so remarkably distinguished. If a revival issued in the conversion of only a single soul, the consequences of it would prove it to be a blessing of immeasurable importance. Hence the immortal Edwards observes, "More happiness, and a greater benefit to man, is the fruit of each single drop of such a shower, than all the temporal good of the most happy revolution in a land or nation amounts to, or all that a people could gain by the conquest of the world." But the consequences of every such time of refreshing are, that *numbers* are savingly joined to Christ, while the former members of his household are quickened and comforted: that numbers who are helping others on to destruction, are diverted from this work of cruelty and death; that numbers who had given their pious friends, and the church of God much cause of grief are made "workers together with" them in promoting the interest of the holy fraternity; that many a husband or wife has now a godly companion; that many a parent has now a pious child, and that many an aged Simeon that had long been waiting for one more spiritual harvest, can say in the rapture of his satisfied soul, "Now lettest thou thy servant depart in peace, for mine eyes have seen thy salvation."

Finally. It is the duty of christians to increase their union to Christ. This duty is paramount to every other; for they will neglect all other duties, in proportion to the deficiency of their spiritual alliance to him. Are we his brethren? It becomes us to reflect with great solicitude, that it depends on the degree of our moral affinity to him, how far we shall labour to promote union among ourselves: how far we shall strive to enlarge the divine family; and how far we shall prize, and endeavour to promote revivals. If we would love one another more, we must first love him more. If we would partake more largely of the social benefits of religion, we must hold more uninterrupted and familiar converse with him. If we would perform any duty more acceptably to God, or profitably to ourselves and others, let us abound more in that faith which unites us to Christ; and keep our eye steadily fixed on that world, where, by a perfect transformation into his likeness, we shall be all that infinite grace can make us, and possess all that infinite love can give us.

or of the Christian Spectator.

ne during the last winter,
to the Rev. Professor Stu-
ver, I communicated some
n relative to the labours of
n of the two Congregation-
s in this place. A rela-
made particularly of the
ursued by the brethren in
l holding conferences in the
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Spirit, in causing revivals
to take place all around us.
this communication was
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the churches of Christ in
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ished a minister of the gos-
subject, I take the liberty
n his letter for publication
istian Spectator.
m Sir, your friend,
TIMOTHY DWIGHT.
ven, July 10, 1821.

DOVER, April 27, 1821.

ir,

, written some time since,
eceived, and has been read
literally worn out. Soon
ring it, I communicated the
of it to our meeting, on the
the general Monthly Con-
yer. This occasioned it to
l after, and read by all those
ong us, who take peculiar
doing good. This very
e lent it, to be read to-mor-
ng in the Conference at Sa-
ucted by laymen; and
present, a revival is begun.
God that I have lived to
y, in which laymen are be-
feel as if they had some-
o, as well as ministers, in
g the truths of the gospel.
they in primitive ages.
(See Acts viii. 1—4.) It is a most preposterous thing for any man to suppose, that he is not under obligation to use all his powers, in the service of the Church. I bid you God speed, with all my heart; and hope in God, that the spirit which is kindled at New-Haven, will speedily pervade the christian world.

I have only two cautions to suggest; and these I think important to the object in question. 1. Let no one undertake to teach any more than he has learned. Let him not usurp the place, or claim the prerogatives of a regularly ordained minister. This caution is necessary to preserve good order. 2. Guard well against all approaches to mere excitement of the passions, and appeals to simple, natural feelings; in other words, against any enthusiasm or extravagance. Guard well against a censorious spirit in respect to Christians who do not at once fall in with our views, and who are afraid of enthusiasm. While the object is not at all abandoned, they may be treated with tenderness; and when they see the good effects of the practice they will fall in with it. Guard well against being proud of success; or being disposed to feel elevated, so as to look with disdain on a humble minister, whose labours have not been blessed. The greatest danger of those whose labours are blessed, is spiritual pride. If this once enter the sacred enclosure of the church, it will mar the fairest portion of God's inheritance.

"These things if ye observe ye shall do well." And observing them —go on, labour, prosper, esteem the reproaches of men as nothing; look at the glory of God and the salvation of never-dying souls; and then rouse up to renewed and still more vigorous action. That the Almighty God may bless the labours of you and your coadjutors in this glorious work, is the sincere and fervent prayer of yours,

Sincerely and affectionately,
M. STUART.

Miscellaneous.

To the Editor of the Christian Spectator.

Sir,

Having been employed as an agent for a number of the charitable institutions of our country; I wish through your work to make the conductors of those institutions acquainted with a very great number of unknown friends. It would be natural indeed to estimate the number of friends by the number of contributors, but this would lead to a conclusion, in this case, extremely erroneous. It is a singular circumstance, which I must not omit to mention, that all your unknown friends have one or another family name, from which I conclude that each family of the same name is descended from a common ancestry. These families of various names are spread throughout the nation, and are exceedingly numerous, including in their varieties often more than half the population of a city or a town.

There is a great family by the name of Povertystruck, who rejoice exceedingly in the good things that are going on, sincerely regret that they are unable to do any thing, and give unequivocal assurance that as soon as ever they are able they will infallibly give bountifully. I would barely suggest whether it might not be well for these benevolent societies seasonably to enlarge their treasury, for so numerous is this family, that should they all happen at once to make a rush with their offerings, they might not have where to put them. Do not imagine, sir, that all of this name live in log houses, or thatched cottages; their external appearance is often that of competence and wealth; while cottages of forbidding aspect, I have entered, often expecting to find them inhabited by one of this family, but to my astonishment, found them occupied by branches of the Liberality family,—a family numerous and powerful in the first *days of* New-England, threatened with extinction since, but now fast regaining their ancient honours.

The Hardtimes family I find in general friendly to your great and good designs, of whom the less may be said, as so many of them have been known as patrons of charitable institutions, and hope in a few years to resume their labour of love. So, Sir, you see there is no danger, as some have feared, that the funds will fail; for by the next year, or the year after, the supplies will begin to come in from the Hardtimes family, and these alone will pay all arrearages, and fill the treasuries of all charitable institutions to overflowing. When I entered the families of this name, I did not always witness at their tables, or in their dress, furniture, or equipage, those retrenchments which their name had led me to expect, from which I am induced to believe that it is their policy to commence their retrenchments upon the 'inner man' first, and upon the 'outward man' never, if they can possibly avoid it.

The Economy family are behind none upon whom I call, in thrift and respectability, and with one accord intend to become subscribers somewhere, to something good, as soon as they are fairly out of debt for land, and Canton crapes, and Merino shawls, and Leghorn hats.

There are two families somewhat numerous, of different names, but blood relations I believe. Their firm when they do business in partnership, bears the title of Skinflint, Noteshaver, & Co. When I first enter these families, I believe they rather scowl than smile; but no sooner do my silver accents have time to descend through the ear to their heart, than from the association, I conclude between silver sounds and silver money, their features relax into a full-faced smile. One of the firm above named, took me aside at a certain time, to his iron chest. 'There,' said he.

t has not been turned these
ears, but at a premium of
er cent. for all that was re-
locomotion and the light of
I I do assure you sir, that
y benevolent institution can
as good a premium, I will
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ury, that shall open to re-
willing contents.'

er family inferior in respec-
but not distantly allied to the
ier by blood, is the notorious
of the STINGYS. These it
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to all charitable institutions;
: of them, I believe a majority,
still there is a large and hon-
minority, who, if they may
ved, are exceeding friendly
things; but they do not like,
ney do not like any one thing
; been done, is doing, or is
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cts, or the good to be expect-
i any existing course, and to
they are *honest* doubtless in
sent from others, and have a
think for themselves, and are
often assure me, willing to be
ed if they are wrong.

Sir, I presume you will be of
with me, that a golden har-
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family of the SHORTSIGHTS,
nat numerous in our land, do
rove, it must be owned, of
n Missions, nor all of them of
tic Missions; but the most scrupulous of them speak well of Bible Societies, like missions to the aborigines within our borders, and that charity which begins at home. So, sir, when the charity of the SHORTSIGHT family has done its work of beneficence in their own neighbourhood, they will put on their spectacles and conduct the impatient streams of their benevolence into the treasury of the nearest charitable institution, and when the time comes, happy are the benevolent societies who are next to them.

MR. CANT-BEAR-TO-THINK, the family is extremely numerous, said that he approved of the religious charities of the day exceedingly, for that having somewhat of an itch for reading, he had never, till lately, been accommodated with communications, constant, interesting, and obvious without mental effort. In early life he had read doctrinal magazines and arguments greatly to the injury of his ease, he had always had an infirmity in his head which he believed was constitutional in his family, which rendered close thinking painful, and produced alarming symptoms. It drew the eyes from staring into vacuity in parallel lines, to the convergency of angular intersection, not more than ten inches from the nose, and produced a contraction of the skin upon the forehead as if the surface of the head were about to shrivel up, attended with such a loss of ideas within, in proportion to his efforts to introduce them from without, as made the experiment always cost more than it came to; but since charitable institutions had been got up, there was an abundance of new, and easy reading, and if he thought there was the least danger of their failure, he would subscribe *a dollar a year* himself, were it only for the noise they make, and he believed many of his family would do the same.

P. Q.

The following Poem was spoken in the Chapel of Yale College on the 18th *instant, at the conclusion of the Senior Examination, in the presence of the Faculty, the students, and a respectable audience. Its author,* Mr. ALANSON BENEDICT, *has, at the request of the Editor, consented to its publication.*

LONG have the zephyrs in Æolian caves
Restrain'd their fury from the peaceful waves.
Long has gay Pleasure, wak'd her halcyon strain,
And skimm'd the surface of the tranquil main.
But now the winds arise:—the swelling gales
Sweep o'er the seas and revel in the sails.
Our bark is launch'd;—aloft the streamers play;
The signal calls;—and we must haste away.

Here have we met upon the crowded strand,
To heave the sigh, and grasp the parting hand.

These downcast looks;—this solemn stillness shows
How pure the beam of genuine friendship glows;
How sharp the pangs that rend our aching heart
As Fate decrees "we must forever part."

Oh! should one thought unfriendly yet remain
To wound our love,—to aggravate our pain;
Here let us pause;—and ere the breezes sweep
Our poor, frail bark along th' unfathom'd deep,
Round Friendship's altar as our pray'r ascends,
Plight our firm faith forever to be friends.
Then, as sad Mem'ry weaves the mournful wreath,
And plucks the willow from the gloomy heath,
The myrtle branch shall in the texture flow,
And Wisdom's olive wave upon our brow.

Sweet is the mem'ry of departed days,
Cheer'd by the glow of fond affection's rays:
And sweet the visions which gay Fancy rears,
When Youth looks forward thro' his op'ning years.
Her ken, like lightning, darts thro' realms of night.
And boundless prospects burst upon the sight.
Blooming in beauty, fancied Edens rise,
And isles of pleasure tempt his longing eyes.
His eager hopes on gilded phantoms feed:
New prospects open as the old recede;
Till Fancy's wing, with varied plumage gay.
Tires 'mid th' effulgence of illusive day.

Maturer years with equal ardor glow,
Pleas'd with the glitt'rings of a specious show.
The steep of Fame its flow'ry paths displays,
And Glory's portals on the summit blaze.
Hope's beaming eye, with rapture views the sight,
While eagle Fancy wings the giddy height.
Fann'd by desire, there eager mortals crowd,
The young, the old, the lowly and the proud.

By various ways, the motley throng ascend,
The same their ardor, and the same their end.
Beneath the shadow of th' imperial crown,
The courtier seeks the bubble of renown.
The blood-stain'd warrior tempts the jaws of Death,
To bind his temples with the laurel wreath;
While Genius, dazzled by the meteor fame,
Keeps his pale vigils by the midnight flame.

Hard is the lot of man;—his hopes are doom'd
To feel the blast before they well have bloom'd.
The murm'ring rill sounds sweetly in his ear;
He stoops to drink, but ah! no rill is near.
The feast is spread before his longing eyes;
Yet ere he tastes, the airy vision flies.
Resplendent meteors blazon in his view,
Promise success and beckon to pursue;
But, like grim ghosts that haunt the hour of night,
Elude his grasp, then vanish from his sight.

Go:—tread yon graveyard where Narcissus weep,
And the lone thistle guards sepulchral sleep;
Where in sad accents Philomela sings,
And the death-raven flaps his gloomy wings.
There;—as you view the sorr'wing cypress bow,
And point the stranger to the tomb of *Howe*;*
Think, oh! my classmates! on the bustling strife,
And vague enjoyments of this fleeting life.

Fair was his morn;—his bright'ning sun rose fair,
And pour'd its radiance on the fragrant air.
All Nature smil'd:—the blushing heavens look'd gay;
All, all assur'd a cloudless, happy day.
But ere his orb had reach'd the mid day height,
Its glories sunk in everlasting night.

Peace to his soul;—the weeping Muses cry;
Peace to his soul;—our bleeding hearts reply.

And we, my friends! now taste this world's alloy,
And mourn the dart that wounds expected joy.
Where now those hours;—those silent, blissful hours,
By Science crown'd beneath these lovely tow'rs?
Where now th' enjoyment of the scenes we love,
The flow'ry landscape and the shady grove?
These peaceful pleasures, and these joys sublime,
Now lie beneath the mould'ring urn of Time.
No more we mingle in the social scene,
Or smile at Care upon the tufted green.
No more yon elms, their waving branches spread,
To lend sweet succour to our weary head;
Nor yon palestra hears our sportive bound,
As the light foot-ball skims along the ground.

deceased classmate, to whose memory his class have erected an elegant mon-
t, as an expression of their affection and respect.

Can e'er Oblivion from our minds efface,
The smiling aspect of this much-lov'd place?
No:—while Affection's gentle reign shall last,
Or faithful Mem'ry gaze upon the past;
Tho' Afric's sun should beat upon our head,
Or polar snows around our path be spread;
Still shall we prize, tho' from its pleasures driv'n,
This Paradise;—this vicinage of heav'n.

Oft, as Aurora usher'd in the dawn,
We've brush'd the dew-drop from the flow'ry lawn,
Or trac'd the windings of the gentle rill,
Or hail'd the zephyrs on the rising hill;
Or paus'd to listen to the city's hum,
The sportsman's whistle, or the pheasant's drum.
Oft have those groves, where nimble Dryads tread,
Rear'd the soft pillow for our weary head,
While murm'ring cascades clos'd the heavy eye,
And Nature's songsters tun'd their lullaby.
Oft have we climb'd yon mountain's dizzy brow,
And drank the richness of the scene below.
There have we sat and view'd th' extended plain,
The distant mountains and the wat'ry main.
Here—Ceres' reapers tun'd th' inspiring song,
Cropt the rich grain and smil'd the time along;
Or domes and villas met th' enraptur'd eye,
And spires and temples tow'ring to the sky.
There—sons of Neptune bade the breezes hail,
And spread their canvass to the rising gale;
Or the proud ship her lofty streamers bore,
Fraught with rich burdens to her native shore;
While friends and kindred throng'd around the strand,
Eager to see, and grasp the welcome hand.
And oft we've view'd from that aerial height,
Meand'ring *West* slow rolling in our sight,
Where, as pale Sirius rul'd the summer's day,
We've plung'd, and rose, and dash'd the foaming spray.
Alas! no more its margin bears our feet,
Or its cool waters quench the dog-star's heat.
No more we roam the smiling landscape o'er,
Or trace the windings of the sea-girt shore;
Or tread the mountain or the shady dell,
The *Judges' refuge*,* or the *Hermit's cell*.†
These smiling villas and these lofty tow'rs,
The murm'ring fountains and the shady bow'rs,
Can charm no more;—no more these prospects rise
To cheer our hearts and glad our longing eyes.

Scenes of our youth! farewell;—and lovely Yale!
Our voices falter as we bid thee hail.
These throbbing hearts, bear witness how we love
Thy hallowed walls;—thy consecrated grove.

* A cave on *West Rock*, where three of the Judges who condemned Charles I. wer for a time concealed.

† On the summit of *East Rock*, is the cell of an Hermit, a favourite resort of the student of Yale College.

Dear are the pleasures,—gay the social sweets,
We here have tasted in thy blissful seats.
Oft will fond Fancy in our future hours,
Inhale the fragrance of thy shady bowers;
Oft, like Creusa's ghost, will Mem'ry roam,
O'er this lov'd spot, we once could call our home.

Long may the splendors of thy matchless fame
Shine like the vestal's unextinguish'd flame,
Long in thy walls may rays of Science beam,
And pure Religion swell her mighty Theme.
In thee may Athens see her glories shine,
And Rome's proud splendors glitter on thy shrine.
In thee may Freedom's voice some Tully find,
To roll its thunders o'er the subject mind.
From thee may bards arise, to strike the lyre,
With Virgil's judgment, and with Homer's fire;
Whose strains shall raise Columbia's envied name,
To the bright regions of immortal Fame.
Long may thy domes, by Virtue's patrons rear'd,
Adorn'd by Taste; by Science still rever'd,
Like the firm nave, with mountain vigour stand,
The pride and glory of our common land.
And should the sun of intellectual light,
Again leave Europe in a mental night:
Should Gothic seas break up their mighty deep,
And Vandal tempests thro' the welkin sweep;
Then, as the Muses fly their seats in haste,
And seek a shelter in the wat'ry waste,
To thy fair mansions may they turn their sail,
And find a refuge in the walls of Yale.

And you, ye Guardians of our youthful days,
Your care demands our love;—your worth our praise.
Long in these blissful seats by Heav'n design'd,
You've rock'd the cradle of our infant mind.
Beneath your care the mental world entomb'd,
Has blush'd in beauty, and with verdure bloom'd.
Cimmerian Dullness, with her dismal train,
Fled the waste empire of the giddy brain:
While kindling Genius spread his wings on high,
And soar'd exulting to his native sky.
In you we've seen the faithful critic blend,
His painful duties with the feeling friend;
And, while you form'd the manners; prun'd the taste,
A parent's smile the arduous office grac'd.
For this kind care:—we shun the gloss of art,—
Accept the tribute of a grateful heart.
Your names shall live on Mem'ry's faithful page,
Rever'd in youth, and lov'd to latest age.
Long may your days by Heav'n's best blessings crown'd,
In bright succession run their peaceful round.
Long o'er these happy seats may you preside,
The boast of *Alma* and Columbia's pride.

Adieu! ye Youth, who follow in the race,
And thro' *life's vale* our hasty footsteps trace.

Here, 'mid these hills, and glades, and shady walks,
Where Graces rove, and prattling Echo talks,
You drink the fountain of pure bliss awhile,
And bask beneath gay Fortune's cheering smile.
Bright are your hopes as when the blush of ev'n,
Decks with rich tints the azure vault of heav'n,
And sweeter far the scenes of life appear,
Than the rich blossoms of the vernal year.
But ah! the time will come;—'tis on the wing,
When wintry frosts will blast the buds of spring;
When these fair scenes, which now invite the view,
Will flee the touch and vanish like the dew.
Like you, we gaz'd on Learning's bright abode,
Climb'd the rude steep and trod the Alpine road;
Like you, we rov'd beneath these bow'rs of bliss,
And knew no sorrows of a day like this.
But vain th' enjoyments which this world bestows:
The thorn lies hid beneath the blooming rose.
Those days have flown like eagles in the chace.
Or fiery coursers in the dubious race.
Our throbbing breasts, now inward wounds endure,
Nor Time can heal, nor bland Affection cure.
Soon must you follow and like us must part,
And learn the anguish of a bleeding heart.
Then, while you jointly climb the steep of Fame,
And pluck its laurels with a gen'rous flame;
Let kind affection check the growth of pride,
And Love and Friendship o'er your ways preside.

Alas! the moments haste;—the time draws nigh,
When we, my classmates! heave the parting sigh.

Full oft has Fancy sketch'd a transient view,
Of this sad scene;—this solemn—last adieu.
Oft has her colouring plac'd the season near,
And oft the sight has wak'd the silent tear.
But Hope reluctant chas'd these griefs away,
And bid the picture of this gloomy day.
Now those dark scenes which Fancy's pencil drew,
And ting'd our pleasures with a sullen hue,
Call for the tears of genuine grief to flow,
The bursts of sorrow, and the sigh of woe.

To day we part;—to day our flutt'ring sails,
Spread their white bosoms to the rising gales.
To day; while Friendship calls her pow'rs to weep,
We tempt the dangers of the stormy deep.
Oh! let the hand of sage Experience guide
Ambition's helm upon the gulfy tide.
Be Inspirations' page th' unerring chart,
In each dark maze, to cheer the sinking heart;
And while our barks the foaming billows stem,
With joy, we'll hail the Star of Bethlehem!
Then let the quicksands boil;—the whirlwinds roar;
The lightnings flash;—the mighty torrents pour:

Tho' earth, sea, heaven, their utmost fury blend:
We've nought to fear;—their Sovereign is our Friend.

So, the Swiss peasant views with careless eye,
From his lone hamlet perch'd upon the sky,
The vollied lightnings gleaming from afar,
And whirlwinds waking elemental war.
While bellowing tempests rage beneath his feet,
And earth and heav'n in dread convulsions meet;
Safe, unconcern'd, he pipes his carols o'er,
And smiles exulting at the whirlwind's roar.

But oh! my Friends! our hope is on the wing;
The dial points;—the solemn dirges ring;
Friendship sits weeping o'er her setting sun,
And counts the rapid moments as they run.
Then farewell Yale! farewell ye rural scenes!
Ye waving arbours, and ye tufted greens!
Adieu! ye Youth, who mid these pleasures rove,
And cull the sweets of this Lycean grove.
Adieu! ye Guides, who taught our giddy youth,
To scan the paths of Science and of Truth.
And thou enlighten'd Parent! feeling Friend!
Long for thy welfare shall our prayers ascend.

Departed Time slow sounds the solemn knell,
And bids my tongue pronounce the last—farewell.

Review of New Publications.

Review of the Life and Writings of Edwards.

(*Concluded from Page* 316.)

After dwelling so long on the character of Edwards as a writer, we shall close with a few remarks on his character as a christian.

We cannot but consider his writings themselves as an enduring monument of his piety. The variety and extent of his labours is the result of the holy impulse which incited him to unremitted exertions in the cause of his Master. The utility of their object, indicates the goodness of his heart, and the success of his investigations we regard as, in part at least, the consequence of the integrity and ardor with which he sought for the truth. We believe that the human faculties are never fully developed, and never act to the greatest possible effect, except when the man is himself devoted to what ought to be the end of his being. Then all his powers will act according to the design of their Maker. A machine of human contrivance, never acts with its full effect, except when it is directly adapted to the end for which it was designed. If we can partially adapt it to a different purpose, there will be a want of harmony in its movements, and of complete effect in its operations. So the faculties and powers of man never act harmoniously and to their full effect, when perverted to uses for which they were not designed. In support of that which is wrong, reasoning becomes sophistry, and wisdom degenerates into cunning. It is not pretended that good men are of course great. Holiness does not bestow powers, but, by directing them to the proper end, it causes them to act

with more effect, and is itself a never-ceasing impulse to their exertion. A good man, therefore, is actually greater than he would be if not good; and a truly great man, never appears so great as when employed in doing good. We have often seen a weak, vacillating character, after his conversion, immediately assume an independence of thought, a decision in action, and a dignity of character, to which he was before a stranger. A new spring and a new direction are given to his activity, and his future life exhibits efforts and effects, which could not have been anticipated. We cannot believe that President Edwards would have exerted his talents in such a manner as to raise him to that eminence among authors, which he now holds, if they had not been sincerely, and wholly, and ardently devoted to the service of his Maker.

He would not have appeared equally great, if he had possessed a less degree of holiness, and we are interested in tracing the wonderful effects of his powers back to the spring of his exertions, to those active, operative principles, whose unceasing energy has raised a monument both of his abilities and piety, more lasting than the pyramids of Egypt, and more honourable than statues of brass and marble.

Mr. Edwards' first exercises of piety are thus described by himself:

"I had a variety of concerns and exercises about my soul from childhood; but had two more remarkable seasons of awakening, before I met with that change by which I was brought to those new dispositions, and that new sense of things, that I have since had. The first time was when I was a boy, some years before I went to college, at a time of remarkable awakening in my father's congregation. I was then very much affected for many months, and concerned about the things of religion, and my soul's salvation; and was abundant in duties. I used to pray five times a day in secret, and to spend much time in religious talk with other boys; and used to meet with them to pray together. I experienced I knew not what kind of delight in religion. My mind was much engaged in it, and had much self righteous pleasure; and it was my delight to abound in religious duties.

But in process of time, my convictions and affections wore off; and I entirely lost all those affections and delights and left off secret prayer, at least as to any constant performance of it; and returned like a dog to his vomit, and went on in the ways of sin.—Vol. I. pp. 31, 32.

"From my childhood up, my mind has been full of objections against the doctrine of God's sovereignty, in choosing whom he would to eternal life, and rejecting whom he pleased; leaving them eternally to perish, and be everlastingly tormented in hell. It used to appear like a horrible doctrine to me. But I remember the time very well, when I seemed to be convinced and fully satisfied, as to this sovereignty of God, and his justice in thus eternally disposing of men, according to his sovereign pleasure. But never could give an account, how, or by what means, I was thus convinced, not in the least imagining at the time, nor a long time after, that there was any extraordinary influence of God's Spirit in it; but only that now I saw further, and my reason apprehended the justice and reasonableness of it. However, my mind rested in it; and it put an end to all those cavils and objections. And there has been a wonderful alteration in my mind, with respect to the doctrine of God's sovereignty, from that day to this; so that I scarce ever have found so much as the rising of an objection against it, in the most absolute sense, in God's shewing mercy to whom he will shew mercy, and hardening whom he will. God's absolute sovereignty and justice, with respect to salvation and damnation, is what my mind seems to rest assured of, as much as of any thing that I see with my eyes; at least it is so at times. But I have often, since that first conviction, had quite another kind of sense of God's sovereignty than I had then. I have often since had not only a conviction, but a delightful conviction. The doctrine has very often appeared exceeding pleasant, bright and sweet. Absolute sovereignty is what I love to ascribe to God. But my first conviction was not so.—Vol. I. p. 33.

From this time, I began to have a new kind of apprehensions and ideas of Christ, and the work of redemption, and the glorious way of salvation by him. An inward, sweet sense of these things at times, came into my heart; and my soul was lead away in pleasant views and contemplations of them. And my mind was greatly engaged to spend my time in reading and meditating on Christ, on the beauty and excellency of his person, and the lovely way of salvation by free grace in him. I found no books so delightful to me, as those that treated of these subjects. Those words Cant. ii. 1, used to be abundantly with me, *I am the Rose of Sharon, and the Lilly of the valleys.* The words

), sweetly to represent the
d beauty of Jesus Christ.
ook of Canticles used to be
e, and I used to be much in
bout that time; and found,
time, an inward sweetness,
arry me away, in my con-
This I know not how to ex-
ie, than by a calm, sweet ab-
bul from all the concerns of
nd sometimes a kind of vis-
ideas and imaginations of
the mountains, or some sol-
ess, far from all mankind,
ersing with Christ, and wrapt
l up in God. The sense I had
gs, would often of a sudden
it were, a sweet burning in
ardor of soul, that I know not
s.—Vol. I. pp. 34, 35.

a true Christian, as I then
litations, appeared like such
lower as we see in the spring
low and humble on the
ing its bosom to receive the
is of the sun's glory; rejoic-
in a calm rapture; diffusing
veet fragrancy; standing
d lovingly, in the midst of
round about; all in like
ng their bosoms, to drink in
e sun. There was no part
bliness, that I had so great a
eliness, as humility, broken-
and poverty of spirit; and
thing that I so earnestly
dy heart panted after this, to
God, as in the dust; that I
ing, and that God might be
ght become nothing as a lit-

12, 1723. I made a solemn
myself to God, and wrote it
up myself, and all that I had
for the future in no respect
ict as one that had no right
any respect. And solemnly
God for my whole portion
looking on nothing else as
y happiness, nor acting as if
his law for the constant rule
nce; engaging to fight with
against the world, the flesh,
to the end of my life.
longings for the advance-
st's kingdom in the world;
prayer used to be, in great
in praying for it. If I heard
of any thing that happened,
the world, that appeared, in
or other, to have a favoura-
the interest of Christ's king-
eagerly catched at it; and
animate and refresh me.
nd at other times the great-
the holy scriptures, of any
ver. Oftentimes in reading
I seemed to touch my heart,
I felt a harmony between something in my heart, and those sweet and powerful words. I seemed often to see so much light exhibited by every sentence, and such a refreshing food communicated, that I could not get along in reading; often dwelling long on one sentence, to see the wonders contained in it; and yet almost every sentence seemed to be full of wonders.—Vol. I. pp. 38—40.

In these early exercises of piety, we see some warmth of imagination, and of animal feeling, which might raise a suspicion in those who knew nothing further of Mr. Edwards' piety, that it principally consisted in contemplation and joy, rather than in active piety. But these lively emotions were immediately followed, or rather accompanied by fixed determinations to devote his life and all his powers to the service of God, doing his will and avoiding every thing which he has forbidden. These fixed purposes, he committed to writing from time to time, under the title of "Resolutions." They amounted, at last, to above seventy in number, and discover to us those secret springs of holy activity, to which we before alluded. It is, we hope, needless to add, that no one acquainted with the character of Edwards can have a doubt that these "resolutions" were penned in the sincerity of his heart, and were faithful representations of his genuine purposes at the time. The ingenuousness, simplicity, and godly sincerity of his whole character, compel us to believe it, and his whole life shows that he actually did reduce them to practice, in his *habitual* course of conduct. We shall give a few of them, as an illustration of the state of our author's heart at that time, and as a pleasing exhibition of the manner in which *religious affections* become *active principles* of obedience.

"Resolved, That I will do whatsoever I think will be for God's glory, and my own good, profit and pleasure, on the whole; without consideration of time, whether now or ever so many myriads of ages hence; to do whatever I think to be my *duty*, and most for the good and advantage of mankind in general—whatever

difficulties I meet with, how many and how great soever."

"Resolved, Never to lose one moment of *time*, but improve it in the most profitable way I possibly can."

Resolved, to live with all my might while I do live.

Resolved, when I think of any theorem in divinity to be solved, immediately to do what I can towards solving it if circumstances do not hinder.

Resolved, to live so at all times, as I think is best in my devout frames, and when I have clearest notions of the gospel and of another world.

Resolved, to maintain the strictest temperance in eating and drinking.

Resolved, whenever I do an evil act, to trace it back, till I come to the original cause; and then both carefully endeavour to do so no more, and to fight and pray with all my might against the original of it.

Resolved, to strive to my utmost every week to be brought higher in religion, and to a higher exercise of grace, than I was the week before.

Resolved, never to speak in narrations, any thing but the pure and simple verity.

Resolved, frequently to renew the dedication of myself to God, which was made at my baptism; which I solemnly renewed, when I was received into the church; and which I have solemnly ratified this twelfth day of January, 1723.

Resolved, never to act as if I were in any respect my own, but entirely and altogether God's.

I frequently hear persons in old age say how they would live, if they were to live their lives over again: Resolved, that I will live just as I can think I shall wish I had done, supposing I should live to old age.—Vol. I. pp. 14—17.

These resolutions he determined to "read over once a week" that he might incorporate them with his habitual course of thought, and reduce them to practice in his life. The faithfulness and effect with which he did this, may be seen from his "diary," a few extracts from which will be given.

Wednesday, Jan. 2, 1723.—Dull. I find by experience, that let me make resolutions, and do what I will, it is all nothing, and to no purpose at all, without the motions of the Spirit of God; for if the Spirit of God, should be as much withdrawn from me always, as for the week past, notwithstanding all I do, I should not grow; but should languish and miserably fade away. There is no dependance upon myself. *It is to* no purpose to resolve, except we depend on the grace of God, for if it were not for his more grace, one might be a very good man one day, and a very wicked one the next.—p. 18.

Thursday, Jan 10.—I think I find myself much more sprightly and healthy, both in body and mind, for my self-denial in eating, drinking and sleeping. I think it would be advantageous every morning to consider my business and temptations; and what sins I shall be exposed to that day: and to make a resolution here to improve the day and to avoid those sins. And so at the beginning of every week, month and year. I never knew before what was meant by not setting our hearts upon these things, afflict ourselves much with fears of losing them, and please ourselves with expectation of obtaining them, or hope of their continuance.

Saturday, Jan. 12.—In the morning. I have this day solemnly renewed my baptismal covenant and selfdedication, which I renewed when I was received into the communion of the church. I have been before God; and have given myself, all that I am and have to God, so that I am not in any respect my own: I can claim no right in myself, no right in this understanding, this will, these affections that are in me; neither have I any right to this body, or any of its members: No right to this tongue, these hands, nor feet: No right to these senses, these eyes, these ears, this smell or taste. I have given myself clear away, and have not retained any thing as my own. I have been to God this morning, and told him that I gave myself *wholly* to him. I have given every power to him; so that for the future, I will challenge or claim no right in myself, in any respect. I have expressly promised him, and do now promise Almighty God, that by his grace I will not. I have this morning told him, that I did take him for my whole portion and felicity, looking on nothing else as any part of my happiness, nor acting as if it were; and his law for the constant rule of my obedience; and would fight with all my might against the world, the flesh, and the devil, to the end of my life. And did believe in Jesus Christ, and receive him as a prince and a saviour; and would adhere to the faith and obedience of the gospel, how hazardous and difficult soever the profession and practice of it may be. That I did receive the blessed Spirit as my teacher, sanctifier and only comforter; and cherish all his motions to enlighten, purify, confirm, comfort, and assist me. This I have done. And I pray God, for the sake of Christ, to look upon it as a selfdedication; and to receive me now as entirely his own, and deal with me in all respects as such; whether he afflicts me or prospers me, or whatever he pleases to do with me, who am his. Now, henceforth I am not to act in any respect as my own. I shall act as my own, if I ever make use

ıy powers to any thing that is
ory of God, or do not make
ıg of him my whole and en-
; if I murmur in the least at
if I grieve at the prosperity of
am any way uncharitable ; if
because of injuries ; if I re-
ɔwn cause ; if I do any thing
ıase myself, or avoid any thing
of my ease, or omit any thing
great self denial ; if I trust to
take any of the praise of any
do, or rather God does by me ;
ıy way proud.—Vol. I pp. 19

ıight, May 4th.—Although I
e measure subdued a disposi-
ɔ and fret, yet I find a certain
vhich is not agreeable to chris-
ıs of temper and conversation
ical, too much of egotism ;
ın to be telling of my own
scorn ; and freedom from
that are innocent, or the com-
ties of men; and many such
O that God would help me to
.he flaws and defects of my
conversation, and help me in
work of amending them; and
ld fill me so full of Christiani-
oundation of all these disagree-
ırities may be destroyed, and
beauties may follow.—p. 23.

years after the foregoing
ere written, while he was
at Northampton, he wrote
ıtement of his feelings on
: of religion, and compared
ı the early exercises of
ıl piety. The account is
nteresting as it presents us
:ory of his religious exerci-
its an instance of the prog-
istians in affections,—how
grace produces a greater
ɔfulness, and unworthiness,
ighest attainments in holi-
:ompanied with the deep-
:y.

since I lived in this town, I
ɔry affecting views of my own
ınd vileness: very frequently
gree, as to hold me in a kind of
ıg, sometimes for a considera-
ether; so that I have often been
hut myself up. I have had a
ter sense of my own wicked-
ıe badness of my heart, than
ɔefore my conversion. It has
ıred to me, that if God should
ty against me, I should appear
orst of all mankind ; of all that
, since the beginning of the
is time ; and that I should have
by far the lowest place in hell. When others, that have come to talk with me about their soul concerns, have expressed the sense they have had of their own wickedness, by saying that it seemed to them, that they were as bad as the devil himself: I thought their expressions seemed exceeding faint and feeble, to represent my wickedness.

My wickedness, as I am in myself, has long appeared to me perfectly ineffable, and swallowing up all thought and imagination ; like an infinite deluge, or mountains over my head. I know not how to express better what my sins appear to me to be, than by heaping infinite upon infinite, and multiplying infinite by infinite. Very often for these many years, these expressions are in my mind, and in my mouth, "Infinite upon infinite.... Infinite upon infinite!" When I look into my heart, and take a view of my wickedness, it looks like an abyss infinitely deeper than hell. And it appears to me that were it not for free grace, exalted and raised up to the infinite height of all the fulness and glory of the great Jehovah, and the arm of his power and grace stretched forth in all the majesty of his power, and in all the glory of his sovereignty, I should appear sunk down in my sins below hell itself; far beyond the sight of every thing, but the eye of sovereign grace, that can pierce even down to such a depth. And yet it seems to me, that my conviction of sin is exceeding small, and faint ; it is enough to amaze me, that I have no more sense of my sin. I know certainly, that I have very little sense of my sinfulness. When I have had turns of weeping and crying for my sins I thought I knew at the time, that my repentance was nothing to my sin.—Vol. I. pp 44, 45.

Though it seems to me, that in some respects, I was a far better Christian, for two or three years after my first conversion, than I am now ; and lived in a more constant delight and pleasure ; yet, of late years, I have had a more full and constant sense of the absolute sovereignty of God, and a delight in that sovereignty ; and have had more of a sense of the glory of Christ, as a Mediator revealed in the gospel. On one Saturday night, in particular, I had such a discovery of the excellency of the gospel above all other doctrines, that I could not but say to myself, "This is my chosen light, my chosen doctrine ;" and of Christ, "This is my chosen Prophet." It appeared sweet, beyond all expression, to follow Christ, and to be taught and enlightened, and instructed by him ; to learn of him and live to him. Another Saturday night, (*January* 1739) I had such a sense, how sweet and blessed a thing it was to walk in the way of duty ; to do that which was right and meet to be done, and agreeable to the holy mind of

God; that it caused me to break forth into a kind of loud weeping, which held me some time, so that I was forced to shut myself up, and fasten the doors. I could not but, as it were, cry out, "How happy are they which do that which is right in the sight of God! They are blessed indeed, they are the happy ones!" I had, at the same time, a very affecting sense, how meet and suitable it was that God should govern the world, and order all things according to his own pleasure; and I rejoiced in it, that God reigned, and that his will was done.—Vol. I. pp. 46, 47.

To this time, the christian feelings and purposes of Edwards, had met with no severe trials. One however was approaching, which put them to the severest test, and ended in his dismission from his church and people. From the moment in which his mind was fully decided that it was his duty not to admit to full communion in the church, such as did not make a profession of godliness, he apprehended what the consequences would be to himself, of deviating from the custom of the church, and the practice of his venerated predecessor; and his imagination presented them in the most appalling forms and colours. He expected to be dismissed. He thought from his age, and the odium which would be thrown on him, his sentiments, and his practice, that he should not again be speedily and eligibly settled. His family was large and expensive, and had few or no means of subsistence, except from his salary, and he foresaw, as he told one of his friends, *that if he discovered and persisted in his sentiments, it would most likely issue in his dismission and disgrace, and the ruin of himself and family, as to their temporal interests.* With these views he conscientiously and disinterestedly resolved to follow what he believed to be his duty, and suffer all the bitter consequences. Here his self-denial and faithfulness were fully proved.

Notwithstanding the greatest moderation and prudent circumspection, in making known his change of sentiments, and intended change in practice to his people, the knowledge of *it caused a* great excitement among *them.* A great majority, both of the church and society, became violently opposed to the man, who for more than twenty years, had been the object of their love, admiration and reverence. They thrust him out from them with violence. He loved them, he had placed great confidence in them, many of them he looked on as his spiritual children, and he felt as an affectionate parent would feel at the rebellion of a child. But his feelings had no bitterness and his conduct was marked with singular moderation, patience and humility, under insults and injuries. Even the council, that dismissed him, a majority of whom steadily opposed his principles and measures, gave the most decided testimony to his conscientiousness, and the "christian spirit and temper he discovered in the unhappy controversy." A few short extracts from his farewell discourse to his people, will complete our view of the christian feelings of Mr. Edwards on this trying occasion.

It was three and twenty years, the 15th day of last February, since I have laboured in the work of the ministry, in the relation of a pastor to this church and congregation. And though my strength has been weakness, having always laboured under great infirmity of body, besides my insufficiency for so great a charge in other respects, yet I have not spared my feeble strength, but have exerted it for the good of your souls. I can appeal to you as the apostle does to his hearers, Gal. iv. 13. "Ye know how through infirmity of the flesh, I preached the gospel unto you." I have spent the prime of my life and strength in labors for your eternal welfare. You are my witnesses, that what strength I have had I have not neglected in idleness, nor laid out in prosecuting worldly schemes, and managing temporal affairs, for the advancement of my outward estate, and aggrandizing myself and family; but have given myself wholly to the work of the ministry, laboring in it night and day, rising early and applying myself to this great business to which Christ appointed me. I have found the work of the ministry among you to be a great work indeed, a work of exceeding care, labour and difficulty: Many have been the heavy burdens that I have borne in it, which my strength has been very unequal to. God called me to bear these burdens; and I bless his name, that he has so supported me as to keep me from sinking under them, and that his power here-

een manifested in my weakness;
ılthough I have often been troub-
very side, yet I have not been dis-
perplexed, but not in despair;
rn, but not destroyed
ıow I have reason to think my
finished which I had to do as your
: You have publicly rejected me,
opportunities cease.
hen, [at the day of judgment,]
appear whether, in declaring
trine, and acting agreeable to it,
ny general conduct in the affair I
en influenced from any regard to
temporal interest or honor, or de-
ppear wiser than others; or have
om any sinister, secular views
ver: and whether what I have
s not been from a careful, strict,
der regard to the will of my Lord
ster, and because I dare not offend
ıng satisfied what his will was, af-
ıg, diligent, impartial, and prayer-
ry; having this constantly in view
spect, to engage me to great soli-
ıot rashly to determine truth to be
side of the question, where I am
suaded it is, that such a determin-
ould not be for my temporal inter-
every way against it, bringing a
ies of extreme difficulties, and
g me into an abyss of trouble and

And then it will appear whether
ıple have done their duty to their
rith respect to this matter; wheth-
have shown a right temper and
n this occasion; whether they
ıne me justice in hearing, attend-
nd considering what I had to say
nce of what I believed and taught
of the counsel of God; whether I
en treated with that impartiality,
and regard which the just Judge
d due; and whether, in the many
hich have been taken, and the
ıings that have been said and done
ourse of this controversy, right-
s and charity, and Christian deco-
re been maintained; or, if other-
› how great a degree these things
en violated. Then every step of
duct of each of us in this affair,
st to last, and the spirit we have
d in all shall be examined and
ted, and our own consciences shall
lain and loud, and each of us shall
inced, and the world shall know;
er shall there be any more mistake,
esentations, or misapprehensions
ffair to eternity.

controversy is now probably
to an issue between you and me
s word; it has issued in the event
eek before last: But it must have
decision at that great day, which
y will come, when you and I shall
gether before the great judgment
ol. I. pp. 125--129

In retirement and obscurity at Stockbridge, employed in composing and preparing for publication, those writings which have gained him his celebrity, and endeared him to the christian world, he unexpectedly received an appointment to the presidency of a highly respectable College. If adversity, as we have seen, exhibited his patience, disinterestedness, and self-denial, the offer of a more honourable and lucrative situation evinced his genuine humility, and a freedom both from vanity and ambition, rarely equalled in one who could not but be conscious of superiour abilities. He declined accepting the invitation, on the ground of his own incapacity, and of his engagements in two important works, which he greatly desired to finish.

In his letter to the Trustees of the College, he says,

On the whole, I am much at a loss, with respect to the way of duty in this important affair: I am in doubt, whether, if I should engage in it, I should not do what both you and I would be sorry for afterwards. Nevertheless, I think the greatness of the affair, and the regard due to so worthy and venerable a body, as that of the trustees of Nassau Hall, require my taking the matter into serious consideration. And unless you should appear to be discouraged by the things which I have now represented, as to any further expectation from me, I shall proceed to ask advice, of such as I esteem most wise, friendly and faithful: If after the mind of the commissioners in Boston is known, it appears that they consent to leave me at liberty, with respect to the business they have employed me in here."

In this suspense he determined to ask the advice of a number of gentlemen in the ministry, on whose judgment and friendship he could rely, and to act accordingly. Who, upon his, and his people's desire, met at Stockbridge, January 4, 1758; and, having heard Mr. Edward's representation of the matter, and what his people had to say by way of objection against his removal, determined it was his duty to accept of the invitation to the presidency of the college. When they published their judgment and advice to Mr. Edwards and his people, he appeared uncommonly moved and affected with it, and fell into tears on the occasion, which was very unusual for him in the presence of others: And soon after said to the gentlemen, who had giv-

on their advice, that it was matter of wonder to him, that they could so easily, as they appeared to do, get over the objections he had made against his removal..... But as he thought it his duty to be directed by their advice, he should now endeavour cheerfully to undertake it, believing he was in the way of his duty.

Accordingly, having had, by the application of the trustees of the college, the consent of the commissioners to resign their mission; he girded up his loins, and set off from Stockbridge for Princeton in January. He left his family at Stockbridge, not to remove till spring. He had two daughters at Princeton, Mrs. Burr, the widow of the late President Burr, and his oldest daughter that was unmarried. His arrival at Princeton was to the great satisfaction and joy of the college.

The corporation met as soon as could be with convenience, after his arrival at the college, when he was by them fixed in the President's chair. While at Princeton, before his sickness, he preached in the college hall, Sabbath after Sabbath, to the great acceptance of the hearers; but did nothing as president, unless it was to give out some questions in divinity to the senior class, to be answered before him; each one having opportunity to study and write what he thought proper upon them. When they came together to answer them, they found so much entertainment and profit by it, especially by the light and instruction Mr. Edwards communicated in what he said upon the questions, when they had delivered what they had to say, that they spoke of it with the greatest satisfaction and wonder.

During this time, Mr. Edwards seemed to enjoy an uncommon degree of the presence of God. He told his daughters he once had great exercise, concern and fear relative to his engaging in that business; but since it now appeared, so far as he could see, that he was called of God to that place and work, he did cheerfully devote himself to it, leaving himself and the event with God, to order what seemed to him good.—Vol. I. pp. 90, 91.

Within about two months after his arrival at Princeton, his useful life was unexpectedly terminated. He was inoculated with the small-pox; the disease seemed not severe, but several pustules in his throat made it impossible for him to swallow the medicine, which might have allayed the fever, and occasioned his death, March 22, 1758, in the 55th year of his age.

There is a universal desire to know the views and feelings of persons eminent for piety, in the immediate prospect of death. This desire can be but partially gratified in the present instance. After he was sensible that he could not survive that sickness, he called his daughter and addressed her in nearly the following words.

"Dear Lucy, It seems to me to be the will of God that I must shortly leave you; therefore give my kindest love to my dear wife, and tell her, that the uncommon union which has so long subsisted between us, has been of such a nature, as I trust is spiritual, and therefore will continue for ever: And I hope she will be supported under so great a trial, and submit cheerfully to the will of God. And as to my children, you are now like to be left fatherless, which I hope will be an inducement to you all to seek a Father who will never fail you. And as to my funeral, I would have it to be like Mr. Burr's; and any additional sum of money that might be expected to be laid out that way, I would have it disposed of to charitable uses."

He said but very little in his sickness; but was an admirable instance of patience and resignation to the last. Just at the close of life, as some persons stood by, expecting he would breathe his last in a few minutes were lamenting his death, not only as a great frown on the college, but as having a dark aspect on the interest of religion in general; to their surprise, not imagining that he heard, or ever would speak another word, he said, "Trust in God, and ye need not fear." These were his last words.—Vol. I. pp. 92, 93.

The following is a short description of his sickness, by his attending physician, in a letter to Mrs. Edwards:—

"Never did any mortal man more fully and clearly evidence the sincerity of all his professions, by one continued, universal, calm, cheerful resignation and patient submission to the divine will, through every stage of his disease, than he. Not so much as one discontented expression, nor the least appearance of murmuring through the whole! And never did any person expire with more perfect freedom from pain; not so much as one distortion but in the most proper sense of the words, fell asleep."—Vol. I. p. 93.

Following this great man in our minds, through the progress of his useful life, admiring the productions of his pen which he had already published, and anticipating still greater, and more interesting results of his future efforts,—when we come to stand by his bed of death, we are ready to regret that he was induced to leave

nt and studies at Stock- look upon it as a mysteri- nce, that God should take orld in the prime of his pparently the commence- usefulness a man whom minently qualified by the re and grace, to advance the world. The dispen- ed dark to the children of brought with it, a severe nent of their hopes. It is ose ways which are as e ours, as the heavens are the earth.

re inclined to accuse us of Edwards, and to remark review of his writings and we have given no place to e answer, that we have no e to refute the accusation. feels in his bosom *any* ad- f excellence, or has any with the great and the eir desires and efforts to l, and promote the happi- creatures, can fail to be to partiality by contempla- aracter of Edwards? We he was not perfect as a or a man. He had not all lity of talent, possessed by or have his writings all the nce and conciseness, which een in the productions of authors. We do not call er, or subscribe to every he has advanced on reli- oral philosophy, but who, iring the glorious luminary , wishes always to recollect are spots on his surface, his glass that he may in- n? We fully confess we do hose who can never be so rith generous admiration of , as willingly to forget that of their love is marked with ons.

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n the Eastern States: by n Tudor. Second Edition. , 1821.

preface to the present edi- tion of these Letters, the author ten- ders his acknowledgments to those journalists who have contributed to aid the favourable reception of the former; one of whom has favoured the work with a "courteous notice," and another has given "an extended account of it, and exercised towards it one of the offices of criticism in the most lenient manner." However much our vanity might tempt us to court a similar distinction in the pre- face to the next edition, we shall not seek it at the expense of honesty; but shall be contented to deserve the gratitude which is due to plain deal- ing, and shall presume on the magna- nimity of our author, so far as to be- lieve he will thank us for standing equally ready to acknowledge his merits and to expose his faults. While it was uncertain whether these letters would meet with any higher fate than the majority of our attempts at popular writing—that of being read and talked of for a month by those who have nothing else to do, and then forgotten,—we deemed it scarcely necessary to make their con- tents the subject of particular animad- version. But the call for a new edi- tion indicates that this work has had, and promises to continue to it in fu- ture, a degree of influence on the o- pinions of the reading community, somewhat higher than is attained by publications of the ordinary stamp. There are also some adventitious cir- cumstances which co-operate in the present instance with the simple fact just mentioned, to give it a claim on our critical labours. It has ceased to be an anonymous publication, and has been promoted from the humble rank of a duodecimo in a moderate style of execution to that of an impo- sing octavo. The erroneous views it may contain, have now not only the advantage of a highly respectable name to aid their implicit reception at home, but of a fair type and broad margin to push them into circulation abroad.

We would advise such of our read- ers as may hereafter take up these

Letters for the first time, and may begin either with the first, or (as many are apt to do) with the last, not hastily to throw the book aside. On looking farther, they will find between these unpromising outsides, much interesting and valuable discussion on our politics, commerce, manufactures, literature, arts, manners and character; and indeed, something worthy of perusal on almost every topic which can be fairly embraced within even so sweeping a title as the one adopted by the writer. He has evidently been a close observer of our character and institutions, and has brought to his undertaking all the advantages conferred by a personal acquaintance with those of foreign countries. On most subjects, he has apparently given the results of a mind which thinks for itself, and suffers not its decisions to be warped by prejudice or subserviency to party interest. Much the greater part of the volume might perhaps have been entitled with more exactness "Letters on the *metropolis* of the Eastern States and its immediate vicinity;" but the figure of speech by which the whole is put for a part is one which has long been recognized by rhetoricians, nor do we know of any law of criticism which forbids an author to introduce it into his title page,—especially when a very slight inspection of the contents is sufficient to conduct the reader to the right interpretation, and the book is found not the less interesting or valuable for not having literally fulfilled the implied promise with which it began. A large portion of these Letters makes no pretensions to any thing beyond a local application; and very often, when the language is generalized, there is room to suspect that the actual views of the writer were circumscribed by the horizon of his own neighbourhood. It must be admitted, at the same time, that there is so much of a family likeness among the different clans which trace their descent from the puritans, that a good portrait of Boston and its *neighbour*hood would in many respects be no bad delineation of the remotest county in New-England; and that if we, in this distant corner, have some features of our eastern brethren attributed to us which we should be loth to recognize, our vanity is about as often gratified by a generalization which spreads over us those flattering touches to which we possess no claim.

It will be readily inferred that Mr. T. seldom makes the peculiarities of other states than his own the subject of exclusive remark. An exception occurs in the following paragraph, which we quote, from the letter entitled "Politics," to show in what estimation the political character and institutions of our own state are held by at least *some* of her neighbours.

> Connecticut affords an example of this narrowing influence of local policy. There is no state where the common, and many of the higher branches of education, are more easily obtained; there is none where instruction is more generally diffused. No one will deny that its inhabitants possess both wit and acuteness. Yet among all their able, public men, there is hardly one, with the exception of those who have been transplanted, who has shown a mind capable of extensive range, or that was not bigoted to, or fettered by local considerations. This might be in some degree owing to the want of a large town in the state, where through the intercourse and collision of cultivated minds, brought together from a distance, a system of generalizing might be produced on the ruins of small prejudices and diminutive apprehensions. Their government vibrated between two villages, and a man could not be trusted as a delegate for more than six months. There was a sort of habitual, pervading police, made up of Calvinistic inquisition and village scrutiny, that required a very deleterious subserviency from all candidates for public life. A very conceited intolerance held opinion in subjection. Superior minds were obliged to cower to inferior ones, till they lost the power of rising to, and sustaining an elevation, whence they could discern the bearing and relations of distant objects. We have done better in Massachusetts, and may boast of having produced some accomplished and powerful statesmen. This may have been owing in part to our having a capital, the seat of the state Government, and which is the natural centre, not of its own state alone, but of the neighbouring territories. A very active and

isive foreign commerce has made where much information is col- nd where many strangers resort. variety of pursuit has enlarged the observation and diminished the of local prejudice. The Univer- is vicinity has fostered the taste ture and science, and it has al- sessed a more numerous class of l society than cities of the even much greater size. These nces, among others, have tend- serve us from that provincial at-, under which every thing, save common growth, is blighted or —pp. 59, 60.

omes us to be modest in as- ur claims to the respect of r states for our political char- ut when the memory of those enerations whom we revere unders and supporters of in- which have procured for us it unrivalled measure of ev- lic blessing, is undervalued iled, no rule of decorum for- o lift our voice in their be- /e had supposed, we confess, names of Ellsworth, Trum- cy, and Griswold, (not to go the last generation) might cued the state which gave th from the reproach of hav- oduced hardly one, who has capable of extensive range, vas not bigotted to, or fetter- al considerations." If these t men of enlarged views, all we look for those "trans- ones, to whom the letter ould have it believed that we st of the little respectability ss? He will probably call to produce what our native n have accomplished, as the ir claims for them. For ev- hat Connecticut possessed were not incapable of "ex- ange" in regard to the cause colonies and the prospects waited them, we might ap- the fact, that she did more, d with her means, for the es- ent of their independence, one of the thirteen. At a iod, she contributed her full m to that "illustrious combi- nation," (p. 33.) to which we owe the establishment of the federal constitution, and probably our very existence as a united republic. That her part in the national councils has since been performed under the guidance of enlightened and liberal views, we shall urge no other evidence to Mr. T., than that she has pursued on all great questions, a policy the *same* with that of the state for which he claims so decided a superiority. In no state, it is presumed, have the deliberations of the national delegation been less frequently embarrassed by instructions from home dictated by local interest, than in Connecticut. If instances be demanded in which the measures of the *state* government have been under the guidance of men who were capable of forming enlarged plans for its present and future prosperity, Mr. T. himself shall furnish one.

Not one of these states, in a career of unexampled prosperity for a whole generation, has done any thing to accumulate funds for public improvement, with the exception of the state of Connecticut. The exception is, indeed, a noble one; she has accumulated a fund that now pays for all the schools in the state. Massachusetts had great means in her power, but they have been chiefly frittered away.—p. 276.

We wish it were in our power to add more examples, drawn from the history of the last twenty years. The circumstances of this state do not indeed admit of her displaying her public spirit on such canalling operations as are taking place in New-York and North-Carolina; nor does she need to expend the public funds on those roads and bridges which are better left to private associations; nor will she probably discern the expediency of conferring bounties on manufacturing at the expense of agricultural industry;—but there *are* two or three ways in which she has a fair opportunity to rid herself of the charge of parsimony and want of public spirit, which whether justly or unjustly, is often brought against her in neighboring states.

She has a college, which has thriven in spite of an almost total neglect for thirty years; which is already the chief boast of the state in distant parts of the Union; and which needs only such a measure of liberality in proportion to her means as Massachusetts, New-York, and the Carolinas have recently extended to theirs, to leave it without a rival. But until a more extensive patronage is afforded by the legislature, and the examples of private munificence which are so frequent in some of the neighbouring states begin to be followed in this, the people of Connecticut must be contented to hear such comparisons as the following:

Our Colleges were established without reference to any general system. Each state has at least one;—in some, there are two or three. The Theological College at Andover, in Massachusetts, is solely devoted to students in divinity, who are preparing for the Christian ministry;—in the others, all the chief branches of learning are taught,—but only one of them, that at Cambridge, is strictly entitled to the name of University,—and though it has long borne the appellation, it is but recently that it could be really so considered. Yale College, at New-Haven, has derived a high reputation, from the distinguished abilities of some of its late and present instructors; but neither its "*personnel*" nor "*materiel*" are sufficiently complete to make it a university. It is, however, a very flourishing institution, and counts, among its students, youths from all parts of the United States.—pp. 334, 335.

We will just remark on this statement, that however ready the friends of Yale College may be to join in Mr. T's representations of the deficiency of its "personnel" and "materiel," they will never be solicitous about its title to a name which it has never assumed, and which is shared alike by the greatest and the least of the New-England seminaries. In the English sense of the term University, we have none in the country, and nothing approaching one: in the American sense we have a multitude, from the institution of two centuries standing, which enrols hundreds on its catalogue, down to the grammar school, which confers a first degree on some half a dozen, and honorary titles on twice as many more annually. If this point of nomenclature were one of the least importance to be settled, we might call on Mr. T. to shew why wealth rather than numbers should form the criterion, and the number of nominal instructors rather than the amount of instruction given. It is easy to perceive that two seminaries may differ,—but may differ much less, in one mode of comparison than in the other.

The transition from the state of our Colleges to the state of *literature* is so natural, that we shall introduce in this connexion a brief synopsis of the author's views on the latter subject. After glancing at the origin and influence of our higher seminaries of learning, and the kinds of literary productions for which we have been most distinguished, he proceeds to examine the discouragements to which our literature is exposed. Among these he notices the constant supply of the ablest new productions from Great Britain,—the want of wealth and leisure,—the 'scattered position' of our population and the want of large towns,—the opposition of interest between publishing booksellers and our own authors,—and a state of patronage not commensurate with our means. Each of these topics forms the subject of a series of judicious observations: we recommend to the particular consideration of our wealthier readers the following, made under the last head, which will probably strike them as new:

Patronage formerly meant an arrogant gratuity, bestowed by rank and wealth on the labours of genius, to gratify ostentation or secure fame, by having their name held up in a dedication. But the condition of authors is ameliorated; a dedication is now a mark of friendship, not of subserviency; the individual largess is changed into public contribution. The number of readers, from the wide diffusion of education, now contributes the most effective patronage. It is this kind of support which is wanting, not from deficiency of means, but from want of consideration. There is many a person among us whose cellar is worth a thousand dollars, but whose library would not bring a hundred.—We have the ability to encour-

ature, by buying books to the
, which is necessary to cherish
ng literature. A very few dol-
would purchase a copy of eve-
an work, and the money so em-
ot thrown away; even if the
does not read them, they will
sell for what they cost. It is
reflection on its advantages, that
any persons, who have a patri-
g for every thing that concerns
r of their country, from this
ribution; which paid by many,
an ample aggregate. Persons
asily afford the purchase, should
hing like shame at borrowing a
h they may obtain of any book-
thus reward the talents of their
n. If the importance of this
understood, there are many
ividuals than now practice it,
l give directions to their book-
nd them a copy of every Amer-
of merit, as soon as it appear-
y scientific and learned men
n be encouraged to pursue la-
ch are now too often unreward-
3, 164.

aking a survey of our pres-
ble rank among the cultiva-
rning, it affords some conso-
be able to anticipate, from
diffusion of the language we
he want of titular distinctions
bliges every man to 'achieve
possesses,'—the unfettered
pinion among us,—and the
vances we have made with-
ears, (on each of which top-
thor dwells at some length,)
reputation which will grad-
se, and at length attain an
with that of the proudest na-
ne old world.

Mr. T. looks forward with
ncy to the period when "we
a national theatre," and "a
ctors who can personate our
ners and customs," he must
, living as we do in a State
e laws enacted against thea-
e "narrow and bigoted spir-
uritans" are still in full force,
re even the deliverers of a
Lecture" would probably re-
nessage from the State's at-
efore they would be able to
second,—if we hesitate to
views, and express our fears
that the increased influence of theatric exhibitions which he anticipates, would be attended with more injury to our morals than advantage to our literature or taste. Especially would a race of actors be the last class of persons whom we should wish to see employed, as Mr. T. recommends, in forming the elocution of those among our youth who are destined for the pulpit or the bar. We shall also be so puritanical as to claim a little more merciful treatment for our older divines, than he has been pleased to bestow upon them in the following paragraph, near the beginning of the same letter.

> Next come sermons, religious controversy, and metaphysical religion, spread into bewildered subtleties, or abstruse, incomprehensible doctrines,—sad trash, of which hardly a single volume has now any value. This class of books has always, and does still, form the largest in our productions; but its relative magnitude is daily lessening, and its merit increasing. Polemical religion is not much to the taste of the day; and a religious disputant can gain but few readers and still fewer admirers. If a man is affected with this mania, the best cure for him, without taking the thousands of folios that crowd some of the theological libraries of Europe, would be to show him the collection of what has been done here; how little the cause of truth has been served by this kind of strife and how worthless are all these dingy volumes.—pp. 148, 149.

If Mr. T. had spoken with more modesty and with a little discrimination on this subject, his readers would have been less apt to suspect that he has seen nothing but the names of the authors whose works he thus huddles into a single sentence of undistinguishing reprobation. We do not blame Mr. T. for knowing nothing on the subject of our controversial divinity: it is not to be expected that any one man should be familiar with every subject on which a Letter can be written. All we ask is, that he should let it alone.

The letter on "Agriculture," although it contains many sensible remarks, furnishes additional reason to suspect that the author's practical ac-

quaintance with his subject does not always keep pace with the confidence of his decisions.—It is not a little amusing to observe the paternal solicitude with which many of the professional and mercantile characters in our large towns watch over the interests of agriculture, and their disinterested readiness to point out the errors of our yeomanry and furnish them with hints of improvement. The trader whom success has enabled to retire from business, and who begins to feel within him at length some stirrings of a spirit which seeketh not her own,—or the lawyer who knows that he who lives by cultivating his forty acres of land has as much influence on a congressional election as the independent gentleman who occupies a part of the same block of buildings with himself,—during his excursions through the country, observes through the windows of his coach many rods of fence which offend his taste, large tracts of pasture sadly overgrown with bushes, numerous fields which he is confident might have borne larger crops, cattle that he is sure might have been fatter, and houses that bear no comparison with his own in any one particular of neatness or good order. Perhaps he has been in foreign countries, and seen extensive regions which form one continued garden, or travelled whole days on productive tracts reclaimed from the dominion of the ocean. Or if not thus favoured, he has at least dipped into the works of Young and Sinclair, has read the reports of the Board of Agriculture, and has mastered the whole theory of draining bogs and drill ploughing. Agriculture now becomes with him a standing topic of conversation—in all companies except those humble ones with whom it is a *bona fide* occupation. He is made the orator of some neighbouring agricultural anniversary; and has the opportunity of descanting in a good humoured way on the points in which farmers and farmers' wives might do better than they do, and pointing out the various ways and means in which they are to grow rich five times faster than they ever did before. They express their gratitude for his advice and instruction; but the better part of them probably never think of it again,—while the more credulous lose one or two crops in attempting to follow his directions, and then relapse into their former practices.

It is a standing topic of complaint with the theoretical patrons of agriculture, that our farmers *overrun* the soil, instead of cultivating it. We are far from being able to say whether Mr. T. ought to be ranked with this class; yet on the point just mentioned he indulges in a style of complaint worthy of the most philosophical theorist. After mentioning as one of the two great evils attending our agriculture, "the occupation of too much land, so that the labour applied to it can only produce a very imperfect tillage," he goes on to remark,

> If two farmers were selected, who should possess about the same degree of industry, skill, and means for labour, and who should proceed in their cultivation on lands of the same quality, one of them stirring more surface than the other, I have no hesitation in believing that he who cultivated one-fifth or one-quarter less in quantity, would, besides having an equal harvest annually, find at the end of ten years that his farm was worth double that of his competitor. The evil in question is so radical and extensive, that its bad consequences cannot be too often pointed out: though it is the most obvious, and has been most frequently remarked upon, it is still almost universal.—p. 236.

It seems to have escaped the writer's notice, that if this statement is worth any thing in regard to two farmers A and B, it is equally applicable to C who cultivates "a fifth or a quarter less" than B; and so on, *ad infinitum*. When we compare the merits of our system of tillage with that of Holland and some parts of England, the question is not whether a given surface might not be made to produce more than it does at present; but whether the increased product would be proportioned to the increas-

our and expence of cultivation. is undoubtedly a certain pro- n between the amount of la- nd the extent of surface over it is diffused, which will ren- he net profit a maximum. ier our practical cultivators r have not attained this pro- ı, is a question which can nev- lecided by such arguments as mployed by Mr. T. We are d to think that it *is* substantial- ined. The farmer who im- a given number of acres, has s power to give them a higher er tillage, by employing a or less number of labourers. years he hires more than he n trial to "pay the way:" at he hires fewer. Now it is ible for any reasonings à to convince us that after the tions of a few years experi- e will not at last settle down it the point where the profit is t. If hiring more men and his style of cultivation will e his net returns, he will nev- l the suggestions of one who uired all his agricultural skill study, to prompt him to the . Or if, with a given amount ur, he finds that he has been oo many acres, he will sponta- allow a part of his farm to bush pasture or grow up to —The truth is, the style of tion which produces a maxi- rofit varies, in different coun- with the price of land and la- and the density of the popula- The peculiar condition of this renders an imperfect tillage le,—to all except the mere er and man of taste. The Chi- d the Dutch do not "overrun" because they cannot *afford* it. s afford it; and have grown s a nation many times faster e should have done, if the la- of our population had been em- in rendering any one corner country a garden. As our ter- fills up with inhabitants, the ltural habits of foreign nations will be gradually and spontaneously assumed; but nothing can be more preposterous than the attempt to force them prematurely upon us.*

While our author is confident that the farmers of New England cultivate too much land, he speaks in strong terms of the importance of draining our bogs and dyking our salt marshes. We are perfectly willing that the philosophical agriculturalist, whose property in the soil has been hitherto confined to the contents of a dozen flower pots, should take possession of our sunken grounds, and expend his superfluous capital on draining and dyking. He may employ his money in this way with as much advantage to the public, as on splendid equipages, and expensive country seats. But to recommend this course, (unless in a few cases which unite every favourable circumstance,) to those who have just been told that they have much more land already drained to their hands by nature than they ought to till, is offering advice, the consistency of which we fear they will be too dull to comprehend.

The other great obstacle to the improvement of our agriculture Mr. T. finds in "the irregularities of our climates." The want of more uniformity in our successive seasons is doubtless one of the natural disadvantages under which we labour; but it scarcely deserved to be introduced in this connexion, more than the want of a richer soil, or a lower latitude. We had never before heard that the great danger which the cultivator of Indian corn has to encounter is from "a frost in June"; and we suspect that his scheme for remedying it,—that of rearing the plants in hotbeds, and then transplanting them,—will be re-

* It will be obvious that in these remarks there is no intention to undervalue those improvements in agriculture (of which there are doubtless many yet to be introduced) which render a given amount of labour more productive. It is only maintained, that in the present state of our country, the attempt to confine a given amount of labour to a smaller number of acres is *not one* of these improvements.

ceived with a smile by most of his country readers. Such advice as this, and the hint given a few pages afterwards, that our farmers have all been under a mistake in driving their oxen with whips, while "the goad is the true instrument," should have been spared, unless our author was willing to draw from those to whom they are addressed, the hint in reply—*ne sutor ultra crepidam.*

These remarks were not begun with any intention of following Mr. T. over the whole, or more than a very small part of the ground which his Letters embrace. We shall omit several topics which it was our original intention to notice, and reserve the remainder of our limits for the one in which, as Christian spectators, we must necessarily feel the deepest interest. The longest letter in the series, with the exception of one, is devoted to the past and present state of *religion* in New England. It begins with the religious character of the first settlers,—as those from whom all the succeeding generations have taken their form and colouring. The following delineation of their character is commenced with the same breath in which the author assures his readers that he is *unbiassed by any sectarian prejudice.*

> The consideration of the state of religion here is attended with peculiar interest, since the first colonists, driven by persecution to seek a shelter for their principles, crossed the ocean to maintain them, and laid the foundations of this state, as a religious commonwealth. They acted in the spirit, and considered themselves as living under the sway, of a theocracy; and this was accompanied with the highest degree of zeal and intolerance in conduct, purity of manners, austerity in discipline, and the severest tenets of faith. They were rigid Calvinists in belief; puritans in regard to all the amusements of the world; obstinate dissenters from all ceremonies in worship; jealous independents of all ecclesiastical government, and most devout abhorrers of every other sect. The cruel character and appalling ferocity of this religious creed, never were better justified and strengthened by circumstances. Men might naturally believe in a system, which transformed that Deity, who is the fountain of mercy and God of all grace, into a being of mysterious vengeance and cruelty; when they found themselves, though living in the strictest morality and devoted to religion, called upon to endure the greatest sufferings, exposed to an untried climate and howling wilderness, the coil of the rattlesnake at their heels, and the tomahawk of the savage at their heads.
>
> It was not a sudden impulse, but a long course of preparation, that drove them to cross the Atlantic; the process was gradual that hardened their feelings to every thing but their religious attachments, and made them prefer those to every other consideration. They were as ready to suffer martyrdom as to inflict it; the time indeed had gone by when the refractory were condemned to the flames in this world. But martyrdom, according to the fashion of the day—proscription, imprisonment and exile--they first suffered themselves, and then inflicted on others; they were the victims of intolerance and ecclesiastical tyranny; and the moment it was in their power exercised both. Stimulated as they believed by the love of God in both cases, they endured, and they made others endure from the closest convictions of conscience; having sacrificed fortune, friends and country, in support of their principles, any permission to differ would have been considered a criminal levity and inconsistency. Persecution was to them a lesson, not of charity, but of perseverance, and the system they adopted was as rigid and exclusive, as that from which they had fled.—pp. 76, 78.

It will be sufficiently evident by this time, that however unbiassed our author may be by sectarian prejudice against Unitarians, "against whose theory it is difficult to feel any prejudice" while "their practice embraces every virtue," or against "the mild and benevolent Friends of our times," —or against the Roman Catholic religion, which, if it could get rid of some of its incumbrances, "many protestants would approach without disgust,"—there is one sect which even his expansive charity cannot encircle. Of Calvinism, he is clearly a "most devout abhorrer": 'tis "object of his implacable disgust." Not only is the system one "of cruel character and appalling ferocity," "which transforms the Deity into a being of mysterious vengeance and cruelty," but it is asserted of those who "practically" embrace it, that "their rancorous ambition makes them the tyrants

y," that "they illustrate their
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excuse, that the case was mate-
rent; that they had been driv-
eir home for want of conformi-
d fled to this wilderness to en-
joy their freedom; that they had purchased the soil, and established a community for the express purpose of worshipping God in simplicity and truth; that they enticed no one to join them, nor wished for any but those who could unite with them in their faith and practice. That under these circumstances, when they had sought a new world to establish their own forms of worship, and to renew the faith and purity of the primitive church, it was unjust that they should be interrupted by the intrusion of other sects, who voluntarily came among them to create jealousy and disunion; that they had a right, according to the laws they had made, to punish and drive away these intruders, and all those of their own faith who became apostates, or fell off from the ordinances of their church. They wanted none to join them, except they were of the same communion; and they felt themselves called upon by the principles they professed, and all the sacrifices they had made for them, to preserve their community from the contamination of false teachers, and the danger of religious dissension.—pp. 78, 79.

In the prosecution of the historical sketch thus begun, Mr. T. glances successively at the introduction of the Quakers, Episcopalians, Baptists, Methodists, and Roman Catholics; and at length comes to the period when more enlightened and rational views began to dawn on the descendants of the puritans. The account of the progress of Unitarianism which we are about to quote will not be unacceptable to our readers, coming as it does from one who lives in the centre of the "defection", and who, if not yet arrived at the full growth and stature of rational christianity, appears to be "on the best possible terms with" those who have. We should be pleased to give the account entire; but a gentle word of caution administered to the biblical critics, which his nominal relation to Episcopalianism might require, and an outrageous philippic against the metaphysical divines, which, whether just or unjust, is entirely out of place, and which nothing at all could require, must be passed over.

A preparation for a gradual dereliction of the dogmas of orthodoxy had been silently, and almost imperceptibly, making in the congregational churches for a long

period. The austere and bigoted character of religious opinions and habits, during the first generations of the colony, together with the great leading principle of all fanatics and ultra christians, that faith is every thing and works nothing, became repugnant to the people, when greater variety of pursuits, and more enlightened views, were laid open to them. The discipline of earlier times was not relaxed without a struggle, and occasional attempts that were made to enforce it in all its vigour, more surely prepared its future abandonment. The semblance was kept up after the reality was extinct. Such a state of things had a pernicious tendency to disgust men with what they ought to reverence; and aided by the sarcastic tone of infidelity, which pervaded many fashionable writings of the last generation, was constantly increasing that class of persons who were rigid in their observances, because it aided their worldly designs, and were therefore fully convinced that religion was an excellent thing for others. Those who had purer views, found it necessary to renounce what was tyrannical and intolerant in former practice, to keep up with the progress of intelligence, and to narrow the sphere of hypocrisy.—pp. 91, 92.

This desertion of the ancient platform was well understood, but little talked about, until a few years since, when the churches of the congregational order had all their pulpits filled with young men;—some of these, gifted with the brightest talents and the purest feelings, have been since, alas! too untimely removed. Their immediate predecessors differed but little from them; yet the great change of tenets seemed to attract more observation, when all the fathers were removed, and the talents of these young men excited the admiration of their friends and the envy of others. Still no controversy existed, except some indirect skirmishing in periodical works. The taste for polemical divinity was almost extinct among enlightened people. Points of faith were rarely subjects of discussion; charity in its widest sense, the practice of moral virtues, and attendance on public worship, had been the principal subjects inculcated, and were generally held in the most estimation; devotion to particular dogmas had been converted into affection for their pastor in the breasts of his parishioners; and clergymen, not creeds, were the subjects of conversation —pp. 94, 95.

The state of calm, represented in the latter part of this extract as having existed till a few years ago, when "it was broken by an attack from the Calvinists," we are willing to believe is correctly described. We have never supposed that the "enlightened" were peculiarly anxious to make "points of faith subjects of discussion"; or to be drawn into a dilemma which would oblige them to inform the public precisely how much they do believe, and how much they do not believe. But that they are so nearly indifferent whether others around them should be brought into their own state, whether of believing or not believing, as the following paragraph implies, we had not been accustomed to suppose.

"It ought to be mentioned, to the honour of our Unitarians, that they have not much of the proselyting spirit, and the little they have exhibited was perhaps in self-defence. Zeal in this way would be extremely incongruous in them; it would be like eating [dealing out?] an ice-cream with a hot spoon.—p. 99.

If there be, in the whole compass of ecclesiastical history, an example of the spirit of proselytism, exhibited in perfection and voluntarily claimed as in the highest degree meritorious, it is in the history of the earlier stages of American Unitarianism* as given a few years since by the leader of the sect in Great Britain. Nor is there any evidence that the spirit which prompted the exertions of Priestley, Oxnard, Thatcher and Freeman, thirty years ago, has become entirely extinct in their successors. They do not indeed "go in pursuit of their neighbour to the confines of the earth, overlooking with sour contumely the wretch who is pining before them," (p. 97.); they have not compassed sea and land to make proselytes of harmless pagans, or Mahometans who already believe in the Divine unity; but is there no evidence that they consider a more extended footing desirable at home? The number of labourers for the harvest which they annually furnish, if we are rightly in-

* Appendix to Belsham's Life of Lindsay. All will recollect the re-publication of this appendix, as having given a new character to the Unitarian controversy in New-England.

is somewhat more than suffi-
meet the demand; and who
bt that they would be pleased
few more situations becom-
int from time to time,—espe-
f the goodlier sort, of which
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ven in a country place, where
of the church is not wanted,
pear perfectly ready to ac-
late the congregation with "a
nt teacher of Christianity."
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y, to come over and help, has
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m their own pulpits to its re-
bers of master builders from
otest borders of this wide cir-
Ir. T. admits that "it is very
that a good man who is sin-
is convictions should desire
thers adopt the same senti-
but although he considers it as
or to attempt to induce them
with him," and the disposi-
ne "which ought to be cau-
guarded against," the thing
so very *natural*, that he will
have as little success in dis-
Unitarians from it as the Or-

If the error of "desiring to
s adopt the same sentiments"
ey themselves are "sincere"
cing, were the only one with
uitarians are chargeable, we
never think of judging them
; for it is an error in which
nd Calvin, nay Paul himself,
e much more deeply invol-

l be seen from the subjoined
that the Unitarians in this
of the country are no less
to have their cause identifi-
that of toleration, and to court
racter of a persecuted peo-
n many less liberal and en-
d sects have been before

to the sympathy of liberal minds
in favour of the Unitarians, even
hose who regretted the course
they followed; not only on account of the virtues and talents which they possessed, but because it was felt that their cause involved the general possession of religious, and, in some respects, of civil liberty. The rancorous spirit that was opposed to them, aimed at universal influence. Public feeling, however, is now very enlightened and impartial on these points; and if it would not endure the burning of Servetus in an *auto da fe*, neither would it allow of a bull *Unigenitus*, to excommunicate the Jansenists.

A political domination, by any religious sect, can never happen again in our fortunate country. Some attempts that were made here, such as giving the Andover Theological College a right of forcing a creed upon their students, and the plan of disfranchising the citizens on the holiest day of the week, and filling the country with spies and petty tyrants under the name of tythingmen, failed in a manner that will preclude a repetition. The Sabbatists rely upon the fourth commandment to support their Jewish observance of the Sabbath, yet the Iconoclasts might as well cite the authority of the second, for destroying evey statue in the houses of our *dilletanti*, or the signs of our inns: a literal application of either of these commandments to the present state of society, would be equally absurd and impracticable; and the christian dispensation has clearly restricted the rigid minuteness of those two commandments, which were so remarkably designed for a particular people, under peculiar circumstances, and for a period which has been accomplished. Connecticut was the last state where any power was exercised in this way, and this has been lately subverted, and its agents covered with signal confusion.–pp. 99, 100.

To speak of the cause of the Unitarians as involving the general possession of religious liberty, and of the rancorous spirit opposed to them as aiming at universal influence, (universal *domination*, was the language of the first edition,) is to advance a charge of quite too grave a nature not to be accompanied by some facts. Are the particulars alluded to in the succeeding paragraph the facts on which this charge is intended to be rested? If the author, in looking over the whole proceedings of the orthodox for what has a semblance of intolerance, has been able to collect only these miserable gleanings, he might as well have spared the attempt to gain for the liberal the sympathies due to a persecuted sect. That the Unitarians of the vi

cinity of Boston will ever speak of an Institution which they have had sufficient reason to regard as a troublesome neighbour, with any peculiar affection, we have no reason to expect. But we *have* a right to expect that when they have occasion to speak of it at all, they will inform themselves in regard to the truth of facts. It is not true in fact that any attempt was ever made to give the Institution at Andover the right of *forcing* their creed upon their students; as is asserted in the above paragraph, and repeated, p. 102. The utmost that ever could have been imagined would have been, to admit to the benefit of gratuitous instruction only those who should give their voluntary assent to certain articles of faith, and to leave others to pursue their theological studies elsewhere. And admitting this to have been done, —where is the foundation for the complaint of intolerance? Have not those private individuals who found particular fellowships in a seminary like this a right to designate the class of persons who shall be admitted to the benefit of their liberality? We have too much respect for the understandings of our readers to say one word in the way of argument.

"The plan of disfranchising the citizens on the holiest day of the week, and filling the country with spies and petty tyrants under the name of tything men," would be taken by a stranger to our institutions from the manner in which it is spoken of as an innovation; not as it was in fact, an immemorial usage. But admit it to have been an innovation, and an inexpedient one,—no charge of political domination by any religious sect could have been founded on it; for it would have affected the political rights of every sect alike. It was never, so far as we know, considered as the duty of tything-men to inquire into the religious creed of the Sabbath breaker, and to grant a dispensation from the fourth commandment to *him* who proved sound in the faith. We have at the same time no hesitation in admitting, as contended by our author, that the fourth command in its literal sense has become "inapplicable to the present state of society"—in some places; and that the one and the other are incorrigibly at variance. We do moreover suppose, that a set of independent and conscientious tything-men, stationed on the roads which lead out of Boston to places of fashionable resort, would be to a large proportion of those who can afford to keep a coach, (and to multitudes who cannot,) an intolerable nuisance.

After his exhibition of the past and present religious condition of New-England, our author indulges himself in some speculations concerning the future. He begins with giving it as his "opinion that the Episcopal church will hereafter increase, and hold at no very distant day, a much larger relative proportion to other denominations than it now does." He professes to add "a statement of the reasons on which this opinion is founded;" but the reasons of his opinion soon assume rather the aspect of reasons why such an extension is desirable, and form in fact, nothing but a disguised exhortation to the liberal, to adopt forms of prayer, to keep Christmas and Good Friday, and to assume the name of Episcopalians. The usual arguments in favour of forms are repeated;* and the usual panegyric bestowed on the excellence of the English liturgy. It occurred to us, easy as Mr. T's terms of allegiance must be confessed to be, that there would be a difficulty in introducing a standing form of worship among the Unitarian churches till *some two* of them agreed in sentiment,—which we are told, (p. 98.) is not yet the case. But he has overruled this difficulty, by assuring them that "assent may be given to

* One exception ought to be made, in favour of Mr. T's. originality. The credit of discovering that the Presbyterian system "is a strange *evasion* of the duty of prayer, by substituting one individual to pray for all," (p. 109.) ought we presume to be awarded to him exclusively.

loctrines with different shades iction, as it must have been by illions who have professed and that "all rational minds d shelter within its pale." He y forgot, while representing irgy as so extremely flexible, had just before recommended a standard to confine the ab- is of teachers within known "Otherwise," he adds, seems to be no security that y will be content with the es they now retain; but they d something in these which annot understand, and if the s of improvement continues e is no mystery left, it is ex- difficult to say, how much of inity will be finally tolerated." doption of forms would pro- e effect he has last attributed hat of checking farther aberra- om the truth,—we could hear- h success to his proposal, and ry Unitarian church had its Possibly it might save the much infidelity at a future But we think Mr. T. must be ll acquainted with the condi- his own church at home to nuch confidence in his own nt. When the restive spirit vation is once awake, uni- perience shews that the net- f forms is far too slender to under control. We now and is true, hear of a Lindsay and field who have integrity and idence enough to resign their means of support and their ts of future preferment along eir orthodoxy; but how much do we hear of men straying farthest borders of latitudina- , and even into the dark con- infidelity, who do not blush p about them the badges of rthodox communion, to pro- e broken remnants of the y which they were once bound passport to a continuance of alities, and to be saluted as ors and Doctors of Christian y!

Whether Mr. T. considers the existence of three orders of clergy as at all essential to his system of Episcopacy, he has not informed us: if he does, it was incumbent on him to have removed the obvious difficulties which lie in the way of its adoption by Unitarians. The genius of liberality is one of such extreme democracy in matters of discipline, that it is difficult to see what duty it could assign to a bishop, unless it be the imposition of hands; and to embrace the doctrine of an exclusive episcopal right to ordain, would be the very reverse of what the earliest avowed Unitarians in this country have found it convenient to do. However, we know that the tendency to multiply distinctions of honour has its foundation deep in human nature; and it is not impossible that those who have been the foremost in decrying ecclesiastical tyranny and prelatical subordination, may at length be the first to acknowledge that a higher order of clergy would be on some accounts a desirable thing in the church,—where, if the incumbent has not power enough conferred on him to tyrannize over the conscience, and to make a liberal diocess more liberal, he may at least go into honourable retirement after a brilliant campaign.

Mr. T. is undoubtedly safe in saying that from "this suggested increase of Episcopacy," "no advantage can arise to those who are now Episcopalians." Those who deserve the name will probably anticipate a widely different result; and will scarcely thank him for his attempt to stretch an orthodox liturgy into accordance with all the modern improvements in the Christian system. But whether in saying this he has made good his own claim to that "genteel indifference" in regard to an increase of numbers for which his own church, it seems, is proverbial, and has thrown off all suspicion of being himself involved in "the error of attempting to induce others to join with him," is a question on which

his readers will take the liberty of forming their own conclusions.

On the whole, the perusal of this Letter has produced on our minds an increasing conviction that 'liberality' of sentiment has no peculiar relation to any religious sect. It is a kind of parasite which is capable of fastening itself and thriving upon any species of trunk. The same kind of character which has enabled it to take root in stocks as diverse as the Congregational and Episcopal, shews that there is no communion with which it is incompatible; and we should not be greatly surprised, if the next production of this kind which comes from the same vicinity is from the pen of a liberal Swedenborgian or Roman Catholic.

Literary and Philosophical Intelligence.

Book Stealing.—Mr. Noehden, in his account of the library of the University of Gottingen, relates, that a few years ago, two young men, brothers, conceived the project of robbing the library, by the opportunity, which they perceived was afforded them by the manner in which books were delivered to borrowers. They went together to the library, and while the one presented his ticket for books, and accompanied the librarian to the shelves where they were placed, the other loitered in another part of the library, and not being seen, took away such books as he thought proper. They quitted the library, both charged with books, unsuspected by the librarians or attendants They carried on this practice for some time: and though books were missing, yet it occurred to no one to fix the charge of having purloined them on those young men, or others; the librarians could not account for the deficiency. The theft might perhaps have been continued, had it not been accidentally found out. The *par nobile fratrum* had from their success, acquired a taste for stealing in general; and began to exercise it by appropriating to themselves, hats, umbrellas, and other articles, when they met their fellow students in the lecture-rooms. On one of those occasions, the plunderer was detected; and when his dwelling was searched by order of the magistrates, an accumulation of booty was found, chiefly consisting of such as belonged to the library. Immediately on this discovery, new regulations were adopted to prevent the repetition of similar acts.

Bohemian Language.—As I found myself in the first library in Bohemia, says Mr. Noehden, it was natural to make inquiry after the Bohemian language, and the state of its literature; and the more so, as Mr. Posselt my obliging guide, was a man of great information, and particularly distinguished as a linguist. The Bohemian belongs to the class of Sclavonic tongues, and is remarkable for that softness and harmony, which is more or less peculiar to all of them. Its literature, comprising both poetry and prose, is by no means insignificant; a full account of it is given in a work published by *Dobrowsky*. The literature goes considerably back. In the time of the emperor Rodolphus II. the friend of Tycho, that is, in the 16th century, many of the ancient classics were translated into the language. I saw, for example, a translation of Xenophon's Cyropaedia. Several other works in this language were shewn, and among them a translation of the bible. To indulge myself a little farther in this digression on the Bohemian languages, I will remark, that in my progress through Bohemia, I was struck with the harmony of its sound, even as it is spoken by the common people. I could not help comparing it to the Italian. To rectify my notions on this subject, I requested Mr. Posselt to read a small portion to me, and what I had thought of the euphony of the language was fully confirmed by his reading. It is easy to read it, as the written characters correspond pretty exactly to the sound. It seems to be rich in vowels, and has some of those soft and melting consonants like the Italian ci, ce,

ls to the mellowness of pro-
). Its modulation is increas-
accent, which, in words of
three syllables, is placed on
Hence the language abounds
and trochees. That, how-
r. Posselt observed, is not the
all the Sclavonic tongues.
emian poetry is entirely in
t has no blank verse. An at-
s made not long ago to trans-
er into hexameters; but the
would not bear it; it seemed
suited to that metre, as the
The Germans and Dutch,
known, very freely make use
ere is a professor of the Bo-
nguage at Prague, and gram-
l dictionaries exist; so that
tion is by no means neglect-
bsequently saw at Vienna a
and German, and a German
emian dictionary, the former
ie latter in two volumes, by
oth published at Prague:
volume, Bohemian and Ger-
805, and the two other, Ger-
Bohemian, in 1814. They
avo, and there is an abridge-
the German and Bohemian
ished also at Prague in 1814.
emian language does not pre-
ughout Bohemia; in most
spoken jointly with the Ger-
l in some the latter entirely
ates.

king of the study of langua-
neral, Mr. Posselt remarked,
nore deeply a man entered
d the more widely he extend-
vestigations, the more he
e struck with a similarity be-
e different tongues; or that it
ult to resist the idea, that all
e been originally derived from
he same stock.

Huss.—In the imperial library
e, there is a vast collection of
pts on theological and ecclesi-
bjects: a great curiosity is
ten by the hand of John Huss,
ntains his sermons, and bears
5. Huss the earliest reformer
Wickliff, was professor at
and suffered as is well known,
for his religious opinions, at
ce. Some of the hand wri-
ohn Huss is likewise to be
volume, preserved in the li-
lled *Acta decanorum facultatis philosophiæ Pragensis*; where he had inscribed his name as Dean of the faculty. His writing is in the German hand, and in that species of it which is called the *broken letter*, which is sharp and angular. A remarkable manuscript is shewn, denominated *Cantionale*, containing the Liturgy of the Roman Catholic church in the Bohemian language. It is a large volume in folio, written on parchment in large characters, and most splendidly executed, and adorned with paintings. The volume was formed by the concurrence of several individuals, chiefly persons of rank, and of some corporations, who respectively contributed a certain number of pages at their expense. Among the pictures and representations with which the book is ornamented, one is singular; it exhibits three portraits placed above one another. The uppermost is *John Wickliff*, who is represented as striking fire; under him is *John Huss*, catching the spark in a piece of tinder or touch-wood; and below this *Martin Luther*, who brandishes the burning torch. This allegory produced in the sixteenth century, illustrates the rise and progress of the reformation with considerable accuracy.

Modern Greece.—The Greek Journal *Hermes ho Logios*, for Sept. 1819, contains, among other articles, a memoir, in the form of a letter, of the services rendered during twenty years, to Greece, by the brothers Zosimas. "These worthy and respectable sons of the country," says the writer "could no longer endure to see it covered with the abodes of ignorance; but concluded that to be rendered happy, it must be enlightened. They have established at Joannina, in Epirus, their native country, a school of the first order, have enriched it with an excellent Library, have consigned considerable funds for the emolument of professors, have granted pensions to students, and have spared no expense to assist in raising their unfortunate country. To their munificence we owe the Greek *Bibliotheca* of Mr. Coray, with its excellent commentaries, the fruit of much study and learning. The eldest of the brothers Zosimas has resided from his youth at Moscow. The venerable mother of the emperor Alexander, being a few years ago in that ancient capital of the Czars, desired to see the benefactor of Greece, named

him to be presented, entered into conversation with him, with distinguished good will, and among other things said to him:—M. Zosimas,—the benefits you confer every day on your countrymen, are known to my son, and to me: continue them; and assure yourself, that independently of our satisfaction, the blessings of those whom you render happy will rise even to heaven. Turning afterwards to the other Greeks who were present,—Gentlemen, said she, this is the true ornament of your nation." Messrs. Zosimas have formed at Moscow a considsiderable collection of antiquities, &c. with which they purpose some day to enrich their native country, Greece.

Athenæ Oxonienses.—Within the last year has been published in England a new edition of this celebrated work, being a history of all the writers and bishops, who have had their education in the university of Oxford, from the year 1500. To this edition is added the *Fasti Oxonienses*, or the annals of the same University. This work was first prepared by Anthony A. Wood, A. M. of Merton College; and is now very considerably augmented, in text and notes, by Philo Bliss, Fellow of St. John's College, Oxford. In the present edition of this valuable body of English biography, every word of the two former editions has been retained with exact fidelity. Besides the text of the two former editions, that now offered to the public contains a vast number of notes by bishops Humphreys, Kennet, and Tanner,—by Sir Philip Sydenham, Dr. Rawlinson, Mr. Baker, Gray, Loveday, Macco, Morant, Peck, Wanley, Whalley, and Watts, with several by the present editor, and many of great value, which have been communicated by intelligent persons now living:—add to which, each volume contains some few new lives of persons whose connection with the university had escaped the industrious inquiries of the Oxford biographer. The work is very handsomely printed in columns, in four volumes royal quarto, price fifteen guineas.

Ancient inscription.—In an excavation at Lyons, a skull has been found, in each eye of which was a coin of the Roman emperor Probus, who reigned the latter part of the third century of the Christian era. Near this head was discovered a small *cippus*, or monument, with this inscription.

D. M.
ET MEMORIÆ
AELIÆ FILETÆ
AV. POSSINIO
CONJUGI CARISSIMÆ
ET SIBI VIVO
PONENDUM CVRAVIT
ET SVB ASCIA
DEDICAVIT

List of New Publications.

THEOLOGY.

The Good Minister: A Discourse, in three parts, preached in the First Presbyterian Church in Newburyport, in consequence of the Installation of the Author. By Samuel P. Williams, A. M.—Newburyport.

Sermon, delivered in Haverhill, Feb. 28th, 1821, at the Installation of the Rev. Calvin Hitchcock, as Pastor of the First Congregational Church and Society in Randolph. By Warren Fay, Pastor of the First Church in Charlestown.—Boston.

Sermon delivered at the Ordination of the Rev. Asa Cummings to the pastoral care of the First Church in North Yarmouth. By William Allen, A. M. *Brunswick.*

A Discourse, delivered at the Ordination of the Rev. Elijah Demood. By Warren Fay, A. M.

Evils of Intemperance; a Sermon preached at Hallowell, on the day of the Annual Fast in Maine, April 12th, 1821. By Elipbalet Gillet.—Hallowell.

The Evangelical Catechism, or a plain and easy system of the principal doctrines and duties of the Christian Religion; adapted to the use of Sabbath Schools and Families; with a new method of instructing those who cannot read. By the Rev. John Mines. Richmond.

A Missionary Catechism, for the use of Children; containing a Brief View of the Moral Condition of the World,

progress of Missionary Efforts the Heathen. Published by e College Society of Enquiry ng Missions. Second Edition. aven. [In a former number i expressed our approbation of luable little work; and we in its improved form, particu- commend it to the patronage of evolent.]

ral Letter of the Rt. Rev. Dr. l, Roman Catholic Bishop of ton, to his flock in the States i and South Carolina and Geor- harleston.

arge to the Clergy of the Epis- hurch in the State of Connect- livered at the Convention of rch in said State, in St. John's at Waterbury, June 6th, 1821. mas C. Brownell, D. D. LL. D. of the Diocess of Connecticut.

d and Third Letters to the muel Miller, D. D. on his against the Unitarians.—Balti-

MISCELLANEOUS.

course on the early history of vania. By P S. Du Porceau. phia.

istorical Sketch of the Convention of the Congregational Ministers in Massachusetts; with an account of its funds; its connexion with the Massachusetts Congregational Charitable Society; and its rules and regulations. 8vo.—Cambridge.

Inaugural Discourse on Medical Education. By Nathan Drake, M. D. President of the Medical College at Ohio.—Cincinnati.

Address to the Farmers of the United States, on the ruinous consequences to their vital interests of the existing policy of this country. By M. Carey. 8vo.—Philadelphia.

Report upon Weights and Measures. By John Quincy Adams. 8vo.—Washington.

Anniversary Discourse delivered before the New York Historical Society, December 7th, 1818. By G. C. Verplanck, Esq. Second Edition. 8vo.—New-York.

The Noble Slaves; or the lives and adventures of two Lords and two Ladies, being a history of remarkable events. By Mrs. Aubin. 18mo.—Boston.

Report of the Board of Public Works to the Legislature of South Carolina for the year 1820.

Religious Intelligence.

IA WITHIN THE GANGES.

ges and disadvantages of the climate of India.

owing remarks are extracted he monthly publication, enti- e "Friend of India," conduct- the Missionaries at Seram- They will serve to make our s more familiar with the cir- ances of the East, and will ex- n what ground native teach- y be supported at much less e than European.—*Lon. Mis.*

climate of India, if it be not le to longevity—a point, how- which we ought to obtain far vidence than any yet collect- re it be decided in the nega- ighly favourable to the enjoy- the inhabitants, as it lessens, in ays, the expenses necessary comfort.

It makes a vast difference in the expense of a habitation. In Britain, a house while essentially necessary to the preservation of health, must be such as to be proof against the inclemency of the seasons. Scarcely the most robust constitution could bear a constant exposure to the air during the whole twenty-four hours, even in the warmest months of the year: in these circumstances, what must the delicate, the diseased, and the infirm suffer, in the most inclement seasons of the year, without a habitation sufficient to screen them from the rigour of the seasons! Far different is the climate of India. It is true, that the heat for some months is very great, particularly about mid-day; but then how soon is a shelter from the heat provided! It is afforded even by the shade of a tree; and, in many cases, even a single leaf of the Indian Arum, held by a native so as to overshadow his head, will be esteemed

by him a sufficient shelter, while travelling under the meridian sun, perhaps at 120 degrees of heat by Fahrenheit's thermometer. Nor is it by any means uncommon, to see a small shed formed by two bamboos cut from the hedge, placed so as to meet each other at the top, and covered by leaves from the neighboring trees, form a nightly abode to a Hindoo for months together, while not above three feet in breadth at bottom, and not exceeding four feet in height. During certain months in the year, many from choice sleep in the open air during the whole night, often on the terrace of their houses, without sustaining the least injury; and any one who takes a walk through the chief street of Calcutta, sufficiently early may see hundreds of the natives sleeping in the street, or at their own or their employer's door, for perhaps the greatest part of the year. A few rupees, therefore, will erect a dwelling which shall be as well accommodated to the peculiarities of the climate, as one erected in Britain at ten times the expense. The effect of this in the article of rent must be obvious to all. But this brings with it another advantage; the expense of erecting a comfortable habitation being so very small, almost every one is able to erect a house for himself: for this the wages of three or four months will often be sufficient, and sometimes a much less sum. Thus the expense of rent, which the generality of the inhabitants of Britain have to meet, the mildness of the climate in India almost wholly removes from its inhabitants.

While the nature of the climate creates such a saving of expense to the natives relative to their habitations, it is scarcely less favourable relative to CLOTHING. As defence from the rigour of the seasons is so little needed, decency and ornament are the only objects in view: in these, their simplicity of manners, and the unchanging form of their garments, reduce the expense to a mere trifle: one fashion pervading the whole country, their apparel never grows old by merely being seen, as is sometimes the case in Europe among those classes of its inhabitants who are far from being opulent. Further, many articles of apparel highly necessary in Europe, are almost altogether unknown to the inhabitants of this mild climate: a separate covering for the head, either in the form of cap or hat, is almost abhorred by Hindoos of both sexes; and although a Hindoo Sircar in a city puts on a turban for the sake of appearing in a suitable dress for business, he embraces the first moment of his return to his domestic circle to lay aside the useless and unpleasant incumbrance: in the same degree, a covering for the feet, and even the legs, appears to the natives of India equally unnecessary: although the dress of the women extends to about the mid-leg, for the sake of decency, the feet and the lower part of the leg are generally left without any covering even among them: by children of both sexes, and even by men highly respectable in life, a covering for the feet or the legs is regarded as quite superfluous. It is true, that men in higher circumstances wear shoes occasionally; but they are never like those worn by even the British peasantry: they cost scarcely more than a tenth of the price, unless when adorned with gold or silver: they are merely worn when out on a visit, and thrown aside when the wearers are at home. Some wear shoes when they travel; but, if they have to go any distance, the shoes are perhaps as commonly to be seen in the hand as on the feet; and this is certain of being the case, as often as any stream of water, or any miry part of the road, presents itself: the ease with which they can pass a river bare-foot and bare-legged, and the enjoyment of washing their feet when arrived on the opposite side, makes them lay aside every thing of the nature of shoes, whenever an opportunity of this nature presents itself.

The effect of this benign climate in lessening the quantity, and of course the expense of HOUSEHOLD FURNITURE, so large an item of expense in Britain, is scarcely less sensible than in lessening that of their Clothing and Habitations. A bed is scarcely known among them: a mat answers every purpose of repose; and almost any thing serves for a pillow; this mat is in general spread on the ground; not seldom, indeed, when it is quite damp; although some of them have so far profited by the example of Europeans, as to purchase a cot on which to spread their mat, the price of which however seldom exceeds a few anas. For a covering, the cloth which they wear by day generally answers every purpose; and thus

ense, which lies so heavily
nan in England, is scarcely
among the Hindoos. Moreo-
a mildness of the climate indu-
m to sit without doors rather
ithin, by far the greater part of
r; but a shed out of doors, or
de of a large tree embowering
abitation, is not a place which
s to be decorated with chairs
oles. Hence the absence of
rticles of furniture forms anoth-
ig, for which they are indebted
nildness of the climate, which
ses them of all the labor through
these articles are procured in
i.

ese, and various other ways,
e climate contribute to dimin-
wants of the native of India, re-
ing his Habitation, his Furni-
d the Clothing of himself and
; the care of providing which
heavily, from year to year, on
tish Peasant and Artisan.

ld any say—"This is no kind
ntage: it is a state of unnatu-
erty, which cannot fail to occa-
sery"—it should be recollected,
is is not the state of the indigent
, but of the affluent; who could
ford any kind of convenience or
ent; and who forbear to pro-
emselves with those articles of
ience not from parsimonious
, but because they view them
lly needless. These accom-
ons, therefore, as to their Habit-
Clothing and Furniture, are
utable [not necessary to reputa-
nd when this is the universal
, there is no idea of poverty or
our attached to their absence.
n the article of clothing for their
n, a degree of affluence, does
d them to change the mode, and
y to add a single article; but
to load the children with orna-
of silver and gold; a native child
years old, who is not arrayed in
g to the amount of a rupee, will
mes have on his bare legs and
ornaments to the amount of
han a hundred.

m this state of things, certain
necessarily follow. That inde-
le habit of industry and that ro-
ss of mind, which are created in
abitants of Britain, by their be-
mpelled to meet the wants occa-
by the inclemencies of the cli-
and to guard themselves and
those whom they hold dear, against its severity, can never be created in the inhabitants of India. These habits are the result of continued exertion, occasioned by wants perpetually recurring, which are unknown to the inhabitants of India. Hence they have always fallen a prey to their northern and western neighbours; and have been subjected, in a greater or less degree, to some nation or other, almost from the earliest ages. Nor, indeed is all that EMPLOYMENT created among them, which the necessity for supplying these wants creates in Britain, and which adds so much to the polished state of society there, while it furnishes labor for numerous classes of its inhabitants.

SUNDAY SCHOOLS.

[A pamphlet has been published in New-York, entitled "Sunday School Facts, collected by a member of the General Association of Teachers." From this useful tract, we publish 'Hints' which we hope will be useful.]

Each school should be under the direction of a Committee, chosen from the Instructors, and the Elders or other Members of the Church.

The management of the School should be intrusted to one Superintendent, or more if necessary.

The School should be divided into four classes, and each class into sections of from five to ten each, as circumstances may require. Those who read in the Testament or Bible, should be placed in the first class; those who read indifferently, in the second class; those who spell chiefly, in the third class; and those in the alphabet and monosylables, in the fourth class.

The exercises should be varied as much and as frequently as possible, in order to avoid wearying the child by too much and too long continued sameness.

The child should be employed in the alphabet but a few minutes, and then put immediately into syllables, so that he may catch and distinguish the sound and its use with the names of the letters, and thence to spelling reading lessons as soon as possible.

A portion of time should be set apart each day for moral and religious instruction.

A course of Catechetical instruction

should be commenced as soon as the child enters the School.

Corporeal punishment should be wholly discarded. To win and govern by persuasion, is the great secret and grand principle of Sunday Schools. The word of God should be made to pronounce upon every accusation, and the children should be called upon to convict from the Bible, and render a Scriptural judgment against the accused.

The exercises of a class should not be interrupted on account of the misconduct of any member of it; but such a one should be handed over by his Teacher to the Superintendent, for investigation of his conduct and reproof.

So various are the opinions on the subject of rewards, that all attempts to introduce a uniform system have proved abortive; and there remains no hope of doing more than to recommend, that rewards be dealt out as sparingly and judiciously as possible.

In each school there should be a distinguished class, which should be open to all the deserving, after having continued in School a certain time, and made suitable proficiency. To be admitted to the distinguished honour of a place in this class, should supersede all other rewards, and render them liable to be taken from their studies to assist in school, when their services could be used to advantage. And from the time of entering this class, each one should be considered candidates for a certificate, to be given them after a certain time, should their conduct and improvement be approved; which certificate should be an ample recommendation for any place to which they may be called.

Punctuality should be undeviatingly practised by the Instructors, as well as enjoined upon the Pupils.

Assiduity and attention should mark all their actions while in school, that no time may be lost, and no opportunity given for play or idleness.

Care should be taken to impress upon the minds of the Pupils, a due regard to the Sabbath, and all its institutions and duties; to convince them of their errors, and of the awful nature and tendency of sin, as a crime not against man, but against a holy God, and the necessity of a hearty repentance, and of new endeavours to refrain from every evil, and to conduct themselves with propriety.

The Teacher should be particular to call on the parents, and ascertain the reason of every instance of absence of his Pupils.

The subject of visiting the families of the Pupils is less understood, and perhaps still less practised, than any other department of Sabbath Schools. A constant and familiar intercourse, should be maintained between the Teachers, and more especially the Superintendents and those families. Their utmost confidence should be obtained, by entering familiarly into their common concerns in life, and other general topics, such as may interest them and take possession of their feelings, and in this manner prepare the way for moral and religious instruction, whenever an opportunity shall be presented to do it with effect. The character and disposition must be studied, so that nothing should bear the appearance of intrusion. Cheerfulness and frankness should characterize every visit, every word and every action.

RUSSIA.

Letter from Prince Galitzin to the President of the Geneva Bible Society.

"I have had the honour of receiving your letter dated the 10th of March, and the packet which you were kind enough to add to it. It is with peculiar pleasure that I heard of the labours as well as the success of the Geneva Bible Society—a progress of the Biblical Cause, which affords me a new subject of praise and thanksgiving to the Lord, who ceases not to employ all the means of grace to draw unto himself those whom he has redeemed by his blood.

"The Committee of the Russian Bible Society, to whom I have not delayed to communicate this interesting intelligence from the banks of the Loman Lake, have listened to it with a joy equal to my own; and this joy was increased, in proportion as we represented to ourselves all the great results which you glance at in your letter, and to which undoubtedly so many united and salutary efforts, with the help of our Saviour, must one day conduce. Oh may the blessed time soon arrive,

h there shall be but *one fold and* :pherd! The interest which the i Bible Society and its President i the success with which the leigns to crown the feeble la- f the Committee of the Russian ociety, has sensibly affected the Interpreter of its sentiments of le, I beg of you, at the same ir, to accept of my most sincere for the good wishes which you i on my account, and which I ierit so little: for, let us not for- t we are, in his all-powerful but as clay in the hand of the

th regard to the progress of the i Bible Society, it is in fact not t being profoundly moved by inite grace of God towards us, ɔroceed to give you some ac- nf it. About 200 Societies in ɔvinces co-operate already with ciety of St. Petersburg, in the Russian Biblical Cause: more million seven hundred thousand have been contributed, in the if seven years, to advance the end of these benevolent institu- more than 275,000 copies of the ɔcriptures, in thirty different lan- , have been distributed among ises: and, while the Russian of the Holy Books, of which arts have just appeared, is re- with the greatest enthusiasm by ole nation, the Crimean Tartars, lmucs, the Tschuwashians, the missians, the Mordwashians, the ns, &c. to the most distant in- its of the borders of the White l begin to read, in their own lan- and dialects, the Word of the Gospel of Jesus Christ. in the East, in Persia, and in linor, resound anew, after so ages of sullen silence, the good f salvation by the crucified Sav- rho is *the true God and eternal*

1 are, Sir, in a few words, the of the labours of the Russian Bi- ciety, as they present themselves eyes. Although He, whose re as a flame of fire, and who es the hearts and the reins, alone , in all their extent the salutary which the reading of the Holy ures may have had upon the of those who have thereby the way of salvation—one gene- l very consolatory observation

presents itself, undoubtedly, to any one who pays any attention to it, which is, that the worship of the Lord in spirit and in truth increases daily among all classes. O God, thy ways are in the sanctuary! Thou art the God who doest wonders! Thou makest known to the nations the mystery of thy will! May thy name be blessed both now and to eternity.

Lond. Mis. Reg. April 1821.

PRINTING ESTABLISHMENT IN ASIA.

Our readers have already been informed of the fact, that, in consequence of the urgent recommendation of the Rev. Mr. Williamson, late British Chaplain at Smyrna, that a PRINTING PRESS should be established in Western Asia, in connection with the American Mission, a number of gentlemen in this town had opened a subscription for that purpose. This subscription has since been filled to the amount of *three thousand dollars a year, for five years.* The first meeting for this purpose was held about the middle of January last; when thirteen gentlemen were present. It was an evening which, probably, no one of them will forget while he lives. At that meeting, the subject was freely discussed; the information in the possession of those present communicated; and a committee of three appointed to commit that information to writing, to be reported and made use of at an adjourned and larger meeting. We have procured a copy of that report, and invite the attention of our readers to it, as a document of uncommon interest. We inform them also, that another subscription is now open for *three thousand dollars*, to purchase the presses and fonts of types, and other articles necessary to commence the undertaking; as the annual subscription for five years is not *to purchase*, but merely *to support* the establishment. We are happy to be able to inform them, that to this latter subscription, a gentleman in New-York has already forwarded the generous sum of *five hundred dollars.* *Bost. Rec.*

Memoir on the formation of a Printing Establishment in Western Asia.

An important design is now presented to the contemplation of the benevolent. It is the diffusion of the light and influence of Divine Truth, by means of that wonder-working engine, the Press, among nations who were once flourishing in the profession of godliness, and enjoyment of the ordinances of the Gospel, in their primitive simplicity and purity; but who have

greatly declined and fallen. It is the restoration of that light and influence to the benighted regions whence they first originated, and were given to the world—the repayment of a debt of eighteen, nay, of more than thirty centuries.

By letters from the Levant, and especially from the Rev. Mr. Williamson, a most respectable English Chaplain at Smyrna, the American Board of Commissioners for Foreign Missions have received, through their Secretary, such statements respecting the prospects of extending religious instruction, as are highly encouraging. Our beloved Missionaries themselves have transmitted accounts in their journals, which not only corroborate these statements, but add much to the mass of evidence, that the time has arrived for some great and peculiar exertion.

Under these circumstances, the project of a printing establishment, has interested the warm feelings of several friends of mankind; and a subscription is commenced for the purpose of procuring presses, and obtaining workmen, under the superintendence of the Missionaries to Palestine, in order to form an establishment of this kind, and render it efficient.

With regard to its location, the Board, in their report of last September, mention with approbation, the opinion of the Rev. Mr. Williamson, that "Smyrna is by far the best situation in the Levant—having a frequent communication with all the parts of the Ottoman Empire, and is the best place in those regions for learning Greek, Turkish, Italian and French, and for the security and liberty which foreigners and Christians enjoy." They also observe, "there is little reason to doubt, that the shores of the Mediterranean, afford many of the best openings for christian enterprize." These shores are, of course, approachable from Smyrna by sea, and the whole interior may be visited, or reached, by caravans constantly passing through Asia Minor, in journies between Smyrna and Armenia, Persia and Syria. But whether this city or Jerusalem itself, which, by means of its numerous pilgrims from almost every quarter, holds out an inducement to make it once more a centre of evangelical efforts, shall be the ultimate seat of such *an establishment*, time and circumstances must determine.

Among the many reasons which offer for such an establishment, the following are deemed important.

1. The known and old propensity of the Greeks, to inquiry; the great scarcity of books, especially in the Romaic, or modern Greek, and inability of the body of the people to purchase them. Of 380 monks in one monastery, visited by our Missionaries at Scio, 40 of whom were priests, but about 100, doubtless from this cause, were able to read. Of those who could, but few understood the ancient Greek, and had no books in their own idiom. Yet they and others received tracts with great avidity—so great indeed, that Messrs. Fisk and Parsons, during about three months of their stay in that island, distributed no less than between 2 and 3000. They also disposed of 35 copies of the Greek Testament, 13 of which were, however, sold. Yet it is to be remembered, that Scio is one of the most flourishing of the Greek communities. The general oppression by the severe exactions of the Turks is universally known.

2. The fact, that no molestation whatever, is given to Christian teachers, in propagating their sentiments. Turks, indeed, who renounce Islam, or their peculiar faith, are liable to severe punishment, but none falls on their instructors. Hence, even among Turks, much more among their oppressed subjects of the Greek Church, no effectual impediment exists to the diffusion of books and tracts.

3. A Missionary, by means of the press, increases his power to do good, in an incalculable ratio. They who may hear his voice, may be, comparatively few. But tracts and books reach thousands. A missionary can acquire a perfect facility of expression, but in few languages. But by the press even unconverted heathen, as at Serampore, or unsound professors of a corrupt form of christianity, can under judicious superintendence, be made to diffuse the purest information, in their own dialect, and transmit, for the healing of millions, the salutary truths, which yet have not reached their own hearts. A missionary may thus employ other hands in doing labour, in the result of which, he expects the accomplishment of his most devout hopes. In the Levant, for instance, the cheapest paper is drawn from a bigoted country, in which Bibles have been publicly burnt, although given

[redacted]

ot reward, and its workmen, in-
us and versatile Italians, may be
oyed to diffuse the light, that
discover the grossness of their
superstitions, and kindle the
, which must burn up the "wood,
nd stubble."

Although there is now a newspa-
inted at Vienna in the Modern
, for circulation, probably, in the
i islands, which are advancing
y in importance, and are adopt-
eans for general instruction ; yet
not long since true, that there
not a single newspaper or other
lical publication in all the Turk-
minions." What room then, for
er or a pamphlet periodically
d, and filled with interesting re-
i intelligence of the present
ul day ! What room for a pub-
n which shall recall the ancient
of gospel faith and practice ;
production would lead to a pe-
f the Scriptures, many who are
norant of their contents, or op-
to them. Of the latter state of
our missionaries, in their jour-
st received, give a remarkable
e, stating that the Russian Con-
Scio, informed them he had just
disputing with a Greek priest,
the circulation of the Scriptures.
riest said, it was not useful. The
enquired "why ?" "Because,"
e priest, "the scriptures say
g about Lent, or Mass, or Con-
."

is observable, that within the
t half century especially, owing
ıbt, in part, to the persevering
on of the late Empress of Rus-
peculiar attention has been paid
ope to the Greeks, and they have
oused to attend to themselves.
tion is progressively raising
condition. A spirit of inquiry,
ial as before remarked, to the
, is rife among them. Transla-
f important works are advan-
and their own ancient Fathers,
l in the Modern Romaic garb,
ining their attention. Among
anslations, the Athenæum of
wn, possesses a copy of Dr.
nith's History of Greece. The
Ir. Lowndes, of Zante, we are
d, is translating Mason on Self
edge, and labors on a Dictiona-
glish and Romaic. Our mis-
es sent home, among others,
first printed at the Patriarchal
press, and afterwards in that of Scio, from the writings of Dr. Watts. These and others besides the Scriptures, will increase the taste for reading, and prepare the way for the salutary operation of the press, among the Greeks especially, who seem destined to be the ruling nation again, on the north and northwest shores of the Mediterranean.

6 As, however, it is intended that the proposed printing establishment shall be furnished with fonts of types appropriate to different languages—for instance, the Roman, Greek, Arabic, Hebrew and Syriac alphabets; it is important to observe, that, with them, almost all the inhabitants of those widely extended coasts, may be reached. By the first, the English, French, Spanish, and Italian languages transmit their stores of religion and science; the Greek is not only calculated for that nation—even Turkish is now printing in it; by the Arabic, besides the Christian Copts of Egypt, every nation may be reached that has received the Koran; Turks, Arabs, Moors, and even the Persians, whose ordinary alphabet differs but slightly from the common Arabic; by the Hebrew, the widely scattered race of the Jews, who are uniformly taught it, may be instructed; and by the Syriac, all that country, which was the scene of most of the events recorded in the New Testament, may be filled with intellectual light. Nor let the employment of these various languages be thought a chimerical expectation. The European languages are of easy acquisition, and the Oriental, so far at least, as it is expected the present plan will operate, are cognate dialects. For it is well known that, as the Latin scholar has laid a foundation for the knowledge of Italian, Portugese, Spanish and French; so he, who is thorough in the Hebrew language, has made no small advances toward a knowledge of Syriac, Arabic, and their kindred dialects.

7. Several facilities, remarkably afforded at the present time, in Providence, appear to point as with the "finger of Heaven," to the peculiar exertion of Christian benevolence. Among these, and in that region especially, where the intended printing establishment would operate, are the extensive efforts of the British and Foreign Bible Society, directed mostly by their active committee at Malta. The Rev.

Mr. Jowett, by his repeated journies, has, in diffusing copies of the Scriptures, excited the spirit of enquiry; and even from remote Abyssinia, still in name a Christian Empire, and influenced by the Copts of Egypt, from whom their Patriarch originates, a cry is heard, desiring the Scriptures. To an Arabic scholar, the Ethiopic is no difficult acquisition; or, as says Mr. Jowett, "to one acquainted with genuine Maltese." By the labors of the French Consul at Cairo, the whole Scriptures are now translated into the Amharic dialect, spoken at the court of Gondar, and written in the Abyssinian character—an acquisition incalculably important in regard to that country, and future christian communications with it. As respects Syria, the field, including Palestine, is vast, and "white to the harvest." Already has a press been procured by one of its Archbishops, this is expected to operate slowly, and will only open and exhibit, not cultivate the field. The late discovery too by the late Dr. Pinkerton, of a Jewish Spanish language, and version of the Scriptures understood by the Jewish families in Constantinople, and many other cities in Turkey, opens new prospects. Further, "at Malta," says Dr. Pinkerton, "are neither presses, types, nor printers." And yet, as before remarked, the connections of the societies there, are extensive, and its spirit unusually active and vigorous; hence its enterprises might often find occupation for the printing establishment of American Missionaries. Besides all this, and more than all, the deeply interesting journey, and successful efforts of the Rev. Mr. Connor, have paved the way for evangelical exertions by the press and exhibited such a mass of information respecting those countries through which he travelled, and especially Palestine, as has produced no small effect on the Christian public.

8. The very character of the much beloved and respected Missionaries, who are now on the field, must be numbered among the facilities for effecting this object, presented by Divine Providence, in a peculiarly happy manner, and calculated to awaken and gratify the public confidence. Their prudence, ability and zeal, with the information already acquired, and that which is within their reach, and must be soon obtained under present circumstances, encourage the best hopes of ultimate success.

9. It may be added, that the depredations of the French in Italy, for so long a period during their awful revolution, and its subsequent scenes, exhausted the treasures of the Propaganda at Rome, on which so many of the Oriental nations, cities, and churches depend for an occasional supply of religious books. It is worthy of notice, that this circumstance leaves an unoccupied range of Christian beneficence among many people, whose subjection to Rome was rather nominal than real, and who bore the yoke of papal influence with very considerable reluctance. Indeed the Greek and not the Latin, must, under Russian countenance, be regarded as the paramount Christian Church of the Levant. And Russia enlightens her subjects.

10. It is a favourable indication that nations approximate under the efforts made to spread the Bible. This endears to them gradually, all information connected with the Bible. Investigations of languages once neglected, as of little value, are now frequent, in order to impart by them the most momentous instruction. They who read and love the same book, have a common topic for conversation and communication, and will soon learn to communicate. A religious periodical publication would be one of the best helps to this, and religious tracts would aid.

11. The education of youth is perhaps, the most promising of all the efforts which Christian Missionaries can make. The procuring of proper books for instruction, facilitates incalculably, this labor. A press for the purpose, is then, indispensable. For where shall suitable books now be found?

12 and last. The increasing interest taken in Oriental studies among ourselves demand a more frequent intercourse with the East, and the present plan will most happily supply it. If therefore, the Statesman, Merchant and Scholar hail the operations of the PRESS, as producing almost all that can gratify their hopes, shall not Christians of a free and enterprising nation, employ it for purposes, whose effects extend to eternity!—On behalf of the Committee.

WM. JENKS, *Chairman.*

SUMMARY.

gland Tract Society.—7th annu-
—Mr. Louis Dwight has been
for one year as Agent of this So-
beside collecting $4,137 17 and
$2000 from three individuals in
d Newburyport, on loan, with-
it, for a year, he has been instru-
forming numerous Tract Socie-
igthening many previously form-
asing the number of Deposito-
extending the circulation of

-seven new Tracts have been
the last year, making an addi-
ume. The whole number of
nted since the last annual meet-
000; and the amount published
ears, is 2,708,000.
' Christian Almanack" published
ciety, for the first time last year,
14000 copies have been put in
n—a similar Tract is soon to be
for the year 1822, and will be
more complete than the last.
ts of the five first volumes have
d, and 200 sets of the last vol-
se may be obtained by any who
n, at 50 cents the volume, con-
0 pages.
ciety has 71 depositories, 14 of
ing been established the past
ch of these is under the care of
ble Agent, who is entitled to 10
on all the tracts he sells, and is
at the close of his agency, to re-
at remain unsold.
e Society has 71 fountains, each
is supplying numerous streams,
e continually, and in every di-
carrying the waters of life over
barren desert. Weary pilgrims
raversing those deserts, and per-
th thirst, are by hundreds daily
with these waters—they drink
efreshed. They are strengthen-
many of them will never thirst.
r which they receive, will be in
well of water springing up into
g life."
lepositories ought to be constant-
d with all the variety of Tracts
by the Society, in such quanti-
avoid the necessity of sending
eneral Depository, more than
ar—and at the same time, to be
eet all the demands of Tract So-
d benevolent individuals who
nding on them. This cannot be
ss the General Depository be it-
supplied. "This is the fountain
st supply all other fountains, and
hem all the streams."
end, the capital of the Society
ncreased.
rious depositories on an average
have on hand continually, at
0 worth of Tracts. This to sup-
our present number, would re-
quire $7,100. And to keep the general Depository so full as to be able, promptly to supply them, would require Tracts to the amount of, at least, $7,000 more. There are now in the Depository, Tracts to the amount of $4,400, and yet many of the numbers are nearly, and some entirely out of print. And to furnish the tracts which are now on hand the committee have been obliged to incur a debt of more than $2,500. Thus with only their present number of Depositories in order to keep the system in the most efficient operation, they need a capital of at least $14,000.—*Bost. Recorder.*

There is a Tract Society in Yale College, of which 131 students are members. It is believed that this society will be a very useful one, as the facilities for the distribution of tracts, especially in vacations, is great.

Great benefit of Cent Societies.——The churches in Kentucky, (says the Chillicothe Recorder,) are now reaping the fruits of the humble donations of the Lexington Female Cent Society, in being blessed with three of the most useful Presbyterian Ministers in the State, that have been carried through their studies almost exclusively by its exertions.

The New-York Methodist Conference sent, some time since, a Missionary to Louisiana, for the purpose of preaching to the French inhabitants. As yet he has not obtained access to them, but is preaching with acceptance to congregations of English.

The Methodist Missionary Society, established two years ago, has 19 Auxiliaries, and its prospects are encouraging. The Society is located at Baltimore. Its object is the conversion of the heathen, and one Missionary is already employed among the Wyandot Indians, at Sandusky. The other western tribes will be visited by its Missionaries, as soon as the necessary funds can be raised, and suitable men procured. *Rec.*

Want of Ministers.——Extract of a letter to the Editor of the Recorder, from the Rev EDWARD HOLLISTER, *dated*

"*St. Louis, Missouri, May* 31, 1821.

"I find the states of Illinois and Missouri, in the strictest sense missionary ground. When at your distance from these states, the Macedonian cry, "Come over and help us," never came to my heart, with half the powerful and affecting energy of appeal, with which it is now reiterated from every quarter, and wafted on every breeze. I have seen tears of joy on hearing the gospel preached, after being long deprived of the privilege; and I have seen tears of regret at the thought of having it discontinued. There are in Missouri ten Presbyterian churches, only four of which

are supplied with stated preaching, besides numerous settlements, where preaching is greatly needed. In Illinois, there are *four* churches, two of them only supplied regularly with preaching, and wide fields for missionary operations besides. At a meeting of the Presbytery of Missouri, March 29th, one inquiry on the docket was, "How shall destitute churches be supplied?" a question which we were unable to answer, except by referring it to the "Lord of the harvest."

"In short, I have come to a region, where missionary labours are greatly needed, and by many greatly desired; O that I could say too, greatly successful; but alas! my dear sir, let us weep the rest—rather, let us look to Him who gives the increase, and without whose special blessing and influence apostles would have laboured in vain.

"Some things, however, are encouraging. Though the churches are small, they are generally increasing by accessions from other parts of our church, and the addition of some on profession. They are disposed, according to their ability, to encourage preaching. People attend in considerable numbers, and especially on the Sabbath, and hear with a respectful and apparently solemn attention. Four churches have been organized this spring, and one more will probably be organized soon. At the establishment of churches at *Franklin* and *Chariton*, about 200 miles up the Missouri, I was present. These were *gathered* by Mr. Francis McFarland, a Missionary of the General Assembly, who has been preaching in those places the winter past. As he had not received ordination, I attended at his request, and officiated in constituting the churches and administering the sacrament of the Lord's Supper. The novelty of the occasion attracted a large number of people, who appeared particularly attentive. The church in Chariton, consists of but nine members, the one in Franklin, of twenty-three. May they be as "a little leaven, which shall leaven the whole lump."

"In March, I was providentially present, and assisted on a sacramental occasion at *Shoal Creek, Illinois.** (Shoal Creek is about fifty miles east of St. Louis, in the State of Illinois.) The church there is larger than any other in these two states, consisting of about seventy members. The meeting was in the open air, the sky for a canopy, and the tall trees waving their branches over our heads. To see three hundred people or more, eagerly listening to divine truth, and some of them with deep impressions under it, and to see ninety taking their seats at the table of the Lord, affectionately commemorating his death, and proclaiming themselves his followers; and this in a place, where three years before there was no church, and five years ago no inhabitants, I need not say was deeply interesting to my feelings."

* "This is the place where the Rev. Mr. Tenny died. Brother G. and myself visited his grave together. Our reflections I need not detail."

DONATIONS TO RELIGIOUS AND CHARITABLE INSTITUTIONS.

The Treasurer of the American Board of Commissioners for Foreign Missions, acknowledges the receipt of $6,517, 90 from May 18 to June 17; besides various articles for different missionary establishments.

The Treasurer of the American Education Society acknowledges the receipt of $1279, 21 in the month of June.

The Treasurer of the American Bible Society acknowledges the receipt of $1852, 19 in the month of June. Issues from the Depository during the same period, were, Bibles 1115; Testaments, 1229; Mohawk Gospels, 25—Total, 2369.

The sum of $2000 has been sent to the Massachusetts Evangelical Missionary Society, through the hands of the Rev. Dr. Channing of Boston.

Ordinations and Installations.

April 25th.—The Rev. ISRAEL SHAILER, was installed by the Presbytery of Portage, pastor of the Church in Richfield, Ohio. Sermon by the Rev. Mr. Seward.

July 4th.—The Rev. DANA CLAYES, was ordained pastor of the Congregational Church and society in Minden Parish, Plainfield, N. H. Sermon by the Rev. Mr. Bailey, of Norwich, Vt.

July 5th.—The Rev. WILLIAM WILLIAMS was ordained by the Londonderry Presbytery, and installed pastor of the Branch Church in Salem. Sermon by the Rev. Mr. Williams of Newburyport.

View of Public Affairs.

:NITED STATES.

f St. Augustine, in the Flor- rrendered to the Govern- U. S. on the 10th instant. ly acquired territory, Gen- is Governor. It is suppo- acquisition of the Floridas nded with many benefits: ing, whether of goods or ll cease, and that our citi- ve less to fear from the ab- hat quarter. The present nhabitants of the Floridas, r union with this country, y participate in the exer- ll as the benefits, of benev- tions. The peaceful acquisi- country is one of the many ouchsafed to our nation. isition of territory, we are f some beautiful lines by first of our own poets. our country he describes

ful sinews show like Rome's; ead
rears the ice-encrusted cap th Polar splendors, while her

ies from the isles; whose tri-
,
either ocean; whose strong

mmortal banner grasps, and

lories o'er the envying world.

TURKEY.

bitants of this empire are the evils of civil war. A enge for the injuries of ma- s, excites the Greeks to ons, while the Turks are beholding the insurrections om they have been accu- nsider as slaves. Religious stinguish the combatants. ts from Constantinople, and parts of the empire, are in a nfused, and in some instan- ctory. The two following contain the most important intelligence which is believ- rect.

from Constantinople of the y, state that "the Grand sperated by news from the he Archipelago, had order- ie christian churches in the capital should be destroyed. This order had been immediately obeyed, with an excessive barbarity. Sixteen churches had been razed from their foundations. To a representation from the Russian Ambassador, that this violence would offend all christendom the Ottoman government replied merely, that 'the Sultan was master there, and the grievance had been dictated by reasons of state.' Intelligence had just before arrived that the Hydriots had captured 40 vessels from Egypt laden with corn.

"Adrianople witnessed another dreadful crime on the 9th May. An ex-Patriarch of Constantinople, three Greek Bishops, and 40 other persons of that nation, had been publicly murdered. The Jews denounce the Greeks to the Turks. Several Greeks who had endeavoured to purchase the silence of the Jews, found themselves miserably deceived by those wretches.

The following is the latest intelligence, and is of very considerable importance.

London, June 18.—Intelligence of a very important nature has, we understand, been received at the hotel of the Russian embassy. The Emperors of Russia and Austria, indignant at the outrages which have been perpetrated at Constantinople, in the ignominious death of the Greek Patriarch and other heads of that church, together with the cruelties committed against the unfortunate and unresisting Greeks, have, it is said, determined to insist upon such reparation from the Turkish government as the case will admit, and on some assurance or pledge, as regards the future, that similar excesses shall not be repeated. From the quarter in which this statement is circulated, we find no cause to doubt its authority, and feel, therefore, peculiar pleasure in the communication of a piece of intelligence of so much interest to the Christian, and, indeed, to the whole of the civilized world. But though the main fact appears worthy of credit, that Russia and Austria will exact retribution from the Porte, we have been able to collect nothing beyond mere rumour of what is to be their mode of proceeding, or the species of security they are likely to require. It has been

said that Russia will demand to become the protector of the other Greek provinces, as she is already of Wallachia and Moldavia. We hear also, that an immediate cessation of hostilities between the Greeks and Turks is to be required, and a compact formed between them, which while it shall secure the allegiance of the former, shall protect them against outrage and massacre. Another opinion is, that the cession of Wallachia and Moldavia, will be insisted on either to Russia or Austria, or to those powers in conjunction, in order to afford an asylum to those Greeks who decline to live any longer under the Turkish laws. At all events, it is believed that the Divan must listen to whatever terms may be proposed. Russia has an army of 100,000 men on the frontiers of Turkey, which would be powerfully reinforced by the Austrians; and, weakened as she is by the efforts to suppress the Greek insurrection, has no alternative but submission, or a foreign invasion, to which there would exist no chance of resistance. Should this momentous contest actually take place, the eyes of all Europe will be anxiously fixed on the result.

The Greek Prince Ypsilanti was experiencing much inconvenience from the rigid execution of the Edict of the Emperor Alexander prohibiting all supplies of men or munitions from passing the frontiers.—He had refused to obey the orders of the Emperor to return to Russia; and neither himself nor his followers, appeared to be disheartened. His army had repeated the oath, to "Die rather than desert their cause."

SUMMARY

The people of New-Hampshire have decided, by a great majority of votes, not to call a Convention for the purpose of amending their constitution.

ST. CHARLES, (Missouri) June 12.

On Wednesday last, the Mission Family left this town for their place of destination among the Osage Indians.

Our village has never been honoured with such an interesting and happy little band of christian philanthropists. There were forty in number, and though from nine different states, it was peculiarly gratifying to see the harmony and genuine affection which existed among them. Though highly intelligent and enterprising they appeared to be clothed with humility, and to breathe the spirit of love and good will towards all men. We have been apprized of the eventful day in which we live, and have frequently heard of missionary exertions, but never before witnessed such a pleasing sight. Judging from our short acquaintance we do not hesitate to say, that this family are admirably calculated to carry the arts of husbandry, civilization, and the gospel, to the Indians of our forest; and by the blessings of Divine Providence we believe that the time is not far distant when the wilderness shall bud and blossom as the rose.

When they left us they were accompanied by a respectable number of our citizens to the bank of the Missouri. Their two boats lay side by side, and the interesting little family assembled upon the top of them, at which time our minister addressed the throne of grace—then the Rev. Mr. Dodge, the superintendent, returned thanks for the kind attention and liberality which they had received from the people here. They then took their affectionate leave of us, by singing a sweet and animating farewell anthem, which drew tears from almost every eye upon the shore.

They received from the people in St. Charles in money and other necessary articles, the amount of one hundred dollars.

May their success be commensurate with their self-denial and benevolence—and may they not only be the instruments of changing savage barbarity and ignorance into that friendship and intelligence which is the result of civilization, and the happy influence of gospel principles, but abundantly rejoice the heart of every christian, patriot, and friend of humanity.

Napoleon Bonaparte is dangerously ill with a dropsy.

Madrid May 21.—A camp of 12,000 men is about to be formed in the vicinity of this capital, under the orders of General Morillo. Orders have been issued, that all persons must quit Madrid, who have no particular business to justify their stay. A royalist constitutional opposition begins to shew itself in the Cortes; we hope good results from it.

General Farquhar has concluded a treaty with the King of Madagascar, by which persons in that island trading in slaves are to lose their heads.

The Discovery ships sailed from the Orkneys on the 30th of May, where they had been detained several days.

Answers to Correspondents necessarily deferred.

THE
RISTIAN SPECTATOR.

I.] AUGUST, 1821. [Vol. III.

Religious Communications.

the Christian Spectator.

ds of Modern Catholicism examined.

luded from page 342.)

THER ground on which the modern Catholicism has npted to be reared, is that *ses which constitute the pub- difference are mysterious, our comprehension.*

st remark on this point is ave no right, after having itted the claims of the Bi- a divine revelation, to make nes of the Bible stand trial of human reason. If we le up our minds that we ook in which God speaks, uty is to ascertain what he ken, and to receive it with city of a little child. If we to sit in judgment upon the after we have ascertained are chargeable with the f arraigning infinite wisdom. ruths of the Bible then be bove our comprehension as , so long as we admit the be the word of God, this no apology for unbelief.

it is said that certain doc- scripture are mysterious, it meant either that what we red to believe is itself above rehension or not accompa- sufficient evidence, or else e doctrines are incompre- in some of their connec- f the former be intended, t our reason is taxed for it to certain doctrines for which there is no sufficient evidence, we answer that the objection rests on an assumed fact, of which we do not acknowledge the existence. Take for instance the doctrine of the two natures in Christ: all that we are required to believe concerning this, is the simple fact, and the evidence upon which our faith is required is complete—viz. the authority of God. If we were required to believe in what manner the union between Divinity and humanity exists, or to explain any other of the phenomena with which it is connected, until God should give us a new revelation, we might justly complain of being unreasonably taxed. The same may be said concerning the doctrine of the Resurrection. All that I am required to believe on this subject is the fact, and as many of the attending circumstances as are revealed in scripture. So far there is no mystery, because God has been pleased to make a revelation. But if I am required to answer all the questions which philosophy has raised upon this subject, and to solve the great problem concerning personal identity, with only the revelation which God has already given in my hands, I should to be sure, feel myself condemned to a hopeless task. I should have reason to complain of the disproportion between the demands which were made of me, and the talents with which I was entrusted. In this view of mysteries then, and it is the one against which the common objections are directed, it appears that the gospel demands our assent to nothing that is unreasonable. The mysteries

which we are required to believe are revealed mysteries; and the evidence on which we are to receive them, is as sure as the veracity of God.

If any object to the mysteries of the Bible, because they cannot comprehend them in all their connections, we answer that this very fact taken in connection with the analogy of providence furnishes a presumptive argument in favour of their reality. The fact that your nature is complex, and that there is in it a three-fold union of body, soul and spirit, is perfectly intelligible: it is within the sphere of your own consciousness. But at the very next step, when you come to inquire concerning the nature of this union, or the manner in which body and spirit operate upon each other, you are met by a mystery which defies your comprehension as really as the Trinity itself. That my mind is active at this moment, and that I am moving my pen from one side of my paper to the other, I am certain. But when I come to analyze the process by which my mind connects and arranges its thoughts, or to inquire what is the nature of that power by which I guide my pen, I have no means of arriving at any satisfactory conclusion. The same is true of all the works of nature by which we are surrounded. The same principle therefore which would lead me to abandon the mysteries of Revelation, must excite my incredulity with respect to all the objects of sense, and conduct me at last into all the horrors of universal scepticism.

If the preceding remarks are just, the objections which are usually made to the mysteries of revelation fall to the ground, and with them the argument for universal catholicism which we have now examined.

7. It is urged in favour of this universally catholic spirit, that it is essential to preserve the church from division and discord. If there is any thing which we sacredly value, and which we wish with all our hearts to promote, it is the peace and unity of the church. We are not insensible of the mischiefs of an exclusive and intolerant spirit, which has so frequently prevailed, and we again repeat that we have no charges to bring against that Catholicism which opens its arms to those who acknowledge the great doctrines of the gospel, however diverse their opinions may be from our own on subjects of minor importance. But we are willing to acknowledge that this is the extreme limit of our liberality. Rather than receive a man into the arms of our fellowship who denies doctrines which we believe lie at the foundation of the sinner's hope, we will consent to put ourselves in the attitude of contending earnestly for the faith. Rather than stand convicted of the impiety of baptizing with the sacred name of christianity a system of error with which christianity can have no communion, we are willing to stand forth in the foremost ranks of religious controversy. That peace is bought at a dearer price than the church can afford to pay, which comes at the expense of admitting within its hallowed embrace, men who are aiming a dagger at its vitals. For ourselves, we have no wish to see the day when religious controversy shall be excluded from the church, at such an amazing sacrifice as this; and we would here suggest to those who are pleading so manfully for universal charity at the present day, whether there may not be danger that they will find at last, that this same charity had in it the elements of enmity to Christ. Far be it from us to indulge in improper severity; but we cannot withhold the remark, that much of this catholicism on which we are remarking, looks like a disposition to be compliant and courteous toward the enemies of the gospel, but criminally indifferent to the honour of Christ. Neither the cause, nor the glory of our Master is advanced, by complimenting with his name those who deny the doctrines of his religion. We repeat it, we love to

arch at rest, and the disci-
rted, but we would rather
that rest for the agitation
of the sharpest controver-
n for the unhallowed vio-
ersecution, than to maintain
pense of giving our sanc-
damental errors. It would be
for the church to be shaken
a passing tempest, than to
oundations undermined by
d gradual inundation of de-
eresy.

said that those who refuse
of christian fellowship on
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irit of the gospel by making
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ıfair. If there are some
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from me in regard to the
scripture; and that they
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e an honest conviction of my
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e with some degree of fair-
at present I am only charge-
able with examining the scriptures for myself, and finding in it a system of faith which I consider so important, that I cannot conscientiously acknowledge that man as a christian who refuses his assent to it. We are both of us liable to error, but it is not so much from the darkness of our intellect as from the depravity of our hearts. God has given us sufficient light to enable us to form a correct opinion concerning the great truths of religion; and if we are under these advantages, we are without excuse.

9. The last of the arguments for universal charity which we shall examine at present, is that these are subjects on which great men have held different opinions; and that it would be unreasonable in us to make those points on which the learning and genius of the world have been divided, the occasion of withholding charity from any. Though we are ready to pay all proper respect to the authority of great men, we must never forget that we have a more sure word of prophecy. If we attempt to surrender our faith to the guidance of high authority, we shall find ourselves involved in an eternal maze of contradiction. We have the Bible in our hands, and are under every advantage for examining and deciding with respect to the great fundamental truths which it contains. So far as these truths are concerned, there is nothing dark, equivocal, or mysterious. We are therefore inexcusable, if we leave this fountain of light, this infallible teacher, and follow instructors whose judgment may be perverted and blinded by prejudice and error.

But this argument from authority, like some others which we have considered, proves too much for your purpose. It furnishes as good a reason why you should maintain a catholic spirit towards the deist, and even the atheist, as the grossly erring christian. Every one knows that the records of infidelity contain many a name which literature and science have reason to regard, and which will

long be emblazoned on the annals of genius. Indeed, if the question were to be decided *by authority*, between the chilling system of infidelity, and almost any one of the perverted forms of christianity with which we are acquainted, we should have no doubt that the former would marshal the longest catalogue of illustrious defenders.

The very fact that men of great name differ in their religious opinions, proves that they are fallible, and that our confidence with respect to the truth or importance of our own system of faith should not be weakened by any such opposition. It is a remark which has often been made, and which we believe is founded in fact, that the leading truths of the Bible are much more likely to be found, in their purity, in the creed of the illiterate and simple man, than in that of the person who has been conversant with the speculations of philosophy. The former approaches the Bible with an honest desire to know the truth, and with hardly ingenuity or learning enough to pervert it. The latter, is in great danger of carrying a spirit of speculation into the province where faith ought to be supreme, and of moulding the doctrines of Revelation to suit the conclusions and deductions of his own reason.

We have now finished the examination which we intended to make, of the arguments which are most commonly urged at the present day in favour of what we have already ventured to call a spurious catholicism. If our limits would admit, a question of some importance might be connected with this discussion, with regard to what are the fundamental doctrines of religion. We admit that it is much easier to ascertain what doctrines are revealed in the Bible, than what degree of error may be consistent with a principle of practical godliness. But though it may not become us to pronounce with confidence with respect to all the doctrines which may be fundamental, there are some concerning which we can have no reasonable doubt. The grand peculiarities of the gospel, those truths which more than any other render it what it is, are doubtless the doctrines of atonement by the blood of Christ, and sanctification by the Spirit of Christ. We will only say at present, that the nearer any error lies to this great foundation, it is so much the more practical, dangerous, and fundamental.

We are unwilling to close these remarks without adverting for a moment to the present state of the church, and what appears to us to be the duty of its members. If any thing has escaped us which will have a tendency to check a spirit of enlightened, scriptural charity, in regard to religious differences, we sincerely regret it. We believe the state of the church requires us to inculcate christian forbearance, but to be cautious that it does not degenerate into an indiscriminate catholicism. It is absolutely necessary that all minor differences should be forgotten, and that christians should rally round their precious faith, and unite all their strength and all their zeal in defence of it. The prospect of the church is in some respects gloomy, but it will not become less so by our admitting into its bosom the elements of destruction. The courtesy of this miserable world may smile upon our indifference to the truths of God, but it will be a wretched consolation in the hour of death, and will plant daggers in the soul when we are called to give an account of our stewardship. Nothing but fidelity to our Master and the interests of his church can cast a vision of joy over the bed of death, or clothe the prospect of the judgment with serenity, satisfaction, and triumph.

A Friend to Christian *Catholicism.*

A Sermon.

...—And he went on his way rejoicing."

poken concerning an offi- ank, belonging to the roy- a distant country, called This man, in some meth- ome acquainted with the ptures, and through them to the knowledge of the

Agreeably to the rites in the law of Moses, he obably been up to Jerusa- of their solemn feasts, to The sacred and magnifi- nies of the temple, which witnessed, darkly shad- the future glories of the ere well calculated to im- mind with religious awe, ite an earnest enquiry, which was typified, by id representations. With s he left the holy city, ctuary of God, to re- distant home. As his slowly passing through ed country in the south of rye was drawn from con- the scenery of nature , and fixed upon the far sting scenes disclosed in volume. He sat in his l was reading Esaias the Whether accident or de- n to this portion of the d is unknown. He had pes of the law, but had red the thing typified. m the shadow of good me, and he longed to find e. In Jerusalem perhaps heard something concern- rings and death of Jesus. as racked with doubt and anxious to discover some ght lead him to the truth. sent he discovered a trav- t following the carriage. er drew near, and his seemed to shew that he heaven to open his eyes, him from his anxiety. adest thou what thou rea- dest?" The treasurer of Ethiopia forgot his rank, and the artificial distinctions which wealth can create, and received the humble stranger into his chariot. His answer to the inquiry of Philip fully evinced his own humility, and his desire for instruction. "And he said, how can I, except some man should guide me?" "The place of the scripture which he read was this: He was led as a sheep to the slaughter; and like a lamb dumb before his shearers, so opened he not his mouth: In his humiliation his judgment was taken away; and who shall declare his generation? for his life is taken from the earth. And the eunuch answered Philip, and said, I pray thee of whom speaketh the prophet this, of himself, or of some other man? Then Philip opened his mouth, and began at the same scripture, and preached unto him Jesus." The evidence was irresistible. The writings of the prophet which he was then holding in his hand, which he knew to have been published several hundred years before, when applied to the character and sufferings of Christ, seemed a history of the past, rather than a prediction of the future. In the person of Jesus he had found the Messiah of the scriptures, a Saviour every way suited to his wants as a sinner. He was ready to exclaim as Philip himself had done, when he first came to the knowledge of Christ. 'We have found him of whom Moses in the law, and the Prophets did write, Jesus of Nazereth the son of Joseph.' "And as they went on their way they came unto a certain water: and the eunuch said, see, here is water; what doth hinder me to be baptized?" Philip being satisfied of the sincerity of his faith in Christ, baptized him. "And when they were come up out of the water, the Spirit of the Lord caught away Philip, that the eunuch saw him no more; and he went on his way rejoicing"—rejoicing in the removal of his doubts and darkness, the Son of righteousness having arisen in his soul—rejoicing in this method of de-

liverance from sin, its bondage and its punishment—rejoicing in the hope of that life and immortality which is brought to light through the gospel. In fancy we can pursue this converted Ethiopian as he is returning through the sultry desarts, that lie between him and his native city, not affected by the pains and pleasures of the world as before, but absorbed in the contemplation of the sublime truths he has discovered, and the expectation of communicating the same truths, and the same hopes and joys to his fellow citizens. What heart that will not sympathize with him in his holy joy? Are there not some among the readers of this sermon, who can realize the feelings of this noble Ethiopian,—some who like him, have been enquiring in darkness and doubt, with painful anxiety asking what they should do to be saved; like him have been directed to Jesus, who is the way, the truth, and the life; like him have believed with all their hearts, have been baptized with the washing of regeneration, and the renewing of the Holy Ghost, and now, *like him*, go on their way rejoicing—rejoicing on their way through the toilsome journey of this life to their eternal home? Such will give candid attention, while, with the Bible in our hands, and the experience of saints before our eyes, we endeavor to point out some of the sources of joy to a pious mind. A soul that feels conviction of sin, that sees he has transgressed, times without number, the law of God; that feels in his conscience the justness of the sentence which condemns him to eternal punishment, while hell is naked before him, and destruction without a covering,—such a soul is prepared to feel the value of a Saviour. If then he be directed to Jesus, who has borne our sins in his own body on the tree, and is therefore able to save even to the uttermost all those who come to God by him, he receives him with all his heart, and believing, rejoices with joy unspeakable and full of glory. He has found a Saviour who is Christ the Lord; one who by his death delivers him from the curse of the law, and by his Spirit, from the bondage of sin, and never, never will he cease to feel the cheerful emotions of joy and gratitude to his Divine Redeemer, until he ceases to remember his own natural character, and the guilt and punishment from which Christ hath delivered him. Every look which he casts back upon his state as it was by nature, enhances his gratitude and his joy. He is united to his Redeemer, by a love which is stronger than death. Christ is to him the wisdom of God, and the power of God, the chiefest among ten thousand, and the one altogether lovely.

Another source of joy to the renewed soul, arises from the contemplation of the character and government of God. God is now his father, his portion and his everlasting inheritance. He dwells upon the divine perfections with delight. They are pledged for his protection and support; his they are, to be enjoyed by sweet communion, in meditation, prayer and praise. Even unrenewed men find something in the character of God to engage their attention. Our natural fondness for the sublime, is fully gratified in striving to stretch the mind to a comprehension of his omnipresence and eternal existence. Our natural love of order finds satisfaction in considering the infinite greatness and wisdom of him, who sits at the head of the universe, and causes the systems of worlds to roll before him with perfect regularity. But the *christian* stops not here. The contemplation reaches his heart. He also admires the natural perfections of God, but is principally delighted by his holiness, his goodness, and his mercy to a fallen world. It is not admiration merely, it is love that kindles the sacred flame in his bosom, when he is wrapt in the contemplation of the divine perfections. Surely no joys enter the human breast more pure, more noble, than the exalted and exalting raptures of strong

nt devotion. It raises the earth to heaven, purifies it baser passions of this lower d makes it strive for a con- ith its great Creator. "I atisfied when I awake with ess." When the christian from the height of his devo- ry object which he beholds bear the stamp of its Crea-

rough nature up to nature's ."

eye, each blade of grass, or insect displays divine good- fore, he had admired the of the creation, but then he heir Author. Nature now aside her veil, and as he ad through her productions,

unpresumptuous eye to heaven, g say, my Father made them

ot his by a peculiar right, emphasis of interest his, they fill with tears of holy joy, art with transport, and whose with praise?

s not merely the character s, the government of God s a permanent source of joy ldren. In this they differ m the children of the world. no one doctrine of scripture s more disagreeable than the overeignty. They cannot hink that God fixes every rking all things according unsel of his own will, and shall lay aside the weapons bellion, it must forever be hing for them to be in the the living God. But to a d, on the contrary, what ore cheering than to think, e head of the universe is a hose goodness will choose nds, and whose wisdom and ll enable him to attain them. work together for good, for of God, and for the happi- s obedient creatures. This n supports him amid the sad vicissitudes of this miserable world. When he considers how great a portion of the earth is covered with heathenish darkness, how great a part, even of the civilized world, is led astray by ignorance and error, when he sees vice triumphant and virtue crushed, while unprincipled power drives liberty and religion and happiness before it, his soul would sink within him, did he not remember, that the wrath of man shall praise God, that the remainder of wrath he will restrain, and that all things shall work together for good to those that love Him. When afflictions come heavy upon himself, his family, or his friends, he bows with calm resignation, for he sees the hand of a Father amid the chastenings of his God. He knows that these sufferings are designed to wean him from the world, and to lead him towards heaven, and in quiet submission, can say, 'not my will, but thine be done.' He adopts the language of Habakkuk, "Although the fig-tree shall not blossom, neither shall fruit be in the vine; the labour of the olive shall fail, and the fields shall yield no meat; the flock shall be cut off from the fold, and there shall be no herd in the stalls; yet I will rejoice in the Lord, I will joy in the God of my salvation." Although evils of every shape surround him, and convulsions shake the kingdoms of the earth, yet his soul, when stayed on God, is kept in perfect peace. "The Lord reigns, let the earth rejoice, let the multitude of the isles be glad thereof."

Another source of christian joy, arises from *hope*. Every one knows how great a part of our happiness in this life is derived from the expectation of future good.

"Hope springs eternal in the human breast,
"Man never is but always to be blest."

We fix our eyes on some object before us in our course, which we imagine, if it could be obtained, would yield us happiness. After much struggle, we reach, we grasp it,

but soon find that happiness is not there. After a few moments of regret we again cast our eyes forward, and pursue some other object with the same eagerness and expectation as before. In this manner disappointment follows close, the companion of hope through the ever-shifting scenes of this transitory world. The christian's faith gives him all the pleasures of hope, without any of the alloy of disappointment. The good which he seeks is so distant that he does not expect to reach it in this life, and so great that it cannot disappoint him in death. "For eye hath not seen, nor ear heard, neither have entered the heart of man, the things which God hath prepared, for them that love him." When the cares and disappointments of this mortal life threaten to destroy his tranquility, he looks forward to the crown of glory which the Lord, the righteous Judge, hath prepared for those that love his appearing; and the trifling cares of this life shrink into their comparative insignificance. Thus with an eye fixed on the glories of the future world, he goes on his way rejoicing. He finds joy in the exercise of love and gratitude towards his Saviour, who has delivered him from the curse of the law, and by his Spirit from the bondage of sin;—joy in the character, and government and works of God, and joy in the brightening hopes of future glory. In enumerating these great sources of christian happiness, we have omitted many smaller streams, which continually refresh his soul. Such are those, which arise from an approving conscience, from appetites subdued, from passions regulated, from the exercise of pure and enlarged benevolence to his fellow men, from the extension and prosperity of the Redeemer's kingdom. These are joys which the world cannot give nor take away.

In casting the eye back to review the joys of the christian, one striking difference presents itself, between the pleasures of religion, and the pleasures of the world. It is this; the blessings of this life are denied to a great part of the species, those of religion extend to every heart that is open to receive them. The ignorant for instance cannot enjoy the pleasures of science, the poor are denied the conveniences which wealth can purchase. The blind are shut out from the beauties of nature, the sick are at once cut off from every blessing in life, unless it be the sympathy of friends, and to the slave even this sad consolation is denied. So partial, so precarious is earthly good: but nothing can exclude the pleasures of religion. They are common to every condition, in which man can be placed. She delights to visit the poor, the suffering, and the contrite soul, bestowing her sweetest smiles and choicest gifts on those whom the world has abandoned. This makes us very imperfect judges of the happiness of the righteous. Often when men think them the most unhappy, they are in reality enjoying the most exquisite moments of life. But it is a joy with which the stranger intermeddleth not. Witness the Apostles. In hunger and thirst, in cold and nakedness, scourged, stoned, persecuted from city to city, surely in the eye of the world, they were of all men the most miserable. Yet what christian will think himself as happy as were the Apostles? Their whole souls were engaged in the delightful employment of doing good. The vastness of the object so completely filled their minds, that the evils which they suffered seemed light compared with the pleasure they felt in extending the Redeemer's kingdom. Hear an Apostle himself upon this subject. "We are troubled on every side, yet not distressed; we are perplexed, but not in despair; persecuted, but not forsaken; cast down, but not destroyed. As sorrowful, yet always rejoicing; as poor, yet making many rich; as having nothing and yet possessing all things.—For our light affliction which is but for a moment, worketh out for us a far more exceeding and eternal weight of glory." According

omise of their Saviour, they
an hundred fold more in this
with persecution; and in the
come life everlasting. In
language, they were always
, and they exhort their Thes-
brethren to rejoice evermore.
tyrs who immediately suc-
e Apostles, and those who
at the time of the reforma-
e testimony to the unspeaka-
of faith, and wonderfully
the breath of praise, with the
that were devouring them.
the present time and among
, christians, while under the
sufferings, have found in the
ons of the Spirit, that promise
"As thy days, so shall thy
be." But it is not in adver-
, that religion shows its pow-
lso sweetens the blessings of
y, and adds a purer relish to
nnocent enjoyments of life.
e all she stands by when ev-
support fails us, goes with
gh the dark valley of the
f death, and enables her vo-
mphantly to say; O death
thy sting, O grave where is
ry?

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litor of the Christian Spectator.

llowing sermon by the late
OMAS SCOTT, appeared in
tian Observer for May, which
I believe, been yet published
ountry. It would doubtless
ll your readers to have it
a your magazine. The per-
communicated it for inser-
e former work, stated in his
the Editor, that the opinions
Scott "on most theological
are well known to the pub-
gh the medium of his various
and especially his valua-
mentary. I have, however,
hat it would not be uninter-
your readers, and especially
ounger members of the sa-
ofession, to learn the views
ccupied his mind at an ad-
period of his life, relative to
the arduous duties and responsibility of the ministerial office. For this purpose I transcribe the following sketch of a sermon delivered by him before a society of clerical friends in the church of Aston Sandford, on Thursday evening, June 25, 1818, as taken down in short-hand by a friend who was present on the occasion.

"The circumstance of its not having been a written composition, and of this being only a short-hand sketch, will account for occasional abruptness, and want of literary polish; but such defects will be readily forgiven by all who know how to value the scriptural accuracy of its doctrines; the earnest boldness of its appeals; the appropriateness and fecundity of its biblical citations and references; and the rich vein of piety, humility, and true Christian eloquence which runs throughout it. I am very sure that I risk nothing of the reputation so justly acquired by Mr. Scott's excellent writings, in exhibiting this specimen of one of his discourses in his seventy-first year, spoken without any view to publication, and indeed without any knowledge that the words uttered at the moment were to be fixed in the substantial form of a written document." F.

2 Cor. ii. 16. *Who is sufficient for these things?*

My brethren, I feel my text, and I fear I may have done wrong in attempting to address you to-night; but I pray God to help me, and I beg of you to pray for me.

The Apostle speaks, in the verses connected with my text, of "a triumph in Christ," and a "savour of the knowledge of Christ being made manifest in every place." "For we are a sweet savour unto Christ (he adds) in them that are saved, and in them that perish; to the one we are the savour of life unto life, and to the other the savour of death unto death." He then exclaims, in the words immediately before us, "Who is sufficient for these things?" and proceeds

to say, "For we are not as many, which corrupt the word of God, but as of sincerity, but as of God, speak we in Christ." Even in the Apostles' days, we see that there were many false teachers who acted like dishonest vintners, who debase their wine with some unwholesome mixture. They dilute it, and deprive it of its real strength, and then to keep up its appearance and spirit, add some poisonous ingredients. The liquor still looks like wine, and tastes somewhat like it, and the fraud is not easy to be detected; but instead of being a medicine, it is in fact a destructive poison. Thus false teachers act with the Gospel. They preach many truths, but they covertly either leave out some essential part of Christianity, or put in some material error of their own. Men not established in the faith do not understand the difference; they know some of the doctrine is good, they take the whole of it to be consistent with the Gospel, and they follow it without suspicion to their own ruin.

"Who, then, is sufficient for these things?" This is our subject; but I shall also take some notice of the beginning of the following chapter, "We are not sufficient of ourselves, to think any thing as of ourselves, but our sufficiency is of God." Let us then consider,

I. "These things."

II. Who we are that are employed about them.

III. The effect these reflections should have, not to *dismay* us, but to humble us, and to teach us that "our sufficiency is of God."

IV. I shall conclude with some practical addresses to different classes of hearers.

I. Let us consider "these things;" that is the preaching of the uncorrupted word of God—the discharge of the duties of that ministry which is a savour of life unto life, or of death unto death.

To this end consider, (1st,) What the Holy Scriptures speak *of* ministers; (2d,) What they say *to* them.

(*1st,*) We are to be accounted ministers of Christ, and *stewards* of the mysteries of God.—A minister is a steward of the unsearchable riches of Christ; a steward, not of some great personage on earth, as we read of the steward of Joseph's house, and of Eliezer the steward of Abraham's, but the steward of Christ himself; a steward, not as to some subordinate duties in the house, but as to the highest parts of the office—of the mysteries of God—of the peculiar and distinguishing doctrines of Christ Jesus.

We are *Watchmen.* "Son of man, I have set thee as a watchman, to the house of Israel; give them warning from me." Who then is sufficient for these things? Men wish us to speak smooth things to them, and they complain of our roughness and zeal; but no one thinks gentleness and soothing behaviour the characteristic excellence of a watchman, who is to sound the alarm, to be always on his guard, to awaken those who are asleep in the midst of danger; and who, if he do not do all this, is accountable for all the consequences. "If thou give not warning, the wicked man shall die in his iniquity, but his blood will I require at the watchman's hand."

We are *Ambassadors*, not from some earthly prince, but from the great God of heaven. Some object to this word being used of ministers in the present day, and would confine it to the Apostles. Well, let them call us envoys, messengers, servants, or any lower name; it is the same thing; the honour arises not from the person who is sent, or the name he bears, but from the majesty of the King of kings who sends him.

We are *Fellow-workers with God*, his humble instruments and co-operators in the great work of salvation, whilst the wicked are fellow-workers with the devil in promoting the destruction of souls.

We are also *Workmen* generally: and it is our duty to be approved of God as such, as workmen that need not to be ashamed, rightly dividing the word of truth.

We are to be *wise master-builders*:

y the true foundation of all
e, Jesus Christ and him cruci-
id who build on it gold, silver,
s stones.

(2d,) What does the Scrip-
r to these ministers? Thrice
Lord say to Peter, Simon, son
s, lovest thou me? and thrice
l on him, as the greatest proof
love, "Feed my sheep, feed
bs." The love of Christ is
ir supreme motive in our min-
) that we may take delight in
his flock.

same Apostle who received
mand, speaks thus, chap. v.
First Epistle, "The Elders
re among you, I exhort, who
an elder, and a witness of the
gs of Christ, and also a par-
the glory which shall be re-
feed the flock of God which
g you, taking the oversight
not by constraint, but willing-
for filthy lucre, but of a ready
neither as being lords over
heritage, but being ensamples
lock. And when the Chief
rd shall appear, ye shall re-
crown of glory which fadeth
ıy." This address I have en-
ed to make my rule through-
ministry. Especially consid-
vords—"not for filthy lucre,
ı ready mind."—Lucre is al-
)ined in the New Testament
e epithet *filthy*, and is always
ministers, pointing out one
il snare to which they would
sed.

n, St. Paul said to the elders
esus, "Take heed unto your-
nd to all the flock, over the
he Holy Ghost hath made you
rs,—that is bishops,—for it is
I believe, that the word was
first both of bishops and el-
to feed the flock purchased
is own blood—for grievous
would enter in, not sparing
:k; and of their own selves
men arise speaking perverse
to draw away disciples after

I must forbear. I will only quote two or three passages more from the Epistles of St. Paul to Timothy and Titus.—"Let no man despise thy youth; but be thou an example to the believers in word, in conversation, in charity, in spirit, in faith, in purity. Till I come, give attendance to reading, to exhortation, to doctrine. Neglect not the gift that is in thee.....Meditate upon these things, give thyself wholly to them, that thy profiting may appear unto all. Take heed unto thyself, and unto the doctrines; continue in them, for in doing this thou shalt both save thyself and them that hear thee." 1 Tim. iv. 12—16.

Again, 1 Tim. vi. 11. "But thou, O man of God, flee these things, and follow after righteousness, godliness, faith, love, patience, meekness."

Lastly, Titus, ii. 7. "In all things shewing thyself a pattern of good works; in doctrine shewing uncorruptness, gravity, sincerity, sound speech that cannot be condemned, that he that is of the contrary part may be ashamed, having no evil thing to say of you."

My brethren, I would magnify mine office, though I would abase myself. The work of the ministry appears to me so great, that nothing else comparatively seems worth doing. Christ would not lead an army, nor divide an inheritance, nor be made a king, nor sit in the great council of the nation; but he would preach the Gospel to the poor.

This Gospel tends immediately to promote all that is good and praiseworthy among men. It not only teaches men to save their souls, but it makes them good subjects, obedient servants, faithful friends, upright tradesmen, just and equal masters. It does more to bind men to each other by the strongest bonds of moral obligation, and thus to preserve good order in civil society, than parliaments, and laws, and magistrates, and prisons. A gentleman of large landed property lately declared, that on one of his estates the people were quiet, and sober, and industrious, and were

never disposed to injure his property; whilst on another they were turbulent and profligate, and idle and injurious. And he publicly confessed that the difference arose from the one people having the instruction of faithful, pious ministers, and the other not. If pure Christianity were universally known and obeyed, the whole face of human society would be changed.

But, "who is sufficient for these things?" for preaching a doctrine so pure, for living a life so holy, for answering the demands which the passages I have quoted clearly make on them? Especially when we consider further, that all this is to be done by them in a wicked and corrupt world. When men in general are engaged in a great and arduous work, they commonly are supported by the honour and praise of men. Fame is their stimulus and reward. But we have often to preach the Gospel under hardship, ill-usage, and misrepresentation. We have to go through evil report and through good report. We have to bear the calumny and unkindness of men, for declaring the very truths which our Articles require us to preach, and which we have solemnly promised to preach. And in return, we are to arm ourselves with meekness, patience, prudence, and fortitude. To persevere in faithfully preaching the Gospel, requires more courage and boldness than to be a hero, and as much meekness and willingness to endure suffering as a martyr.

But I must not dwell longer on these points, I come,

II. To consider who we are who are employed about "these things." Whom does God commission to preach the Gospel?

Not angels;—though we might have thought that this office would best have become them, but us men. Angels could not have spoken in the same manner as sinners who had tasted the bitterness of sin, and the sweetness of mercy. We, my brethren, whom God condescends to use, are of the same nature as yourselves, born in sin, children and vessels of wrath in ourselves; vessels of mercy by the alone grace of God. We were enemies and alienated in our minds by wicked works; but God hath reconciled us to himself by Jesus Christ, and hath given to us the ministry of reconciliation, and sent us to say to our fellow-sinners, "Be *ye* also reconciled to God." We are men of like passions with you; not men of like passions in the sense of being men under the influence of sinful affections, like the worst of mankind, but men of the same fallen nature with you; the same evil propensities, the same appetites, the same indwelling sin, the same dislike of shame, hardship, reproach, and pain as others; men just like others, except as the grace of God has made them to differ, and as they possess qualifications for their peculiar work.

But many of us have not been like Samuel, John the Baptist, and Timothy, who served God from their earliest infancy, and entered on their ministry with all the advantages of long habits of piety, and with a previous stock of knowledge, and who had happily been preserved from sinful habits and connexions. Many of us have entered the ministry with corrupt and worldly motives, and have afterwards been awakened to a sense of our duties. Or, if we have begun our ministry in some measure aright, yet we have to look back with shame on our youth wasted in folly and sin; and thus, though we have to adore that grace of God which first converted and pardoned us, and then condescended to send us out for the conversion and salvation of others; yet we have to lament opportunity and time lost beyond recovery, and mischief done to ourselves and others.

The reason why we have this treasure of the Gospel in earthen vessels is, that the excellency of the power may be of God, and not of man; and this excellency often appears most clearly when the frailty and weakness of the instrument are most apparent, perhaps even when the vessel itself is

ieces. "Not many wise, mighty, not many noble

There are a few minis- y age who are men of con- ılents and learning, and ıatural powers of persua- oquence; but in general re men of an ordinary not remarkable for genius, ır accomplishments. I whether St. Paul had the ry genius which it is the ıscribe to him. He was / a man of sound under- conclusive reasoner; and delivering his message in ing and most impressive The force of his language mes surprising. But he pear to me to have been rilliant genius and first-

He tells us himself that ' in speech. This plain- ech arose, no doubt, in his determining to know Jesus Christ and him cru- I confess I see nothing in endowments beyond what nd manly. I find some- the energy of Demosthe- writings, but little of the nius of some other wri-

deed I may be wrong; but ertain that the ministers of eral are not men of very ing or attainments, as to tters. God never indeed ı on a message who was competent to the delivery ll means of study and im- are to be diligently used: t is not in the flesh; we ıman ability or skill, but to be poor and lowly.

are two ministers, the and admired,—the other parts, but fervent devo- ore pious man will on the cidedly the most useful— plain reason, that the ex- the power is of God, and

re united all the wisdom with all the meekness of Moses, and all the courage and zeal of St. Paul; if we possessed besides all the talents and learning and powers of persuasion—and, what is more, all the holiness and love to the Saviour of all the saints in every age; we might even yet well exclaim, "Who is sufficient for these things?"

I come now to shew,

III. The effect which these considerations should have, not to dismay us, but to humble us, and to teach us that our sufficiency is of God.

What we have been stating should not lead to despondency or distress, but should quicken us from our sloth and self-dependence, and shew us where our sufficiency must be, and excite us to diligence and prayer. You cannot derive your sufficiency from universities and schools of learning; nor, on the other hand, from an untaught genius which despises them. It is not the learning, nor the want of learning, which is dangerous in itself. It is the pride of learning, and the pride of talent which form the disqualification—not the learning, but the pride of it; and accordingly those who have superior abilities and attainments have generally need of greater trials, sufferings, thorns in the flesh, messengers of Satan to buffet them, lest they should be exalted above measure. They are thus kept under by severe discipline.

Ministers are officers and soldiers of Christ: they lead on the army, and therefore are peculiarly the object of Satan's enmity and opposition. And God permits this state of temptation and difficulty, in order to humble us and prove us, and also to teach us to speak a word in season to him that is weary.

"Our sufficiency is of God." We must become as little children; we must "be fools, that we may be wise;" we must sit down and learn at the feet of Christ, if we would teach others. A minister must be a learner himself as well as a teacher. He who is always spending and never collecting, will soon be a bankrupt.

The more a minister teaches, the more he must learn of his Master; and this not only for a few years, but he must be a scholar in Christ's school all his life: he must be in the posture of one who says, "Lord, I have no wisdom, I have no strength, I have no power in myself: supply me with all I need out of thy fulness!"

A beautiful passage in one of our collects expresses exactly what I mean: "Without whom nothing is strong, nothing is holy." The unsearchable riches of Christ are our only resource. We want no other supply. We go not to schools of learning or philosophy. We want no new revelation, we trust to no wild and enthusiastic spirit. We apply humbly to God alone, believing that he will supply all our need out of his riches in glory by Christ Jesus.

"Sufficient"—but for what? To be apostles and evangelists? No.—We claim no miraculous powers nor extraordinary commission. We are ordinary, humble ministers of God's word. We pray to be sufficient for the quiet and retired duties of our country parishes, where most of us are placed. God gives each minister a sufficiency for the post to which he has called him. A man may be equal to a village church, and not to one in a populous town. Many ministers have erred wofully by forgetting this. They were humble, and useful, and sufficient for their work in a retired situation; but the devil tempted them to discontent: they began to think they were buried alive, were lost, were in a situation below their talents: they left their situation, and went up to London. God had not given them talents and grace for the new part to which he had not called them: they lost their usefulness, and dwindled into insignificance. Discontent is a bad guide. Ministers should wait till they are first invited by others, and encouraged by the calmer judgment of their older friends, and not take hasty steps themselves.

We must simply aim at the glory of God, and continue labouring in our proper station, if we would hope that his grace will be sufficient for us.—God will teach and support us day by day, week by week, and month by month. He will carry us on and support us through all, and will accept us in our work. The minister's motto should be, "I seek not *your's*, but you."

I have now, IV. To conclude with some practical addresses to the different classes of my hearers.

I shall first address the congregation generally, and then my reverend brethren in the ministry.

1. I speak to my congregation. I shall not flatter you, my brethren, by telling you that I think you are all in the way to heaven. I do not think that half of you are in the way to it. Many will come and hear sermons who have only a form of knowledge and of truth in the law, just as others have only a form of godliness. Remember then, in proportion as your ministers are humble and diligent and faithful, your doom will be more dreadful if you perish. As to myself, I have done what I could; I have preached to you the plain truths of the Gospel; and though I cannot say such striking things, and speak in the way some others do, yet I have not shunned to declare to you all the counsel of God. Remember then, if we are not a savour of life unto life, we shall be a savour of death unto death. If you die in your sins, and hear at last those awful words, "Depart from me, ye cursed, into everlasting fire, prepared for the devil and his angels," I shall say and testify before God, that it is not my fault, for that I warned and exhorted and intreated every one of you, as a father doth his children: the fault is entirely your own, and your judgment will be just.

But I would rather speak to those of you who have obeyed the Gospel. I would speak to you of the duties which you owe your ministers. I do not mean as to temporal things. On some occasions, it might be proper to dwell on the support which a people owe to their minister. But I have

ught much of these things. ld I dwell on the kindness lity which you should shew thank you for this; but this ough: we want far more than /e want you to feel the im- fficulty of the work in which ngaged, and to consider how need on your part *meekness*, , and *forbearance*. Do not are angels, do not expect us ultless. Do not suppose, if faults in us, that our ministry blamed and neglected. But h us.

want your *prayers*. Those most ready to find fault with nisters, are generally the last for them. How can you ex- m to come to you in the ful- the blessing of the Gospel of you do not labour constantly r for them?

eed your *help* with your chil- ghbours, and the poor. You much; a minister cannot do ing. Where much is to be all is to be left to the minis- h will be left undone.

ant your *example* to confirm preach; that whilst we ex- at Christianity is, you may what it is, in your spirit and . Ye should be our epistles, nd read of all men.

y brethren in the ministry, I ou. I know I cannot say to olutely, as St. Paul did, "I your face again no more;" ink it most probable I never I may see the face of some of ividually; but I shall never u as a society again. I have to speak to you. I need to rted myself. But I must ex- e joy I feel in once more ad- you. I bless God I have see this day; and I pray Him gthen me this once in speak- on. I ought not perhaps to f myself; but as an old man e allowed to say, that it has been my earnest desire to en- and strengthen my younger n by every means in my pow- er. I rejoice that the number of those who preach Christ crucified, and live to his glory, is so greatly increased. My prayer is, that while *I* decrease, *they* may increase in number, wis- dom, courage, meekness, disinterest- edness, heavenly-mindedness, and zeal, a thousand fold, they and their children.

I would wish to encourage you now this last time. I would I could say more in the spirit of the Apostle, "I have fought a good fight, I have fin- ished my course; I have kept the faith; henceforth there is laid up for me a crown of glory which the Lord, the righteous Judge, shall give me in that day." On looking back, I view my past life very differently from what I did some years ago. I have not been zealous enough, nor diligent enough. I have not lived as I could wish, as I ought, to the glory of him who loved me and gave himself for me.

Beware, O beware, my brethren, of blotting your ministry, and dishon- ouring it by your inconsistent spirit or conduct. A holy life is the minister's strength. And if you lost your time in early life, before you knew the grace of God, redeem it now by walk- ing circumspectly, because the days are evil. Alas! in my own case, though I have now been serving God so long, yet I served sin almost as long before I began.

It is above forty years since God of his mercy brought down my stub- born heart to true repentance. The first sermon I preached afterwards was from Gal. iii. 22. "But the Scripture hath concluded all under sin, that the promise by faith of Jesus Christ might be given to them that believe." This very discourse was the means of bringing some of my people to feel their danger, and to come to me saying, "What shall I do to be saved?" when I hardly knew how to answer the question. Begin, my brethren, and continue in the same way. Shew the people that they are concluded under sin. Tell them plainly of their lost condition.

Till they feel this, nothing is done. Then exhibit to them, the promise "by faith of Jesus Christ." This will heal the broken heart.

In this great doctrine, together with the practical consequences of it, I have persevered ever since; and, as I come nearer death, I am more and more convinced of its truth and importance. I have been tossed about during my life. I have been engaged in controversy. I have been misrepresented. Sometimes I have been called a Calvinist, and sometimes an Arminian; but I thank God I have never varied in my great views of Divine truth since I first published my sentiments on the subject above forty years ago; and now I would bear my public testimony once more, that "this is the true grace of God by which you stand."

Brethren, pray for me. Do not pray for me as if my life was to be continued, nor as if I were a minister of any attainments and consequence in the church; but pray for me as a poor, weak, frail sinner, who has not yet done with temptation and conflict, and who finds it difficult to be patient in tribulation, and cheerful under long continued weakness and suffering. I need much the prayers of all my friends; but most of all I need the supporting grace of God, that I may be carried through all my remaining trials, and may at last finish my course with joy. "And now, brethren, I commend you to God, and to the word of his grace, which is able to build you up, and give you an inheritance among all them that are sanctified."

Miscellaneous.

CALVIN AND SERVETUS.

Few men have suffered more from the virulence of enemies, than Calvin. To censure and to reproach this eminent servant of the Redeemer, have been in some places almost indispensable, either to the attainment or the preservation of theological popularity. The part of his life, on which his enemies have most greedily fallen, and which his friends have been the most ready to pass over as inexcusable, is that, in which he is supposed to have been accessary to the burning of Servetus. In this unhappy transaction, he is usually represented as the *principal instrument*. "Instigated by a bloody, persecuting spirit, he not only sentenced his antagonist to death, but actually lighted the fires which consumed him."*

It is not my design in this short paper to attempt a laboured vindication of Calvin. The following propositions, which embrace most of the leading facts relating to the execution of Servetus, I shall endeavour to establish by authentic proofs.

1. It was at the instance of Calvin that Servetus was impeached and imprisoned. This the Reformer was uniformly free to confess. "I do not at all dissemble," says he, "that by my influence and advice, he was, by the civil power, committed to prison. For having received the freedom of the city, I *was bound* to impeach him, if guilty of any crime." And again; "I do not dissemble, that it was by my means that he was seized in this city, and required to defend his cause. For according to the laws of the city, he *could not justly be treated otherwise*."*

2. The design of Calvin in the detention of Servetus was to *effect*, if

* Even Grotius could abusively denominate Calvin, "*Serveti exulor.*" Grotii *Opera*, Tom. iv. p. 603.

* See Calvin's Theological Tracts, pp. 511, and 517.

, his *reformation.* Speaking subject, on one of the pages ioted, he says; "What my ras, became evident from the of the action. When my es and myself were summon- s by no means our fault, that ot confer peaceably and free- is concerning his dogmatisms. been in any manner curable, l have been in no danger of htier punishment. He might ed his life, by *mere modera-*

rvetus was convicted not of heresy, but also of *blas-* —This point is susceptible of t proof. Melancthon, in one ters to Calvin, says, "I have ir book, in which you have efuted the horrid *blasphemies* tus."

the Senate of Geneva had ced the allegations against s proved, it was formally sub- to the determination of the churches, "whether they d to heresy and *blasphemy.*" tin, writing many years af- iecting the execution of Ser- ays, "Neither the laws nor istrates would allow him to ed more mildly, on account of id *blasphemies.*"*

iave farther evidence on the in the *blasphemous expres-* huch he actually used. He l "the Godhead to be in the ' and "that several Gods i each." He affirmed that ree persons in the Trinity are s of Beelzebub." The triune denominated "a triple mon- three headed Cerberus—a n of devils—an illusion of Sa-

alvin had no part in the con- ion of Servetus. He was not tribunal which condemned Servetus was tried and con- l by the *Senate* of Geneva—a d not an ecclesiastical court— of which Calvin never was a member. If any proof of this is necessary, we may give the following extract of a letter from Melancthon to Bullinger. "I judge that the *Genevese Senate* did perfectly right, to put an end to this obstinate man, who could never cease blaspheming."

It may be said, however, that the influence of Calvin carried every thing in the Senate; and that the sentence they passed was as really his, as though the whole issue had been directly at his disposal.—But this objection is in palpable contradiction to facts. The magistrates of Geneva were annually elected; and it is well known, that a majority of the Senators for the year 1553—the year in which Servetus was tried and executed, were in the interest of a faction, which was uniformly opposed to Calvin. It was in this very year, that the Senate voted to restore one to the communion of the church, whom Calvin and his Consistory had excommunicated.*

5. Calvin was *unwilling that the sentence*, which the Senate had passed on Servetus, *should be executed.* Writing on this subject at different times, he says, "Those things which were done by the Senate are by many ascribed to me. From the time that the articles were proved against him, I never uttered a word concerning his punishment. To this fact all good men will bear me witness."—"The *severity of the punishment I desire to be remitted.*" "He will be led to punishment to-morrow. We endeavoured to *commute the kind of death:* but in vain. Why we could effect nothing in his favour, I will inform you at our interview."

That this was really the disposition of Calvin, is proved by the testimony of *others.* Farel, writing to him, says, "By *wishing to mitigate the severity of the punishment*, you discharge the office of a friend towards your greatest enemy." Tur-

rretini Opera, Tom. iii. p. 374.

* See Waterman's Life of Calvin, p. 124. For many of the letters of Calvin and his cotemporaries here quoted, the reader is referred to the collection in that volume.

retin too says, in the place we have already quoted; "It is evident that Calvin, with his Colleague Pastors, *dissuaded from the burning of Servetus.*"

6. So far was Calvin from performing, as some have alleged, the office of executioner to Servetus, that he was not even *present at his burning*. Farel attended the unhappy man to the place of execution, and "with difficulty extorted from him his consent, that the assembly should unite with him in prayer;" but there is no evidence that Calvin was so much as a witness of the scene. Indeed there is sufficient evidence of the contrary; as he never speaks of it in the language of a witness, but always as one who had received his information from others.

7. The conduct of Calvin towards Servetus was *applauded by his cotemporaries;* and was *never censured* by any respectable writer until *many years after his death.*— The *former* part of this proposition is scarcely disputed. The letters of Melancthon, Bullinger, Peter Martyr, Beza, and others, are still extant, *expressly approving* the part which he had taken. The *latter* part of it is equally true, and equally susceptible of proof. Soon after the death of Calvin, Jerome Bolseck, a Papist, an apostate, and a particular enemy of him, undertook to write his life; for the sole purpose, no doubt, of destroying his reputation. But even this writer "no where accuses Calvin of personal hatred to Servetus, or casts any blame upon him for what he had done" relative to his prosecution. "Maimbourg, a Jesuit, wrote a history of Calvinism, in which he says nothing on the subject. Dupin, another Papist, does not even mention Servetus, in his account of Calvin. Bayle, who was of no religious denomination, and who was particularly bold in his observations upon characters, in his life of Calvin," passes no censure on him, in relation to the affair of Servetus. "Heylin, although he says much to the discredit of Calvin, yet never reproaches him with his treatment of Servetus, whom he barely names, as a Socinian. Bishop Burnet, in his history of the English Reformation, passes in silence the story of Servetus, and always mentions Calvin with respect."*

The prejudice, under which the name of Calvin has so long laboured, had its origin undoubtedly in the disputes of the seventeenth century, relative to his religious sentiments. And the reason why he has been more censured, as a persecutor, than any of the early Protestants, is not that he possessed a more illiberal spirit (for it would be easy to demonstrate that this was not the case) but because he has been more distinguished, as a teacher and defender of that holy "faith, which was once delivered to the saints." P.

To the Editor of the Christian Spectator.

Sir,

I wish to avail myself of the privilege of your miscellany, to suggest a few remarks on a single paragraph in the General Assembly's narrative of the state of religion within their bounds, during the past year. A more animating document than this, considered as a relation of "God's wonderful works" among us, is probably not to be found in the records of our church. I have read it, and commented upon it to my people, with more satisfaction than I could easily express. Nor is it merely as a Presbyterian, but, I trust, also as a friend to christianity, a lover of my country and of mankind, that I have so highly enjoyed this plain account of visitations from on high. It is therefore with the greater concern that I feel constrained to notice a paragraph in it, which may possibly make an *unhappy* if not an *erroneous* impression on some minds. The paragraph immediately succeeds a brief detail of the revivals which have occurred in

* See Waterman's Life of Calvin, pp. 127—130.

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rit accompanying the ap-
neans of grace," when their
rative distinctly states, that
the seven thousand one hun-
eighty-six souls, who have
led to the churches during
year, are the fruits of special
; and when also the narra-
e preceding year presents us
rly the same result? It cer-
tainly was not their intention to intimate, that the members so brought into our churches do not ordinarily prove sound and persevering believers.

"The Lord has promised, that the humble, the faithful, and prayerful exertions of his ministers and people, shall never be without his blessing." I find substantially this promise in the book of God, but no such limitation of it as the remainder of the sentence would suggest. The testimony of Scripture is, that God is willing to give the Holy Spirit to them that ask him; yes, more willing to do it, than parents are to give good gifts to their children. Jesus Christ has also assured his people, and particularly his ministers, that he will be with them even to the end of the world. Not a syllable is uttered in either of these declarations, nor, so far as I have been able to find, in any corresponding passage of holy writ, which will warrant the conclusion, that God is not willing to crown "the humble, the faithful, and prayerful exertions" of his ministers and people in general, with more than what are termed the ordinary operations of his Spirit. Who then may presume to annex this limitation of his grace, and thus virtually advise us to expect but comparatively meager results from our humble and prayerful efforts?

"Yet he has reserved to himself the prerogative of watering his churches with copious showers, as he in his wisdom sees fit." No assertion could be more evidently true. The same however cannot be said of the *inference* which might be derived from it. I cheerfully admit, that it is the sovereign prerogative of God to water his churches with these outpourings of his Spirit; but is it not equally so, to confer upon them any measure of convicting and sanctifying influence? The preceding narrative certainly does not afford a shadow of proof, that God is not as ready to give the former, in answer to the supplications of his people, as the latter: and it

deserves to be most seriously enquired, whether one great reason why revivals of religion have not been more frequently experienced, in some of our churches, is not the comparative neglect of ministers and people to pray for them. God gives the Holy Spirit to them that ask him. May we not believe, that he does this in a degree proportioned to the faith, the importunity, and perseverance with which he is asked? And that those churches which almost habitually expect and pray for revivals, more commonly enjoy the blessing than others which consider them rather in the light of a favour, which prayer is not likely to obtain nor God to bestow, except in peculiar cases?

I am free to acknowledge, Mr. Editor, that my "principal hopes of the church of God" do not rest on the *ordinary*, but the *extraordinary* "operations of the Spirit accompanying the appointed means of grace;" if it is not, in truth, already too late to give revivals of religion this denomination. And I am happy in knowing that I am not altogether singular in this opinion. It was avowedly that of the late President of Yale College. "These revivals," he remarked, in a private conversation with me but a few months before his death, and with more of heaven in his eye than even *he* usually expressed, "appear to be the beginning of the millennium. I have no doubt, myself, but they will follow each other in a continual and increasingly rapid succession, until the world shall be converted unto Christ." Nor is it easy to understand, in what other way we can rationally expect this great moral renovation to take place. But in reality, what substantial cause have we for doubt on this point? Was it not through a succession of such revivals,* that christianity achieved her first conquests in our world, that she renewed her strength after the most of her persecutions by the Roman Emperors, and gloriously triumphed, at the era of the reformation? Is it not principally through these, that she has recently obtained a footing in several heathen countries? Has not the frequency of revivals in this and some other christian lands, actually kept pace with our increasing efforts to promulgate the gospel? So frequent, indeed, has been their recurrence of late years, as to excite in some churches an almost constant expectation of enjoying them: and we can readily believe that they will become so common, within the period of half a century, that christians shall no longer speak of them as extraordinary operations of the Spirit. On this ground I must be jealous of every unnecessary caveat which may *possibly* have an unhappy influence.

A PRESBYTERIAN.

* It will be observed, that I use the word revival in its largest and more popular acceptation.

[In the obituary notice of Mr. Leavitt, in our number for June, we expressed our intention of publishing some of the manuscripts which he left. We have selected the following.]

On returning to College, May, 1819.

AGAIN has Edwin left his native bowers,
The bowers of innocence, again returning
To spend the dull and melancholy hours
Where study's pale and lonely lamp is burning.
Years of his youth how rapidly ye fled
In that beloved home, when fancy's power
Its magic tints o'er youthful visions shed,
And gave a deeper hue to every flower
He fancied he should crop in Manhood's day;
Not thinking that so fair a form so soon would fade away.

Alas the flower has faded, even now
Cold disappointment's hand his bosom chilling,
Her melancholy impress on his brow
Has stamped, his youthful heart with sorrow filling.

· S. had some doves, which
ıly valued. They were de-
during his absence, and be-
rmed of the loss, he wrote
ollowing manner.]

'illa, once there dwelt
a fair collection;
l cold they never felt
f kind protection.

S——'s careful hand
em a habitation;
; all her father's land,
situation.

ıt you see at noontide hour
ıy birds reposing,
air, in rural bower
ry eyelids closing.

mily they were,
ery grief defended;
nore worthy lady's care
ever tended.

sun at evening throws
e wave, its fires;
ı o'er the billow glows
ies and expires.

ms gay, that fancy gives,
ent and as bright,
· the billows of our lives,
e us dark as night.

that's sweetest to the eye
ı must fade away.
est loved beneath the sky
must decay.

ı earth can turn aside
ring shaft of fate;
strength, the heart of pride,
antry of state,

ıg air, and gentle grace
ings of the fair,
ıg eye, the lovely face
and futile there.

ıe subjects of my lay
their early doom—
hey flourished for a day
ished in the tomb.

ght and playful song
a moral strain;
r notes I'll not prolong
alize again.

ay those doves are gone—
odly habitation
ted and alone
of desolation.

ay each hapless bird
fierce did slaughter;
ır cries for mercy heard
ıtive calls for quarter.

To the Moon.

Thou moon! which "art the eye of heaven" with mild
And pitying glance, our sinful world beholding;
As widowed mother gazes on the child,
Child of her heart, her arms are still enfolding.

As thy pure beams shine on the evening dews,
To every drop a heavenly lustre lending;
So through my heart thy purity diffuse,
Thy radiance with its own pollution blending.

The spirit of thy beams is holiness;
Like that of Saints who soar above thy sphere;
And man by gazing on thee, less and less
Feels of the passions that enchain him here.

O shed upon my soul, thou angel orb,
The holy, heavenly stillness of thy ray;
Till all its passions vile thou dost absorb,
And take its grosser feelings all away.

Then when this life of trial shall be o'er
And I no longer sin or suffer here,
My renovated soul in peace shall soar,
Sinless and stainless, far above thy sphere

Fragment.

O Thou! whose path is in the mighty deep,
Who still'st the ocean's tumult, at thy will;
My soul from guilt's devouring surges keep,
Say to my troubled passions, peace, be still

Then shall this tumult in my bosom cease,
And reason's voice be heard within my breast;
Then too again the gentle dove of peace,
Shall build therein, her long deserted rest.

These, (probably) are the last lines he ever wrote.

How brief O! Father is the age,
Thou hast to mortals given;
How tiresome is the pilgrimage
Through this vain world to heaven

The gaudy flow'ret of the spring
Before the sickle dies,
Upon delusion's changing wing
The phantom shadow flies.

So man, thine offspring, falls beneath
The scythe of pale decay;
Thus towards the cold domains of death
The shadow hastes away.

And wilt thou judge, O Lord, a thing
So frail, so vile as I,

A man, whose life is vanishing,
Whose form is soon to die?

The following was written with a pencil.

Yet a little while and every breast that is warm with hope, and busy with design, shall drop into the cold and silent grave. The eye that reads this page shall be closed in darkness, and the hand that writes it, shall crumble into dust.

Review of New Publications.

The Testimony of Natural Theology to Christianity: By Thomas Gisborne, M. A. Philadelphia, 1818. pp. 271.

We formerly called the attention of our readers to an Essay, by Dr. Brown, "On the existence of a Supreme Creator, possessed of infinite power, wisdom and goodness." We had occasion to call in question the validity of some of his arguments, and the accuracy of at least one of his conclusions. Like Paley, and several other modern philosophers, Dr. Brown has attempted to prove from reason, applied to the works of God, that the Supreme Being is possessed of infinite goodness and benevolence. A simple delight in happiness, and a desire and determination to produce it in the greatest possible degree, in the created universe, they seem to consider as the sum and essence of moral perfection in God—they endeavour to shew that happiness is the great and *only* ultimate end of his works. We expressed our dissatisfaction with the arguments drawn from the works of God, to establish such a conclusion. So far as contrivance and design are seen in the objects of nature, so far as means are discerned, adapted to an end, happiness does not appear to be the *only* ultimate end thus effected by design, nor does the greatest possible happiness of man in this world, seem to be intended by his Maker. We now proceed to state, that the doctrine which is thus in vain attempted to be established by reason, is not clearly taught in revelation. It is a refinement in the speculations of modern philosophers and theologians, and had they succeeded in clearly establishing it from a consideration of the works of God, there would have appeared a discrepancy at least, between his works and his word. The fact is, the natural and moral evil which exist to so great an extent in the world, will never fail to perplex the reasonings of men who are ignorant of revelation, or who reject its authenticity; and we conceive it to be highly improper and dangerous for those who possess the superiour light of the Gospel, and acknowledge its authority, to descend to the level of heathenism, and amuse and bewilder themselves by groping about in the glimmering furnished by nature's light, and forming such conjectures as unassisted reason must form concerning the origin of those things that are seen, and the character and designs of their author. When a believer in revelation thus accustoms himself to such conclusions as unassisted reason can form, they become the views which actually and habitually occupy his mind. Instead of being filled with the glorious light of the Gospel, his mind is gradually shrouded in the darkness of Paganism. Instead of possessing the love, and joy, and ardour of affection which christianity inspires, with its peculiar revelation, his heart is cold and joyless. He begins even to *doubt* all those truths, which his reason does not discover, and forgets that revelation stands on its own independent ground of testimony, and is *supported* only by the speculations of Moral Philosophy.

We should never forget the difference between truths which we should

o *discover*, i. e. which would sted to a mind by the ap- s of nature, and those, the of which we can see, when presented to us. The wis- e ancient philosophers, were le to discover the theory of etary motions, nor even the *eral laws of motion*, pertain- bodies; and yet now since the ies of Copernicus, and Kep- Newton, persons of far infe- icities, and even youth can evidence of their truth, that idual cannot be found who s to deny them. The scrip- that for us, in Natural The- hich Copernicus, Kepler, and do for the student of Natu- osophy. The truth is pre- us, and with distinct evidence we have nothing to do, but he exact coincidence between ths and the phenomena and with which we are surrounded. whether these objects and phe- *would suggest* these truths, ind with satisfactory evidence, ignorant of revelation, and an assent to them until this can be settled, would be far surd and presumptuous, than ident of natural science, ob- to reject the lights of former ies, in the determination of g nothing which he could not imself discovered; we say ecause his belief must finally on the evidence of those phe- , while revelation is attended own peculiar evidence.

schools of Moral Philosophy en called hot-beds of Infideli- ney certainly have had a fatal y towards scepticism, in re- all the peculiar doctrines and s of the Gospel. The natu- ency of any science, cultivated thusiasm, is to lead its devo- irer to attempt the explana- all kindred subjects by the les of his own favourite sci- Now as revelation embraces truths and duties of natural re- nd morality, together with ma- ny others, an exclusive attention given to the former, and an investigation of the principles in our moral constitution on which they rest, almost necessarily produces indifference, or doubt, in regard to the peculiarities of revelation. It is not only dangerous but unphilosophical, in a believer in the word of God, thus to separate Moral Philosophy from Revelation; for as they rest separately on independent grounds, there arises a powerful argument in favour of both from a comparison of their principles with each other. Mr. Gisborne, in the work before us, views natural and revealed religion in their connection, and attempts to shew 'the Testimony of Natural Theology to Christianity.'

The design of the work, as indicated by the title, is such, as from the preceding observations it will be concluded that we approve. The execution of it is not uniformly agreeable to the principles which we have just advanced. Indeed we do not know an author, who has treated of the testimony of natural religion, and of the course of nature to christianity, in an unexceptionable manner, except Bishop Butler, in his "Analogy."

This book stands as a model for all succeeding authors, who write with a similar design. The author of that celebrated work does not attempt to *prove* by analogy the truth of revelation, or even, of natural religion. He takes the truth of these for granted, as having been often established by others on independent grounds, and shews the analogy between them, and between the principles of both, and the facts exhibited in the course of nature. He applies his arguments to *refute* the objections, which are brought against revealed religion, by showing that they have the same force against the conclusions of natural religion, and in fact are as much opposed to the actual course of nature as to either. The force of the argument, when thus used defensively, is irresistible, even infidels themselves being judges; while to the candid enquirer after truth, these analogies af-

ford no inconsiderable presumption also in favor of religion. Gisborne, in the work before us, has endeavoured to conform his arguments, not to those of Butler, but to those of Paley and others, who have demonstrated the Being and some of the Perfections of God, from the design manifest in his works. He wishes to prove that some of the fundamental and peculiar doctrines of christianity, would be suggested, and not only suggested but proved, to the candid enquirer after truth, if such an one might be found, who was ignorant of the Bible, or rejected its revelation. Now there is a presumption against the argument as thus stated, on the very face of it. Many of the ancient philosophers, were men of acute and cultivated understandings, who turned the whole force of their genius to the investigation of this very subject—the character and designs of God, as manifested in his works. But did any of them ever discover the peculiar doctrines of the Gospel, from an examination of nature? Do these doctrines seem ever to have been even suggested to their minds? How much less ascertained and proved!—Did our Saviour and his apostles ever intimate that the peculiar doctrines of christianity, which they taught, were discoverable by unassisted human reason? They declare indeed, that the existence, power, and wisdom of God, are clearly seen in the things which he has made; but if the fallen character and lost condition of man, his prospects in eternity, the mercy and grace of God, had been clearly seen, what necessity was there of a revelation to teach them? We do not deny that when suggested by revelation, their correspondence with the actual state and course of things around us, affords a presumption of the truth. When they are authoritatively taught in the scriptures, the believer finds his conviction of the truth confirmed and strengthened, by their universal agreement with facts; but how faint and unsteady must be the light thrown on *them* by nature, is evident on reflecting that even those things which the apostle says may be known of God, being clearly seen by the things which he hath made, were obscurely apprehended, by the ancients, and mingled with many and gross errors, from which the best and wisest were unable to separate them.

We the more regret that our author has attempted *to prove* the doctrines of revelation from the designs exhibited in the works of God, as it leads him to lay an undue stress on many of his arguments, and throws an air of doubt and inconclusiveness over all his deductions. His arguments appear to himself satisfactory, because he was previously convinced of the truth which they confirmed. He forgets that his reader, if destitute of this previous conviction, will certainly deny his conclusions, and also be disgusted, and form, probably, a contemptuous idea of all the arguments by which revelation can be supported, and of the reasoning powers of those who assent to it. We remark once more, that by thus considering the facts in nature by themselves, and enquiring what inferences unassisted reason can draw from them, he loses, as we before intimated, a powerful argument in regard to their purpose, from a comparison of them with the declarations of God's word. Most of the facts adduced are too much insulated to form a conclusive argument from design.

'A stone is thrown,' says the Infidel, 'and after it has struck some object, you infer that the person who cast it, intended to hit that very object: where is the proof?' But if that person declared previously, what object he was aiming at, and the stone strikes it, who can doubt the design? Such is the conclusion drawn from comparing the declarations of the word of God, concerning the intentions of its author, with the insulated and corresponding facts observed in his works. In more complicated instances of contrivance, such as are adduced by Paley, the design is mani-

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lence: the habitual exercise of all and of each of these excellencies in the government of the universe; correspondent and operative approbation of each created being invested with moral agency, who acts in willing accordance with these excellencies; and correspondent and operative disapprobation of each, who acts in willing contrariety to any of them."—p. 8.

This is perhaps as good a definition of the holiness of God, as could be expressed in the language of Moral Philosophy, or be formed, in reference to its illustration in his works. We observe, however, that it wants something of the emphasis, which is given to the same attribute of God in his Word, and in those miraculous interpositions there recorded, by which it was manifested. The exhibitions of God on Mount Sinai, to his chosen people, and in vision, to the prophet Isaiah, when he 'saw the LORD sitting upon a throne, high and lifted up'—surrounded by seraphims, who veiled their faces, crying, 'Holy, holy, holy is the Lord God of Hosts; the whole earth is full of his glory' were fitted to impress the idea of the holiness of God, and to call forth corresponding emotions in his creatures. A scriptural view of the holiness of God, is beautifully and forcibly exhibited by a living author, to whose work we have in a former number called the attention of our readers. "Were we asked to define this holiness, we should feel that we were not giving to the term its full significancy, by saying that it merely consisted in the absolute perfection of all the moral virtues of the Divinity. It is a term, which in the appropriate force of it, denotes contrast or separation." "It does not signify the moral perfection of his character, taken absolutely. It signifies this perfection in relation to its opposite. When we look to the holiness of the Divine character, we look to it in its aspect of lofty separation from all that can either taint or debase it. We look to its irreconcilable variance with sin. We look to the inaccessible height at which it stands above all the possible acquirements of cre-

ated nature, insomuch, that he who possesses it, charges even his angels with folly; and when created nature is not only imperfect, but sinful, we then look to the recoil of the Divinity from all contact, and from all approximation. We think of the purer eyes than can behold iniquity, and of the presence so sacred, that evil cannot dwell with it. We think of that sanctuary into which there cannot enter any thing that defileth, or that maketh a lie, a sanctuary guarded by all the jealousies of the Divine nature, and so repugnant to the approach of pollution, that if it offer to draw nigh, the fire of a consuming indignation will either check or will destroy it." If these views of the holiness of God be correct, the benevolence which the Bible ascribes to God, for the traces of which we ought to look in his works, is a *holy* benevolence. It is a desire to produce happiness and promote it, in accordance with justice and truth and mercy, and every other moral perfection, looking with complacence and approbation on all who intentionally accord with its own character, and graciously rewarding them; but frowning in righteous indignation on all who voluntarily destroy the happiness of the Universe, or who depart from that justice, truth and purity by which itself is regulated. Whether such an attribute would be ascribed to God, from the mere examination of his works, we will not positively decide; but it is certain that every thing which we see and know of his Providence accords exactly with this representation. The dictates and admonitions of conscience, its remorse, and its apprehensions when we have disobeyed—our indignation at the wickedness of others—the peace and the blessings which follow obedience, and the punishments which God so generally inflicts on transgressors, harmonize, to say the least, wonderfully, with the idea of a moral government, as exercised by a holy God. On this single point, we should not hesitate to say that nature *teaches* this important truth, were we not struck with the enquiry; where is the man, to whose unassisted reason, this holy government of God, has been clearly taught by his works? A person, however, who has accustomed his mind to scriptural views of this subject, can scarcely conceive that any candid enquirer should deny or doubt that this is a fair inference from the facts to which we have alluded.

In connection with the holiness of God, Mr. Gisborne endeavours to prove, that the depravity of man, by which he has forfeited the favour of God, his fall from a state of original innocence and holiness, the mercy of God towards him, which has actually made his condition here, partly a state of penal discipline, and partly a situation in which he may hope for pardon and use the means of being restored to the Divine image and favour—are all, not only confirmed, but suggested by Natural Theology. That the nature and character of man is depraved, is a fact which reason, enlightened by revelation in regard to the nature of holiness and sin, is capable of discovering, we are far from denying. It may be ascertained like any other general fact, by observation and experience. On this point, we have a pleasure in quoting the words of our author.

> It is a fact ascertained beyond the possibility of contradiction; it is a fact confirmed by all history, and by all experience: it is a fact open to the view of every individual; it is a fact, therefore, specifically placed within the province of natural theology, and demonstrable by her testimony; that human nature is pervaded by sin. To discover to man that his nature is corrupt, is not the appropriate office of the Scriptures. They affirm that corruption: they afford a clearer insight into its extent; they disclose the cause of it, and the remedy; they bring life and immortality to light by the Gospel. But to the discovery that this corruption is now universally inherent, natural theology is competent. The fact is one "which by observation and natural reason man is capable of attaining;" one which, if he employs even but an ordinary portion of attention in contemplating himself and mankind around him, and exercises even but an ordinary measure of reason in fairly weighing the

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re more attractive as topics of nar-
ot because they are more influen-
happiness, than virtues; but be-
all countries, and in all ages, ex-
f flagrant crime are far more com-
ong mankind than instances of
virtue. Why in all the transac-
private life is every man seen so-
to guard himself by prospective
autionary measures against impo-
gainst breach of promise, against
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ause he recollects that, without
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hristian, of the Jew, of the Ma-
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visit Great Britain.—pp. 150—154.

ot so plain, that reason would conclude that man, as he came from the hands of his Creator, was holy; yet there are considerations which confirm that doctrine of revelation.

That a nature radically indisposed to perform the will of its Creator, bent on gratifying itself by indulging in pursuits and practices which He abhors and peremptorily forbids, should have been originally implanted, such as it is, in a created being by a Deity invested with the power, and the wisdom, and the benevolence, and the other attributes which Natural Theology developes; it is absolutely impossible to conceive. The true conclusion is inevitable; and it is pronounced by Natural Theology. Human nature is fallen from the state in which it was originally formed by the creative goodness of God. Human nature has corrupted itself, has corrupted itself universally. The time, the mode, the immediate cause, the attendant circumstances, of the primeval depravation of man, Natural Theology knows not. For information on these points, and on topics connected with them, she refers man to the Power who knows all things. As to the existence of the corruption, she is irresistibly decisive. —p. 154.

Writers on Natural Theology have usually obviated the objections to the benevolence of God, by considering this life as one of trial and of discipline, in reference to a future state. Sumner acknowledges frankly, that the disorders of this world cannot otherwise be reconciled with the divine benevolence. Paley says—'Of all views under which human life has been considered, the most reasonable in my judgment, is that which regards it as a state of *probation*."

Whatever conjectures unassisted reason might form on this subject, the gospel clearly teaches us, that the natural and moral evils of this life, are intended as a *trial* of the virtue of God's children, and as a discipline to prepare them by his grace for the inheritance of the saints in light, and it is pleasing to see how exactly this declaration of the Word of God, accords with the actual state of the world, and the actual effect of suffering and trials on the heirs of glory, and how completely this truth removes the objections which have been urged against the benevolence of God.

Whether the instances of reformation and restoration to comparative holiness which are seen among mankind, would suggest to the student of Natural Theology, while destitute of the light of revelation, that God is merciful, and would lead him to hope for the pardon and favor of God, is at best doubtful. That they exactly coincide with, and by their coincidence confirm the declarations of God's word, is too manifest to be insisted on.

But while these views of human nature prove man to be in a fallen state, in a state of transgression, and consequently in a state which renders him obnoxious to punishment at the hand of his God; there are concomitant circumstances, connected with the subject, and within the scope of Natural Theology, which are calculated to cheer the heart with hopes and intimations of mercy. By instances displayed in every period, and in every station of life, experience is continually testifying that human nature is capable of an essential and a radical change. Drunkards are rendered sober; thieves become honest; churls practice kindness; liars veracity; and not through the operation of motives resting on health, or on character, or on worldly interest, but through the influence of principle on the conscience. The philosopher ascribes the transformation to the power of reason; the Christian knows that it was wrought by Divine grace. But the change, to whatever cause the student of Natural Theology may attribute it, is manifest to his observation, is undeniable. The capability of such a change demonstrates, that offending Man has not been wholly cast off by his Creator. It intimates, that mercy may be behind; that mercy may be at work; that from the inscrutable counsels of an unseen God there may emanate some mighty plan, by which pardon and reconciliation may be extended to the sinner without impeachment of the divine holiness. If there had not been intended an opening for mercy, we might have expected punishment to be immediate, or the transgressor to be fixed in obduracy.—pp. 159, 160.

The *faculties* of the mind, Mr. Gisborne thinks, "in their general amount, and in the sum of the attainments to which they are competent, there is a discernible fitness to the condition of a being under the displeasure of his Maker, yet not rejected from mercy." This is stating the fact as it should be stated. To render the argument from it conclusive, natural religion ought to show, as perhaps it might, that the faculties, and the possible capable attainments of man were *different* as he came from the hands of his maker, and have been reduced by transgression to their present state. The observations of our author on this subject, are so striking, and even pathetic, that we give them, notwithstanding the defect of the argument.

In him foresight does not ensure safety: nor perseverence the protection or the recovery of his rights; nor study the acquisition of the knowledge of which he may stand in need; nor medical skill the removal of the debility under which he labours, or of the torture under which he groans. Investigation may end in disclosing to him inevitable dangers; or in proving that the evils which oppress him are beyond remedy. All his pursuits of knowledge are accompanied with drawbacks. Every accession is an additional step of elevation, which shews to him the progressively enlarging horizon of his ignorance. His mind is a store-house of limited capacity; and if it be subdivided into many compartments, for the reception of numerous articles, the smaller is the portion which can be deposited in each. It is a granary with a floor perforated by crevices, through which the corn is incessantly trickling away. We sometimes speak with astonishment of the quantity of particulars which an individual remembers. The astonishment may be just, on a scale of comparison; but the general feeling, as to memory, might well be that of surprise at the scantiness of her gleanings. I speak of intellects of the ordinary standard. How few are the transactions of past life, of which a man can deliver a copious or a precise detail! How little can be repeated of a volume which we have recently read! How insulated, and how few, the fragments retained of the poem, which enraptured us twelve months ago! To be required to expend great mental labour for the recompence of slender and fugacious acquisitions, of acquisitions too which continually prove incompetent to answer the purpose for which they sought, is an appointment accordant, not with the condition of innocent and unreservedly favoured beings, but of a race justly doomed to feel, in the very exercise of its highest faculties, mementos of transgression, and sensations of chastisement.

On the other hand, the exquisite goodness of the Deity manifested in his intellectual bounties to mankind, the insight

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Mr. Gisborne however meets
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sideration "of the general nature of the objects, produced on the surface of the earth, or within the reach of attainment, for the use of man." The sentence of condemnation pronounced on Adam commenced, "Cursed is the ground for thy sake; in sorrow shalt thou eat of it all the days of thy life: thorns also and thistles shall it bring forth to thee." The actual condition of the earth fully accords with this declaration of the Almighty. The scantiness of those things provided for our sustenance and comfort, and the difficulty with which they must often be obtained, seem fitted to the condition of a being who is under the frown of his Maker, rather than to that of one who enjoys the unclouded smiles of the Father of his spirit; while, at the same time, they are sufficient, with his own labour and industry, not only to preserve life, which is an indication of mercy, but to superadd many comforts which are not indispensable to his existence, and which, therefore, more strongly indicate the grace and compassion of his offended Sovereign. It is unnecessary that we should add, we are not here speaking of the inferences which unassisted reason would draw from these facts, but of the coincidences which an enlightened understanding can discover between the declarations of the word of God, and the tendencies of his works. This distinction, however, it will be seen in the following extracts, has not been made by our author. He points first to the indications of mercy in the productions of the earth.

When the mind reflects on the number of articles which in the present argument the term *materials* includes; on their fitness for the requisite ends, on their appropriate variety, and on their universality; what scope for admiration and for gratitude! A just view of the subject may perhaps be rendered the more clear, and the more forcible, if we consider how easily, so to speak, the case might have been decidedly different, or even reversed, in most or in all of these particulars, without injury to the visible economy of nature, without impediment, in our apprehension, to any of the manifested designs

of the Deity, that of benefit to sinful man excepted: and what would have been the condition of men, had an offended God decided on a contrary arrangement. Plants and herbs might have been as efficacious as at present for the nutriment of the animal world; might have been as acceptable to the taste of every quadruped, and bird, and insect, which feeds upon them; if not one species among the verdant multitude had possessed the fibrous and tenacious texture capable of being converted into human clothing. The forest might have overshadowed the hills with its magnificence, might have protected from the sun and from the storm and from the frost all the beasts of the earth, and all the fowls of the air; though every tree within its immeasurable precincts had been too hard to be wrought into a structure for the shelter of man, or too perishable to repay the trouble of fabrication. Of masses of stones there might have been none; or none suitable or attainable for a wall. All might have been crumbling or shattery like chalk, or impenetrable as cast iron; none might have been fissile into slates for a roof; none capable of being converted by fire into the basis of a cement. Wood might have been in every instance, as is now the fact in some families of trees, wholly unfit for the purposes of fuel; or, though proper for combustion, might have been, through its weight or its fragibility, or its continual and irreclaimable tortuosity, useless for navigation. Quadrupeds might have enlivened, as now, the face of the earth, and have enjoyed undiminished happiness in their sphere of being; though their skin, refusing to supply wool or leather to man, had been slimy like the covering of the snail, or horny as the armour of the rhinoceros. They would not have been less graceful, or less agile, or less joyous; had their flesh been universally unadapted for his food, or abominable to his palate. Where but to the eye of man would have been the chasm or the loss in creation, if the dog had not existed; if the place of that docile and faithful ally had been occupied by an animal, unsusceptible of attachment to a human associate, or incapable of guarding his dwelling, or of co-operating in the protection and the superintendence of his flocks? Where would have been the sorrow, except in the breast of man, had the camel, and the dromedary, and the elephant, and the lama, and the horse, and the ox, been invested with propensities, or constructed with such changes of bodily conformation, as had disqualified them for the office of labouring in his service, or rendered them intractable under his efforts to bend them to his yoke? I have alluded to conceivable changes in the propensities with which it has pleased a Deity, compassionate toward an offending race, to endow the animals specially fit for the occupations of men. How small a change might have at once annihilated their usefulness! Suppose for instance, that the horse, with all his present capacities of serving mankind, were carnivorous. He would instantly become not merely a terror to his master, but a servant not to be sustained, except at an expense never to be compensated by his labour. Observe that the elephant, the camel, and all the large domesticated animals, feed only on vegetable productions. It is not that man has selected for domestication animals which subsist on herbs, and leaves, and grain: but it is that the animals, which are framed with the powers and the qualities pre-eminently fitting them for the service of man, are also appointed by Providence to be sustained entirely by the vegetable world. The qualities and the propensities are united, the powers and the habits are incorporated, by the gracious Creator; who determined that man should be benefited by the aid of animal strength and docility, and formed certain species of animals for the purpose of supplying man with that aid. The metals, and also coal, the main instrument by which in this country they are reduced to a beneficial state, might be pointedly noticed in conjunction with the present subject, had not these mineral substances been already brought forward, and amply treated in a sufficiently analogous connexion.—pp. 128—132.

Notwithstanding these abundant tokens of the compassion and grace of God, the limitation which attends them could be hardly reconciled with the full approbation and favor of the Creator, towards unoffending creatures.

The degree of limitation within which it has seemed good to the Deity to circumscribe his bounty, when providing certain species of animals and other productions or contents of the earth as particularly important for the relief of human necessities, powerfully supports our argument. The number of the kinds of animals and of plants, to which this description belongs, is not exuberantly copious. In an imaginary world prepared for beings assumed to be exempted from moral trials, or to be contemplated by infinite foreknowledge as stedfast in obedience, exuberance might have been anticipated as a probable characteristic. But, in our own world, the number, though sufficient for its purposes, is comprised in a narrow compass. How large a portion, for example, of the sustenance of man consists of milk, under different forms of employing it! From the temperate zones, and from the habitable parts of the colder regions, take away the cow: and what remains to be substituted?

inferior aid of the sheep and the
ke them away; and nearly eve-
or every thing, is gone. From
mates, take away the camel;
eave them equally at a loss as to
rticle of nutriment. Then with
the speedy conveyance of man
s to place, and the commodious
tion of his burthens. From one
move the horse; from another
and the dromedary; from an-
lama; from another the ele-
ad in what state, as to these
you leave the inhabitants?
th regard to clothing. From
lands, withdraw cotton; from
exterior to the ecliptic, subduct
flax: and where are the general
for garments? According to a
nalogy, though there is one spe-
rth, generally to be found, which,
ntaneously hardened into stone,
urned into a fit ingredient for
here is one species only. Again,
oak non-existent; how would
nstruct the hulls of her navies?
he fir and the kindred larch; and
ld she supply the hulls with
Again, were iron absent, labour,
nd science would be paralysed
al want of tools and implements;
usiness of the manufactory, and
prises of commerce would be at
In all these instances, and in oth-
might be adduced, the supply
man by his Creator is not a
on allowance, scantily sustaining
barely meeting the demands of
necessities. Neither is it the
profusion natural, it so we may
to speak, to the hand of perfect
ended beneficence. It is a sup-
ng the character of a grant to sin-
a God of mercy and of wisdom:
by mercy made so ample, as not
relieve wants, but to superadd
comforts and enjoyments; by
o limited, as to render man sen-
important is the blessing, and
orthy is the being on whom it is
l.—pp. 132—134.

these indications of the dis-
of God, towards man, seen
productions of the earth, it is
to look into its mineral con-
s internal structure, and the
s of its surface, and observe at
e traces of indignant, disap-
on, and the tokens of mercy
offending man. This part
ubject occupies a large portion
uthor's pages. It is recom-
to our attention by the en-
n with which geological studies
een pursued, for a few years past, and by the recent discoveries which this study has brought to light, not hitherto considered in their application to Natural Theology. It is probably for these reasons that the author has placed these facts at the commencement of his work, that if possible, they might engage the attention of readers desirous only of novelty and amusement, although in their relative importance and applicability to his argument, they naturally come last under consideration. It would be difficult to make satisfactory extracts from this part of the volume, within the limits prescribed to us in this article. The facts are chiefly the following. It is discovered that the strata of the earth, to an unknown depth, are broken up and inverted, in a manner which indicates that the whole surface of the earth, within a few thousand years, has suffered the greatest degree of violence. Sea and earth seem to have been mingled together in vast confusion. Living beings on the surface of the earth were destroyed, and transported to remote parts of it, many thousand miles from the region they naturally inhabited. The bottom of the sea was raised to the surface, and even elevated to mountains, and it is not improbable that the former inhabited surface of the earth is now covered by the deepest waters of the ocean. Such facts Mr. Gisborne thinks the student of Natural Theology, would attribute to the displeasure of God with man, the only moral agent on the earth, and of course the only being that could provoke his indignation. However this may be, we who are acquainted with the word of God, cannot but see the coincidence of such facts, with the general declarations of the scriptures, and especially with the Mosaic record of the universal deluge. We cannot but feel a degree of triumph that uncontroverted arguments in favour of the scriptural history are now drawn from an investigation of those very subjects, which, but a few years since, were supposed by infidels to furnish unanswerable objections to

revelation. It is but a short time, since the deluge, especially, was a subject of ridicule, among scoffers, as a fact in its nature impossible, and in view of all the facts connected with the natural history of the earth, improbable. Now, however, the marks of such a deluge are so evident, that even infidel philosophers admit its reality, though they cannot account for it, and adopt it as a part of their creed, although they cannot conceive how Moses should be the only historian who has transmitted an accurate account of it. It is surely a matter of triumph that the weapons of our assailants are thus put into our hands. The very facts by which they would destroy our faith, are found, on further investigation, to support it, so as even to force upon our adversaries, the belief of what they lately considered the most objectionable parts of our creed. Let us believe that increasing knowledge may yet convince the world, that the objections of infidels are all founded in ignorance and pride, while the declarations of the Bible, are connected with the most enlightened views of philosophy. Some christians seem afraid of the bold investigations of modern philosophy. We ought always to oppose the rash and unfounded conclusions of that theoretical speculation which is philosophy falsely so called, and which is ever opposed to the Gospel; but the humble christian has nothing to fear from the progress of knowledge. It was an observation of Newton, that the boundaries of moral philosophy, would be enlarged with the discoveries of natural philosophy. Experience has ever proved the justness of this, as well as of almost every deliberate opinion of that truly great man. It is equally certain that the evidences of the truth of revelation will be multiplied, and that the objections to it will be diminished, exactly in proportion to the progress and the accuracy of natural knowledge. Mr. Gisborne has brought together many facts, and succeeding philosophers will collect many more, which will eventually silence, if they do not convince infidelity.

The *manner* of our author, certainly suffers by a comparison with that of Doct. Paley, when treating of similar subjects. There was in the mind of Paley a peculiar simplicity and originality of thought, which were admirably fitted to the nice and delicate reasonings of moral philosophy. There is also a modesty in his conclusions, which when compared with the point and irresistible force of his arguments, gives to the whole the power of demonstration. Mr. Gisborne is far less happy in disposing the parts of an argument, and bringing the whole to bear on the mind of his reader; at the same time he goes beyond expectation in his conclusions, which he states with more strength and confidence than his arguments seem to warrant. Some of this imperfection in his reasonings we are disposed to ascribe to his endeavour to make natural theology teach more than it is capable of teaching. He would make it usurp the province of revelation, and being himself previously convinced of the results to which he would lead his reader, and doubting not that his reader is also convinced of them, his arguments seem to his mind to have more force than an unbeliever would attribute to them. But we do not think that his habits of thought, and his manner of communicating his ideas, are admirably fitted to the subject he is discussing. When he has seized an important fact he does not present it with sufficient distinctness, nor in its various aspects until it produces its full effect on the mind. His manner also is too rhetorical. It has not the simplicity which is required in the disquisitions of moral philosophy. That his taste prompts him to write in an eloquent and impressive manner, the extracts we have already made sufficiently evince; that he is able to write with elegance when the subject admits it, the following passage, in which he describes the beautiful variety left on the sur-

he earth by the retiring del-
roof.

you receive and cherish a strong
n of the extent of the mercy dis-
the renewal of the face of the
Would you endeavour to render
the subject? Contemplate the
the diversified effects on the
the globe, which have been
arranged, and harmonised, by
benignity, through the agency
liring deluge: and combine in
y of them the two connected
stics, utility and beauty, utility
be necessities and multiply the
of man, beauty graciously super-
cheer his eye and delight his
which the general aspect of na-
pressed. Observe the moun-
very form and of every eleva-
them now rising in bold ac-
now accumulated in a succes-
cefully sweeping ascents; now
a rugged precipices; now rear-
the clouds their spiry pinnacles
with perpetual snow. View
now darkened with unbounded
ow spreading to the sun their
pes covered with herbage, the
sorts of the flocks and the herds
nt regions; now scooped into
concavities; now enclosing
ir ranges glens green as the em-
watered by streams pellucid and
as crystal. Pursue these glens
unite and enlarge themselves;
r rivulets uniting and enlarging
s also; until the glen becomes a
d the valley expands into a rich
spacious plain, each varied and
by hills and knolls and gentle
in some parts chiefly adapted
age, in others for the plough;
rsected and refreshed by riv-
g onward from country to coun-
with streams continually aug-
by collateral accessions, until
inally lost in the ocean. There
s of beauty await the beholder;
hores, bold capes, rugged prom-
deeply indented bays, harbours
g far inland and protected from
t. But in these vast and mag-
atures of nature, the gracious
all things has not exhausted the
s with which He purposed to
inanimate objects. He pours
uties in detail, and with unspar-
gality of munificence, and for
other reasons, for human gratifi-
o, on the several portions, how-
nsiderable, of which the larger
t parts of the splendid whole
n the rock, on the fractured
the thicket, on the single tree,
sh, on the mossy bank, on the
the flower, on the leaf. Of all
these works of his wondrous hand He is continually varying and enhancing the attractions by the diversified modes and successions of beauty with which He invests them, by the alternations of seasons, by the countless and rapid changes of light and shade, by the characteristic effects of the rising, the meridian, the setting sun, by the subdued glow of twilight, by the soft radiance of the moon; and by the hues, the actions, and the music of the animal tribes with which they are peopled. While Natural Theology perceives the Creator thus lavishing sources of pure and innocent pleasure on the abode of a race of transgressors; well may she listen with admiring yet undoubting faith to the voice of Revelation, which tells her that the eternal delights ordained for the redeemed of the Lord in those new heavens and that new earth wherein dwelleth righteousness, ordained for them by Him who is able to do exceeding abundantly above all that we ask or think, shall be such as eye hath not seen, nor ear heard, neither hath it entered into the heart of man to conceive.—pp. 73—76.

REVIEW REVIEWED.

To the Editor of the Christian Spectator.

SIR,

Your number for March last contained a Review of my Letters to the Rev. Mr. Channing, on which I beg the liberty to make a few remarks. I do this, not because I have any reason to be dissatisfied with the criticisms of the writer; for they are, to say the least, as favourable to my performance as any reasonable man can suppose they should be. I have no doubt that the Reviewer and myself agree in regard to all the important points of doctrine which concern the subject of the Trinity. Though we may *appear* at first view, to differ in our belief, that *appearance* results, I apprehend, rather from want of sufficient caution, perhaps, in some of my expressions; and, possibly, from the Reviewer's not having sufficiently considered the meaning of particular expressions, as connected with whole passages in the Letters.

There are two remarks near the commencement of the Review, implying an apprehension on the part of the Reviewer, that the statement

which I have made respecting the *numerical unity* of the Godhead, may lead the majority of readers to suppose, that I have precluded the possibility of a distinction in it; and that, when laying down a general principle of exegesis, I have not so expressed it, as to preclude the possibility of my opponent's escaping its application. (pp. 131, 132.) Since reading these remarks, I have turned my attention, occasionally, to the subjects of them. May I be indulged in communicating the result of my reflections?

In respect to the unity of God. In the discussion of any subject, it is of fundamental importance to obtain, if possible, clear and distinct ideas of the terms which we use. The proposition that *God is one*, has no certain meaning, unless we first understand what we mean by *one*. What I mean, I shall now endeavour to show.

There are three senses, in which the word *one* may be used. *First*, There is a figurative or secondary sense; meaning *united; having the same views; being intent upon promoting the same objects or designs.* Thus our Saviour (John 17. 21), prays that the disciples may be *one* in him and the Father, even as he is in the Father and the Father in him: i. e. that they may participate of the same spirit, and seek the same objects; or, as Peter expresses it, be "made partakers of the same divine nature." The *oneness* of Christ and the Father in this respect, even our Unitarian opponents will easily admit; but we believe that another oneness may be predicated of them, although we fully admit this.

Secondly. There is a *unity* or *oneness*, which Theologians denominate *specific*. The meaning of this may be best illustrated by an example. Two men belong to the same species; i. e. they have *one* common nature, which is *human*, although they constitute two different individuals. In this sense, not a few of the ancient Fathers, and some modern Theologians, have held the Father and Son to be one. They have a unity of nature, or the same common divine nature. In other words, each by himself is divine; or to speak in the technical language of logic, they are both *individuals* of the same *species*. I take it, that the Nicene Fathers meant to disclaim their belief in such a unity, when they declared Christ to be ὁμοούσιος (*of the* same *substance*) with the Father, and not merely ὁμοιούσιος (*of the* like *substance*) with him. I am aware, indeed, that they have been differently understood by many; but I must think without good reason. Omitting, however, the discussion of this point, I would only suggest as an insuperable objection to the doctrine of a merely *specific unity* in the Godhead, that Tritheism is not at all excluded by it. Three men have *one common nature*, and yet are three distinct individuals, i. e. three men. Why may not three divine beings have one common nature, and in a similar way constitute three Gods?

The admission therefore of a mere *specific unity*, can never prevent Trinitarians from being exposed to the charge of Tritheism; for such an admission is perfectly consistent with a belief in three Gods; and if consistency be preserved, necessarily leads to it. On such an hypothesis in what sense can it be said, that *God is one*, unless we use the word *God*, as merely designating *a superior order of beings*, or *a nature merely of the most elevated rank*? Analogous to this, would be the use of the word *man*, to designate our species; or *human nature*, to designate our rank, or our attributes.

Thirdly. To avoid being understood as asserting merely *figurative unity* of the Father, Son, and Holy Ghost; or as asserting merely *specific unity*, when affirming that *God is one*; orthodox writers have made use of the term Numerical Unity, as applied to the Godhead, to shew that the *oneness* which they meant to assert, was intended to apply to *number*, and not merely to unity of *design, action*, or *rank*. It is in this

as I apprehend, that the Scrip- assert the unity of God, when ay "Jehovah is one." This e or proposition is opposed to ytheism of the heathen. *God* can mean nothing more, than is not two or more Gods. In g this, surely the sacred wri- ve no respect to any mode of *ysical* or *physical* unity, by it- nsidered. But more of this er.

n well aware, indeed, that the ings of most Unitarians, whom read, seem to imply, that the res not only intend to assert a l, or perhaps metaphysical f the Deity, but that the sub- divine unity is so obvious, as y to need any explanation. I ften tried to understand what tter is, which is so very plain, might think from the familiar r in which they speak of it,) must be one of those things the mind receives by intuition, easoning *a priori:* but, as yet, nable to effect it.

he light of nature, or to speak orrectly, independently of the res, we can do nothing more render the unity of God proba- And all that renders it proba- the *unity of design*, which we om observing the order and y of the Creation. I am very in being able to resort for con- on of this sentiment, to a pas- the moral philosophy of Dr. , late Professor in this depart- f science, at the University of rgh. The passage may be n the 4th Vol. of his Lectures Philosophy of the Human

"The manifest *order* of the e," says this most consum- f all intellectual Philosophers, e relation of parts to parts, and ir joint results to the joint re- f other parts, is a proof then of lesigning power, from which all agnificent order took its rise; e great Being, to whom, in dis- g design, we ascribe the de- power, is the Being whom we inate God. The harmony which is the proof of design is itself a proof of the relative unity of that design. This designing power is *one* then, in the only sense in which we are entitled to speak either of divine unity or plurality, as indicated by the forms of nature before us—for it is only from the phenomena of the universe, that we are capable of inferring the existence of any higher being whatever; and, therefore, as we have no traces of any other being than the universe, directly or indirectly, exhibits to us,—the designing power is not to our reason more than *one;* since in every thing which we behold, there is unity of that design, from which alone we have any reason to infer a designer.

"The laws of motion which prevail, on our earth, prevail equally wherever we are capable of discovering motion. On our own earth, where our observation is so ample, in the infinity of objects around us, there is no irregularity or opposition of contrivances, but all have proportions or analogies, which mark them as the result of one harmonious design. There *may be* many spiritual beings of greater or less excellence, though there is no evidence of them in nature; for where there is no evidence whatever, it is absurd to deny absolutely as to affirm. But there is, as I have said, no evidence of any such beings; and the designing power then, as marked to us by all which we perceive in nature, is *one*, in the only sense in which the unity of the Supreme Being can be demonstrable or even at all conceivable by us. The power of which we speak exists to our reason only as the author of the design which we trace; and the design which we trace, various as it may be in the parts to which it extends, is all one harmonious contrivance.

"This *designing* unity, that is relative to *what we see*, is all, however, which we are logically entitled to infer from the *phenomena;* for the absolute and *necessary* unity of the Divine Power, as attempted to be proved by metaphysical arguments *a pri-*

ori, that are, at best, only a laborious trifling with words which either *signify* nothing or *prove* nothing, is more than, in our state of ignorance, independently of Revelation, we are entitled to assert. *The unity, which alone, from the light of nature, we can with confidence assert, is hence not strictly exclusive, but wholly relative to that one design, which we are capable of tracing in the frame of the universe.*"

Nothing can be plainer, or more conclusive, than this passage, as to the point in question. Independently of the Scriptures, then, all the proof of divine unity is deduced from unity of design. But might not two or ten Divinities, endowed with like attributes and affections, have a unity of design? As to the persons, then, or rather *distinctions* in the creative and governing Power of the universe, the book of nature leaves us without any information.

Dr. Brown has very justly estimated the metaphysical arguments for the "absolute and necessary unity of the divine power, as attempted to be proved *a priori*." Indeed these terms are truly a "laborious trifling with words which signify nothing and prove nothing." For what is the *absolute unity* of the Deity? *Absolute* is the opposite of *relative*; and to say that the Deity is *absolutely* one, in this sense, would be to say that he is not *relatively* one; a proposition which either has no meaning, or which needs to have a right meaning assigned to it, in order to prevent its conveying a wrong one. Or if *absolute* mean, in such an assertion, *complete*, or *perfect*; then what, I ask, is a complete or perfect unity, when applied to the Godhead? Is it physical, metaphysical, or moral? Or can we judge, *a priori*, what a perfect unity of the Deity must be? As no rational man will contend for this; we may inquire, what is the *perfect unity* of the Deity, as shewn by the light of nature? We have already seen what light the book of nature casts on this topic of inquiry. The only perfect Unity then, which we can discover, is that which the Scriptures reveal. But what is this *Unity*? This is to be *proved* not *assumed*. And when Unitarians assume it, they are exposed to the same accusation as the Trinitarian is, who *assumes* the distinction in the Godhead, or thinks it can be proved *a priori*; and then goes to the Scriptures to find confirmation of his opinions.

Does *absolute unity*, then, mean *unlimited unity*; for the word absolute has the sense of *unlimited*, in many phrases; as when we speak of *absolute* power? But the phrase *unlimited unity* is so incongruous, and so destitute of all meaning, that it would be wasting time to shew the impropriety of using it.

The phrase *necessary unity* is often employed to impress men's minds with the apprehension, that the very idea of a Supreme Power is *necessarily* accompanied by that of *unity of the Source of Power*. Is it so then? All nations living under the light of nature, have believed in some supreme Power; but has any nation, unenlightened by the Scriptures, ever yet believed in the existence of *only one* God? I need not repeat the answer. And among those, who enjoy the light of Revelation, what other *necessity* of the divine unity has been admitted, (I mean by those who examine *things*, and are not directed in their opinions by words,) except that which results from its being inculcated by the Scriptures, which are acknowledged to be of supreme authority, in regard to matters of belief? After all, then, the question returns back to the simple point, What kind of *unity* do the Scriptures teach? The answer to this inquiry must be obtained by an examination of the Scriptures themselves; it cannot be made out by *assumption*.

I have already observed, that the sacred writers do not appear to aim at asserting the *physical* or *metaphysical* unity of the Godhead. I must say something more upon this topic, to prevent being misunderstood.

n I speak of *physical* or *meta-l*, I do not suppose that these, etymologically considered, es-y differ from each other, in re-o the sense which they convey. f them have been, and may be l to designate a unity of sub- or attributes in the Deity, has respect rather to the sim-ure or essence of these, than to *nerical* unity (the only intelli-nd defensible unity) of the com-eing, in whom divine substance tributes are united.

word *physical*, in its first im-ass relation to the *nature of a* considered as *substance*. The *metaphysical* has been more nly used to denote what has n to the *attributes* of a thing, ered as real existences. The tive use of each, arose from the ilosophy, which separated be- *substance* and *attributes*. I omprized them both, merely to my view of the subject more ete, according to a common use e terms, than it would be if one n were omitted.

sical unity as treated of by phy, would be a unity of *es-r substance*, considered simply n; and *metaphysical unity* a f attribute considered in res-o its nature. Indulge me in the sion of a few thoughts respect-ch of them.

at then is unity of *essence* or nce, considered simply as such? it mean, that there is only one t, which constitutes the sub- of the Godhead? Not to men-e grossness of such a specula- which supposes the Divinity, atter, to be capable of analysa-let me ask; Have the sacred s ever undertaken to teach us, ming the *simple element* of the e Substance? Every man who e least respect for Revelation, an acquaintance with it—Uni- or Trinitarian—must answer, Whence then do we derive the f a physical unity of the Deity that the substance of the God-head is composed of one simple *ele-ment?* The book of nature and the book of Revelation are both destitute of one line, or one word, which can convey to us any instruction on this topic. We cannot make an assertion of this kind, respecting any particle of matter, nor of any created being in the Universe. Modern Chemistry has demonstrated, that substances, believed by all former ages to be sim-ple, are composite; and that there is not a single substance with which we are acquainted, respecting which an intelligent scientific man would ven-ture to declare, that it is a simple substance. Shall we say then, that a power of analysation in philosophers, which has not yet reached even the most obvious piece of matter, has been extended so as to analyse, (par-don the expression,) the Spiritual and Eternal Being who made the Uni-verse?

But if *unity of element* cannot be asserted of the substance, or, as they say, *essence* of the Deity, without as-serting that *about which we know nothing;* is there any other sense in which *physical unity* can be asserted? I am unable to imagine any. Parti-cles, monads, forms, belong only to matter: and to assert a unity of these, in *any* sense, as existing in the sub-stance of the Divine Being, would be gross and repulsive materialism.

To assert a unity which is predi-cated of continuity of substance, would be equally absurd. We may say, in-deed, that God has no parts or is in-divisible; for this has a mere nega-tive meaning. It is no more than to say, that he is not material, and, con-sequently, is not divisible.

Is there, then, any intelligible sense, in which we can assert *physical unity* of the Divine Substance? Is there any knowledge of this subject among the race of man? And if not, then we are safe in drawing the conclu-sion, that the sacred writers have not asserted it; unless they have explain-ed their assertion of the divine unity, as having reference to this subject. This no one will venture to affirm.

But if they have not asserted *physical* unity, have they asserted *metaphysical*? The attributes of God, metaphysically considered, are scarcely capable of having unity predicated of them. What constitutes infinite wisdom? Is the idea simple or complex? Wisdom certainly denotes a *complex* attribute, made up of perception, and skill, and benevolence. What constitutes infinite power? Mere physical force? Or physical power, united with boundless knowledge of the possibilities of things? Or does something more still, enter into the composition of this attribute? Similar questions might be asked respecting all the other divine attributes. The metaphysical unity of their nature, then, we do not, and cannot understand. No Revelation has disclosed it. No man can have any claim to advance a proposition respecting it: as it exceeds the boundaries of human knowledge.

Am I not safe, therefore, in avowing my belief, that the Scriptures have said nothing of the physical or metaphysical nature of God? If so, let us return from this maze, (if we have not already lost ourselves,) and ask—What is that unity which Revelation has predicated of God; and what is the unity, which we are capable of understanding and believing?

But before I proceed to this, I must beg the liberty to say, that although I have thus far conducted my disquisition on the ground of the old philosophy, which makes a distinction between *essence* and *attributes*, in order to conform to language which I have used in my Letters, and which is commonly employed in such disquisitions, yet, as Brown has demonstratively shewn, this whole distinction is a mere chimera. About the *essence* of things or beings, we all must admit that we know nothing. What we call *attributes*, are the only causes with which we are acquainted, that produce any effects; and therefore the only things with which we are acquainted. How then can we venture to affirm, that there is any distinction between *essence* and *attributes*, when we have not the remotest idea of what essence is? Nothing but a revelation can warrant us in doing this.

I would apply the same reasoning to the Deity himself. What the divine essence is—or what God in himself, absolutely considered, is, we know not. He has made no revelation of this. We know him, just as we do any other existence, only by the effects which he produces. These effects are exceedingly diversified. Hence we conclude, that he possesses attributes which are various. All men who know any thing of God, believe this. Unity, in the sense of possessing only a single attribute, certainly cannot be predicated of him. Neither can unity of *element* be predicated, of any attribute itself. God then is a Being of various attributes; but whether they are simple or complex in their nature, we may *conjecture*, but cannot *know*. To assert, therefore, that the divine substance is simple, or of one element, would be nothing less than trifling with words absolutely destitute of meaning. In what sense, then, (for the question recurs,) is God one? I answer; We have, and can have no other conception of his unity, than that the complex Being, in whom are united so many attributes, is one simply as to *number*, or *numerically one*. The idea after all, is negative. It is only saying, that there are not two or more instances in the universe, of the union of attributes which form the Divinity. This union occurs but once; or in respect to one Supreme Power. And having arrived here, I am unable to proceed one step beyond; or to conceive any other sense in which it can be intelligibly asserted, that there is but one God.

In precisely this sense, I apprehend the Scriptures always assert the unity of the Godhead. "Jehovah our Lord, is one Jehovah;" that is, the plurality of Gods, asserted by the heathen, is an error: Polytheism is not true: There is but one Supreme Power, in whom the attributes of Di-

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in which the attributes inhere, or the *substratum* of the divine nature. But in regard to attributes; *unity* is not, in the language of *scientific* theology an *attribute* of the Deity; for unity belongs to other things beside the Godhead, and is not therefore that which is a *criterion* of divinity. In the same manner, distinction in the Godhead is not, of itself, an *attribute*; for *distinction* is not *necessary* to the idea of the divine nature, and may be predicated of other things besides the divinity. It is true, indeed, that neither the *unity* nor the *distinction* of the Godhead, may be, in all respects, like the unity or distinction of any other being. But this does not affect the question, as to what is the style of expression in theology.

God may, then, have other properties, which are neither *essence nor attributes*. In the *usual* style of the most scientific divines, he certainly has. For ample confirmation of the correctness of this statement, I refer now to an admirable work of Dr. K. G. Brettschneider, published at Leipzig, in 1819. The object of this work is to give a systematic explanation of all the ideas and terms, connected with doctrinal theology. In page 359, he treats of the *unity* of God; and afterwards, in another section, p. 361, of the *attributes* of God. Here he says expressly, that the older divines, (meaning those of the preceding generation, and their predecessors, among the Reformed Church,) use the word *property* (proprietas) in respect to the internal relation of the three persons of the Trinity, and NOT the word ATTRIBUTES, (attributa.) Immediately afterwards, he says, "All theologians teach *unanimously*, that the divine *attributes* are *not accidents* or *predicates*, i. e. what may be ascribed or not ascribed to God, without essentially affecting the idea of diversity, but are the *essential* and *necessary* qualities of divine nature.

Accordingly, in his view of the attributes of God, he includes neither *unity*, nor Trinity. The question is not whether in all respects, this mode

of treating the subject is correct. The question as it respects me is, whether I have, according to the usages of theological discussion, employed terms which are scientific, and which affirm or deny no more than I intended to do; or which necessarily exclude the idea of a distinction in the Godhead. I may well presume, that every person, who is conversant with the standard writers, to whom Brettschneider refers, in the passages adverted to, will be satisfied on this point.

I am aware, that some aver, that whatever is *attributed* to God, is properly an *attribute*. But this will not bear examination. We *attribute essence* to him; is essence attribute? We attribute *counsel, design, action*, to him; are these attributes? You may say, "they ought to be called so:" but the theological *usus loquendi* does not make them so; and I may, without presumption, claim a right to be understood, as employing language, in its usual theological sense.

Thus much for the meaning of *essence* and *attributes*. Let me add a word, on the term *numerical unity*, which seems to create a difficulty, in the minds of some.

I did suppose, when I used the term, that I was using one which was, at least sufficiently common, not to appear peculiar. I remember to have met with it in Dr. Watts, and other English writers; but as my studies for several years have led me rather to read Latin than English writers on theology, I cannot venture to say that the phrase *numerical unity* is very common among the English. But among the scientific writers of the Reformed Churches on the continent of Europe, the term *numerical unity* has been of long and general usage. Thus, so long ago as the days of Buddaeus, we find in his Theology, (p. 216) that he speaks of God in the following terms "unicus NUMERO est." "The unity of God," says Brettschneider in the admirable works quoted above, p. 359, "is called *numerical unity*, in distinction from *specific unity*." "Man nannte dieses *unitatem numeri*, zum unterscheide von der *unitate specei*;" i. e. Man nannte, *one calls, it is called*. This is the *usual* and *common* mode of speaking. Such is truly the fact. The term *numerical unity*, in the writings of the Reformed Divines on the continent of Europe, has long been as common as the word *Trinity*. This is confined to no class of Theological writers. Lutherans, and Calvinists; Trinitarians and Unitarians habitually employ it, when speaking of the subject of the divine unity. Brettscheneider himself, is a staunch defender of the doctrine of the Trinity; and is not exposed, therefore to the charge of neology, which might induce him to patronize new terms. The proposition itself, that God, in essence and attributes, is numerically one, is found in so many words, in a consummate Dissertation of Prof. Hall, Tübingen, *de deitate Christi*, presented by him in earlier life, and afterwards reprinted by special order of the University of Göttingen, in the days of that noble Institution, when the Deity of Christ was the subject of belief and adoration, instead of ridicule. Storr, Reinhard, Tittmann, Schroerkh. Walch, Münscher, and multitudes of writers like these, employ it.

I can only say, in defence of using it in an English work, that if it be not of theological use in English, it is greatly needed; and that there is no other expression as significant, which can be used by those who mean to disclaim *specific unity*.

But to return from this explanatory and apologetic digression:

If predicating numerical unity of the divine Being, preclude the possibility of a *personal distinction*, as the Reviewer is inclined to think; let me first ask, what sort of unity can we predicate of him unless it be *numerical*? Shall we resort, in order to predicate unity of the Father, Son and Holy Ghost, to the unity of *counsel, design, operation*, and *influence*, the only unity which Socinians admit

dvocate? We also, as well as admit such a unity; but the Re- r would be no better satisfied [should, with admitting no high- ity than this.

ill we then predicate *specific* of the Godhead? Is the name descriptive of only a supreme r, which is exercised by differ- dividuals? For example: there National Government in these d States, but there are three dis- branches; or more exactly in the Triumvirate of Rome was l in three separate individuals, ret there was but one Triumvi-

he term God a name of office

We all say, No. Is it then rly *specific*? Is the term *God* e of mere nature, like the term which may comprehend an in- e number of *individuals* under truly divine?

e Reviewer, as well as I, would at such a supposition. What- he distinction in the Godhead e do not think the Scriptures nt us to admit such a unity, or such a *plurality* as this. The bject of the sacred writers, in ing that Jehovah is *one*, in op- ou to the polytheism of the hea- was to oppose such a view of odhead. The heathen believed cific *unity*. Their *Dii majores* ill of the same rank. Jupiter nly *primus inter pares*. Yet athens speak of the *divine pow-* e *Divinity*, the *Supreme Ruler world*, &c. in the singular num- or the *government* of the gods, iewed by them as one. What- istinction, then, we admit in the ad, we must stop short of this. fic *unity* and *Polytheism* are tly consistent. But the sacred s assert a unity, which is *incon-* with polytheism.

e Reviewer will unquestionably with me, in averring, that to as- aysical or metaphysical unity of odhead, would be merely using to which no possible meaning could be attached. At least, if they have any meaning, it is one about which we can never have any knowledge, whether it be true or false. It lies beyond the boundaries of human knowledge. What unity remains then but *numerical*? What can we mean by asserting that there is *one* God, except we mean to aver, that there is only one instance, in which the attributes of Divinity co-exist and unite, so as to form one complex Power or Being, whom we style God? I can conceive of no other intelligible sense of the proposition, that *God is one*. And to predicate (as I have done, after the example of multitudes of orthodox writers) *numerical* unity of God, or of his essence and attributes, is the same thing as to say, that God in regard to *number* is one. If this be not the sense in which he is *one*, (as above explained) I confess myself unable to affix any definite idea to the assertion, that he is one, in a sense which is admissible.

But does this assertion, at all preclude the possibility of a distinction in the Godhead; a distinction not of name merely, but a *real* one, that is, one which has truly an existence? I answer, not at all. I appeal now, to the constitution of the Reviewer himself. The Reviewer is *numerically* one man. And yet, (to follow the anthropology of the Apostle,) he has a body, an animal life, and an immortal spirit; all exceedingly different from each other, and still united in one complex existence, so as to constitute, *numerically*, but one man. Now apply this illustration to the subject in question. God is *numerically one*. But may there not be distinctions in this one God, which are real, constitutional, (if I may be pardoned for the expression,) and which lie at the foundation of all the language of the Bible, respecting Father, Son, Holy Ghost? I do not say they are the same, as the distinctions in man; the same they cannot be, for God is not corporeal. I do not even say, that they are analogous (in the limited sense of this word) to

the distinctions in man; for this would be to say, that I know in what they consist.

Whether they are distinctions in what we call attribute, or substance, or relation to us, it would be presumption in us even to attempt to determine, because the Scriptures have left it wholly undecided. Thus much is clear. The sacred writers assert the unity of God; and they, at the same time, use such language respecting Father, Son, and Holy Ghost, as leads us necessarily to infer a distinction. This, theologians of ancient and modern times have denominated *personal*; principally, no doubt, because language is employed in the Scriptures, in respect to Father, Son, and Spirit, such as we employ, when different persons, or individuals are spoken of. But to infer *mere specific unity* from this would be to contradict all those parts of Revelation, which assert that God is one, in opposition to such a unity; a unity which is entirely consistent with polytheism.

The two different modes of representing the divine Being, must necessarily modify each other. Such a unity as consists with distinction must be held; and such a distinction as consists with unity. In what the distinction consists, is not revealed, and is not therefore, a proper subject of inquiry. But, as in many other cases, we are warranted to say, in some respects, in what *it does not consist*. It does not consist in that which would destroy numerical unity; for this is the only unity which can be predicated of the Deity. It does consist in something (in what we know not) which renders it proper to represent Father, Son and Holy Ghost, in the manner in which the Sacred Writers have represented them. But in construing their expressions, we must ever remember the poverty of language, and how utterly inadequate the terms invented by the creatures of a day to express their own distinctions and relations, must necessarily be, when applied to designate the uncreated and invisible God. This duly remembered would no doubt, hush to silence much of the disputes about the meaning of *person*, as applied to the Godhead; and bring us to see, that all we *know* is, that the sacred writers have taught us that *there is a distinction*, but *not what it is*; and that, on their authority, this truth is to be received, as a part of the fundamental instruction which they have given us, respecting God our Creator, Redeemer, and Sanctifier.

With this view of the subject before me, I may venture to say, that it is impossible for Unitarians to *disprove* the doctrine of the Trinity; for they can neither prove it *a priori* to be absurd, nor show it to be impossible. The religion of nature says nothing about it. They cannot borrow, therefore, propositions from it, and carry them to the exegesis of the scriptures, to explain away the assertions there found, because, in their view *philosophy* may require such an explanation. All that remains for them to show is, that the sacred writers have not asserted that, which necessarily implies a distinction in the Godhead. This has not yet been done; and this, I believe, is a greater task than will soon be performed.

In regard to the Reviewer's criticism respecting the rules of interpretation, I have but a few words to say. The Reviewer has not suggested how a Unitarian can be foreclosed, by laying down these rules. After reading his remarks several times over, I am unable to fix on the point with which he means to find fault. I had said that *philology*, and not *philosophy*, was to be the interpreter of scripture. Now it is possible, I acknowledge, to understand *philosophy* as embracing all the acts of reasoning, which the mind performs; and then, no doubt, the Unitarian might well say, I cannot dispense with *philosophy* in interpreting the scripture. But is it not obvious from the tenor of my Letters, that by philosophy is meant, speculations about the nature of things, which do not enter into the

on laws of exegesis, and which *ctarian?* The Unitarian, to be will probably say, that he has a to introduce these, in interpre- he scriptures. But may I not en, I have an equal right to in- e my peculiar and party phi- ıy, in the same manner? What result? Why, that there are ifferent and clashing rules to in- t the Bible. What must be hen? Obviously both must be oned. The fact is, that the ıl laws of interpretation are ed on general, common sense ophy, and not on sectarian ations. I have said that the should not be used as rules of is. If the Unitarian be a rea- e man, he will accede, to this. ıe not he may refuse to accede, ıay follow his philosophy in in- ting the Scriptures. Nor do I ith the Reviewer, how he can eclosed from doing this, until weaned from his excessive at- ent to his favourite philosoph- ical speculations, and comes to the investigation of the Scriptures, with the same system of rules to find the meaning of them, which he would apply to the explanation of any other books.

We have from modern Chemistry, a particular view of the elements of which air is composed. But Plato has quite another view. In interpreting Plato's words respecting the elements of the air, shall I make him speak *our* philosophy, or let him speak *his own?* The Unitarian may not indeed be foreclosed, by such an argument as this question suggests, from applying his *particular* philosophy to the interpretation of the Bible: but ought he not to be? And such is the view, presented in the passage on which the Reviewer comments. At least, if it be not, I have failed to communicate the ideas which I had in my mind, at the time of writing it.

I am Yours, &c.
M. STUART.

Andover Theol. Sem.
July 17, 1821.

Literary and Philosophical Intelligence.

posals have been issued at Liv- , Eng. for publishing by sub- on, under the direction of Wil- loscoe, Esq. the works of the elebrated Italian poets.

ument to Copernicus.—A colos- ıument is to be erected to the ry of this great astronomer at ıw, by voluntary contribution.

the commencement at Union e, on the 25th ult. sixty-seven ıs were admitted to the degree helor of Arts, and six to that of r of Arts.

he commencement at the Uni- r of Pennsylvania on the 26th e degree of Bachelor of Arts was red on thirty-five; that of Mas- Arts on eight, and that of Doctor dicine on one.

chell's Cave.—A cave has been ered in the town of Canajoharie, Montgomery County, N. Y. of which the party who explored it, give the following account: "They descended by a rope about sixteen feet, to a room eleven feet high and arched. At the extremity of this room they found a narrow passage, too small for a corpulent man like the Doctor. The rest of the party, through this passage, which is about twenty feet long, entered a second room more spacious than the first. They thence descended at various angles with the horizon, through narrow passes, from room to room, till they reached, in regular succession, the tenth apartment, besides several lateral rooms, leading out of these several apartments.

"They supposed the whole depth of their descent was more than five hundred feet; and much of the cavern probably remains unexplored. Innumerable stalactites are suspended from the ceilings of the rooms, and from the

projecting rocks in the walls. The mouth of the cave is about forty chains south of the line of the Erie canal."

It appears from a recent census, that the population of the Russian Empire amounts to 53,316,707 individuals, among whom are 38,262,000 who profess the Greek religion. Poland has a population of 2,752,324.

We publish, from the National Gazette, some facts connected with the arrival of the Discovery ships in the Polar Sea.

On the 1st of August Captain Parry entered Lancaster's Sound, which has obtained much celebrity from the very opposite opinions which have been held with regard to it. To him it was particularly interesting, as being the point to which his instructions more particularly directed his attention. On the 2nd, they sounded with the deep sea clamms, and found 1050 fathoms by the line; but as, where the soundings exceed five or six hundred fathoms, there is some uncertainty, Capt. Parry supposes the actual depth to have been from eight to nine hundred fathoms. Sir George Hope's monument, which had been thought an island in the former voyage, was now discovered to be a dark-looking and conspicuous hill on the main land. On the 30th, the Hecla had gained somewhat on the Griper, and was in lat. 74 deg. 25 min. 31 sec. long. 80 deg. 4 min. 30 sec.

On the following day they came near two inlets, in lat. 74 deg. 15 min. 63 sec. N. long. 86 deg. 30 min. 30 sec.; these they named Burnet's Inlet and Stratton Inlet. The cliffs on this part of the coast present a singular appearance, being stratified horizontally, and having a number of regular projecting masses of rock, broad at the bottom, and coming to a point at the top, resembling so many buttresses raised by art at equal intervals. Some islands, to which the name of Prince Leopold was given, were also stratified horizontally, but without the buttress-like projections.

From the time that Capt. Parry first entered Lancaster's Sound, the sluggishness of the compasses, as well as the amount of their irregularity, had been found to increase rapidly, though uniformly. The irregularity became more and more obvious as they advanced to the southward. By observation, they found that when the true course of the Hecla was about S. S. W. the binnacle and azimuth compasses at the same time agreed in showing N. N. W. 1-2 W. making the variation to be allowed on that course, eleven points and a half westerly. It was evident, therefore, that a very material change had taken place in the dip or the variation, or in both these phenomena, which rendered it probable that they were making a very near approach to the magnetic pole.

"We now, therefore," says Captain Parry, "witnessed, for the first time, the curious phenomenon of the directive power of the needle becoming so weak, as to be completely overcome by the attraction of the ship; so that the needle might now be properly said to point to the north pole of the ship. It was only, however, in those compasses in which the lightness of the cards, and great delicacy in the suspension, had been particularly attended to, that even this degree of uniformity prevailed; for, in the heavier cards, the friction upon the points of suspension was much too great to be overcome even by the ship's attraction, and they consequently remained indifferently in any position in which they happened to be placed. For the purposes of navigation, therefore, the compasses were from this time no longer consulted; and, in a few days afterwards, the binnacles were removed as useless lumber, from the deck to the carpenter's store room, where they remained during the rest of the season, the azimuth compass alone being kept on deck, for the purpose of watching any changes which might take place in the directive power of the needle: and the true course and direction of the wind were in future noted in the log-book, as obtained to the nearest quarter-point, when the sun was visible, by the azimuth of that object and the apparent time."

On the following day, (the 8th of August,) the directive power of the magnet seemed to be weaker than ever; for the North Pole of the needle, in Capt. Alter's steering compass, in which the friction is almost entirely removed by a thread suspension, was observed to point steadily towards the ship's head, in whatever direction the latter was placed. An accidental circumstance convinced Capt. Parry that

'as no current setting constant-
e direction. A small piece of
ras picked up, which appeared
been the end of a boat's yard,
hich caused sundry amusing
tions among the gentlemen on
who felt rather mortified to
at a ship had been there before
and that, therefore, they were
itled to the honour of the first
ry. A stop was suddenly put
and other ingenious inductions,
information of one of the sea-
who said that he dropped it out
oat a fortnight before.

vessels continued their progress,
eral bays, capes, and headlands
iscovered, and received names
voyagers. On the 22nd, they
lear and extensive view to the
ard, free from ice; and they
t that they had actually entered
ar Sea. The magnificent open-
rough which their passage had
ffected, from Baffin's Bay to a
l dignified with the name of
gton, was called Barrow's
, after the Secretary of the Ad-
y.

t. 75 deg. 33 min. 12 sec. long.
g. 44 min. 37 sec. an island was
ered, and Capt. Sabine, with two
fficers, landed on it near the east
which was called Cape Gillman.
ntlemen reported, on their re-
nat—

e remains of Esquimaux habita-
ere found in four different pla-
Six of these, which Capt. Sabine
opportunity of examining, and
are situated on a level sandy
it the side of a small ravine near
, are described by him as con-
of stones rudely placed in a cir-
cular or rather elliptical form. They were from seven to ten feet in diameter; the broad flat sides of the stones standing vertically, and the whole structure, if such it may be called, being exactly similar to that of the summer huts of the Esquimaux, which had been seen at Hare Island, the preceding year. Attached to each of them was a small circle, generally four or five feet in diameter, which had probably been the fire place."

The whole encampment appeared to have been deserted for several years; but very recent traces of the rein-deer and musk ox were seen in many places.

On the 2nd of September a star was seen, being the first that had been visible for more than two months. Two days afterwards, namely, on the 4th, at a quarter past nine, P. M. the ships crossed the meridian of 110 deg. west from Greenwich, in the latitude of 74 deg. 44 min. 20 sec. by which they were entitled to the reward of £5000. In order to commemorate the event, a bluff headland that they had just passed was called Bounty Cape. On the following day they dropped anchor, for the first time since quitting the English coast, in a roadstead, which was called the Bay of the Hecla and Griper, and the crews landed on the largest of a group of islands, which was called Melville Island. "The ensigns and pendants," says Captain Parry, "were hoisted as soon as we had anchored, and it created in us no ordinary feelings of pleasure, to see the British flag waving, for the first time, in these regions, which had hitherto been considered beyond the limits of the habitable part of the world."

List of New Publications.

THEOLOGY.

duty of observing the Sabbath,
ned and defended in a Sermon,
ned more particularly to the
. By Philip Lindsly.—Tren-

lea for the Theological Semina-
Princeton, N. J. By Philip
y.—Trenton.

view of the Rev. Thomas An-
Essay on Divine Agency, by the
Otis Thomson, of Kenoboth.
Boston. Sermons by the late Moses Hodgn, D. D. 1 vol. 8vo.—Richmond.

MISCELLANEOUS.

Farewell Letters to his Friends in Britain and America on returning to Bengal, in 1821. By William Ward of Serampore.

Poems by James G. Percival. 18mo.—New-Haven.

The Land of Powhatan, a Poem, by a Virginian. 12mo.—Baltimore.

Secret Proceedings and Debates of

the Convention assembled at Philadelphia in the year 1787, for the purpose of forming the Constitution of the United States of America; from the notes taken by the late Robert Yates, Esq. Chief Justice of New-York, and copied by John Lansing, Esq. late Chancellor of that State, members of the Convention: including the genuine information laid before the Legislature of Maryland, by Luther Martin, Esq. also other historical documents relative to the Federal Compact of the North American Union.

Letters from Paris and other cities of France, Holland &c. written during a Tour and Residence in those countries in the years 1816, 17, 18, 19, and 20, with Remarks on the conduct of the Ultra Royalists since the Restoration. By Franklin I. Didier, A. M. M. D. &c. 8vo.—New-York.

Religious Intelligence.

PALESTINE MISSION.

From the Missionary Herald.

Extracts from the Journal of Messrs. Parsons and Fiske, during a Tour in Asia Minor.

"Nov. 7th, at 2, we reached Pergamos, now called Bergamo. Our road from Haivali has been generally level; the land verdant; several flocks of cattle and sheep in sight; 2 or 3 very small villages by the way; and a few scattered houses. We put up at a public khan. The Bishop's letter, and another from a Greek in Smyrna, introduced us to several persons, whose acquaintance was of use to us.

Obtained a guide, (Stathi Spagnuolo,) to show us whatever we might wish to see in the town, and its vicinity. He had 15 or 20 certificates in Italian and English, given him by travellers, whom he had served as a guide.

Went first to see the ruins of an old monastery. The walls are still standing, as high as a four story house, and perhaps 150 feet long. In it there are now several Turkish huts. In passing through the town, we found two ancient Greek inscriptions, which we copied. Passed an immensely large building, formerly a Christian church, now a Turkish mosque. This is *said* to be the church, in which the disciples met, to whom St. John wrote.

Wednesday, Nov. 8.—Went up to the old castle, north of the town. Vast walls are still standing composed principally of granite, with some fine pillars of marble. The castle includes 5 or 6 acres of ground and about half way down the hill is a wall, which includes several times as much. Within the castle are large subterraneous reservoirs, which used to serve for water and provisions. Most of the walls are evidently not very ancient, and are said to be the work of the Genoese. The foundations, and a part of the wall, seem more ancient; and are said, perhaps with truth, to be the work of the ancient Greeks. Noticed several Corinthian capitals, and copied one Greek inscription. The castle furnishes a good view of the city. North and west of it are verdant, mountainous pastures; south and east a fertile plain. Nine or ten minarets speak the power of the false prophet.

Returned from the castle, and went to the site of an ancient theatre, west of the town. It is a semicircular cavity, in the side of a hill. The semicircle measures about 600 feet. Many walls of granite are yet standing.

Went next to the amphitheatre. It is a deep circular valley, formerly no doubt filled with rows of seats rising one above another to enable the spectators to witness the fighting of beasts, or the destruction of men, on the arena, at the bottom of it.

Passed by what is said to be the tomb of Antipas near the old monastery. See Rev. ii. 13. We next visited a building, which is called the temple of Esculapius. It is a lofty vaulted dome, the inside about 40 feet in diameter; the granite wall about 8 feet thick. We remember to have seen it somewhere stated, that Esculapius once practised physic in Pergamos; that the inhabitants erected a temple to him, and offered sacrifices and adored him as a god.

There is in Pergamos one synagogue, one Greek and one Armenian

. At the Greek church we
ı school of 20 boys taught by a
Gave one tract to each boy,
/eral to the master, which were
d, as our tracts usually are with
expressions of gratitude. The
then went with us to visit the
priests. We showed them, in
maic Testament, the address to
ırch in Pergamos, which one of
read. We then gave them a
nent, and a number of tracts.
l three other schools, and sup-
hem with tracts. One contain-
scholars, another 20, and the
smaller number.. Gave one of
achers a Testament, in conse-
: of his earnest solicitations. A
Greek came to our lodgings and
t two Testaments.

population of Pergamos is said
bout 15,000; viz. 1,500 Greeks,
)0 Armenians, 100 Jews, and the
urks. The streets are wider and
r than any we have before seen
ı.

re were about to leave town, a man
om we had a letter from Smyr-
ought us three fowls for our jour-
nd a letter of introduction to Im-
el, a friend of his, 3 hours on our
o Thyatira

dnesday, Nov. 8, 1820. At half
ne we left Pergamos: at three
ossed the Caicus, and pursued
ay along the southern bank,
gh a fertile plain several miles
with verdant hills on the north
outh, and several small villages at
ot of them. At half past nine
ossed the river again, and stop-
or the night at the house of Im-
el. He is a Greek. His house
s on the river's bank, with a mill
: end of it. He soon told us, that
etter of introduction stated that
e ministers of the gospel, much
ated for the Greeks, and carry
. books for distribution among
; adding, that they had lately
a church in this neighbourhood;
t would be "*a great charity* if we
l leave a few books here." We
tained that five, out of ten or
e men about the mill, are able to
and gave them tracts; we also
a number to Immanuel for the
t and others.

ursday, 9. Pursued our course
the same plain. In four hours
d through a considerable village
l Soma. The inhabitants are principally Turks—about seventy families are Greeks. In two hours and a half from Soma we reached Kircagasch, and stopped for dinner. This town is situated at the foot of a high mountain of lime stone, called on the maps Temnus, on the south side of the plain. It is said to contain 10,000 inhabitants, viz. 8,000 Turks, 1,000 Greeks, and 1,000 Armenians. There are eleven mosques, and one Greek, and one Armenian church. Left a number of tracts for the Greeks. At 3 o'clock we set out from Kircagasch, and pursued our way, at the foot of mount Temnus. Passed two small Turkish villages. The principal productions in this part of the country are grain, cotton, tobacco, and pasturage for flocks. At one time we counted 500 cattle together attended by the herdsmen and their dogs; in another flock were about as many goats, and in others a still greater number of sheep.

Arrival at Thyatira.

At 8 o'clock we reached Thyatira, now Akhisar, and put up at a khan. Immediately after we arrived, a heavy rain commenced. At Pergamos we were told, that within a few weeks eight men have been killed by robbers, at different times, on the road between that place and this. We saw a man at Pergamos, who was attacked about two years ago, on this road, and left for dead. He still carries a scar in his cheek, in consequence of the wound which he then received. All these barbarities, however, were perpetrated in the night. We were uniformly told, that in the day time no danger is to be apprehended. Still our attendants showed strong signs of fear; and it was not without difficulty that we persuaded them to leave Kircagasch with the prospect of being out a few hours after dark. From all dangers, seen and unseen, God has mercifully preserved us. May our spared lives be wholly his. We read the address to the church in Thyatira, prayed to that God whom saints of old worshipped in this place, and then retired to rest, commending this city, once beloved, to the compassion of our Redeemer.

Description of the City.

Friday, 10. We had a letter of introduction from a Greek in Smyrna to

Economo, the Bishop's procurator, and a principal man among the Greeks in this town. This morning we sent the letter, and he immediately called on us. We then conversed some time respecting the town. He says the Turks have destroyed all remnants of the ancient church; and even the place where it stood is now unknown. At present, there are in the town 1,000 houses for which taxes are paid to the government, besides 2 or 300 small huts. There are about 550 Greek houses, and 25 or 30 belonging to Armenians. The others are all Turkish. There are nine mosques, one Greek, and one Armenian church; four or five Greek priests, and one Armenian. The Greeks know something of the Romaic, and the Armenians of the Armenian language; but the common language of all classes is Turkish. The Greeks write it in Greek letters; the Armenians in Armenian letters. A young Armenian, who is learning to read it with the Turkish letters, called on us, and read a little in a Turkish Testament, the translation of De Sacy, and we gave him one of them.

Showed our Romaic Testaments to Economo. He says they have the one, which Mr. Lindsay gave them five years ago, and are much pleased with it. He then went with us to visit the schools. The first is taught by a priest, and consists of 50 scholars.—The second is taught by a layman, and consists of 20. Supplied them with tracts. Copied a long Greek inscription on a stone erected by Fabius Zosimus, at the tomb of his wife. When we returned to our room, a lad came to us for tracts. He and five or six other boys are taught by a priest, and do not attend the public schools. After hearing him read a little, and asking him a number of questions, we gave him tracts for himself and his companions. A man, who has a school of six children, saw one of the tracts which we had given away, and sent to us for some. We visited his school and supplied his pupils. Gave a Testament to the priests.

Thyatira is situated near a small river, a branch of the Caicus, in the centre of an extensive plain. At the distance of 3 or 4 miles it is almost completely surrounded by mountains.—The houses are low, many of them mud or earth. Excepting the Moslem's palace, there is scarcely a decent house in the place. The streets are narrow and dirty, and every thing indicates poverty and degradation.

There has been some doubt whether Ak-hisar is really the ancient Thyatira. There is a town called Tyra, or Thyra, between Ephesus and Laodicea, which some have supposed to be Thyatira. But we have with us the Rev. Mr. Lindsay's letter, in which he gives an account of his visit to the seven churches. Ak-hisar is the place which he called Thyatira, without even suggesting any doubt about it. When we inquired in Smyrna for a letter of introduction to Thyatira, they gave us one to this place. The Bishop, priest and professors, at Haivali, and the priests in Pergamos, and in this town, have all spoken of Ak-hisar and Thyatira, as being the same. In the inscription, which we copied, the place is called Thyatira. St. John addressed the seven churches in the order in which they are situated, beginning with Ephesus and closing with Laodicea. If Ak-hisar is Thyatira, this order is complete; if not, it is broken.

Saturday, 11. Went to the Armenian church, at the time of morning prayers. About thirty were present.

Journey to Sart.

At 7 we set out for Sardis. Passed in sight of 3 or 4 small villages, and at half after eleven stopped to dine at a village called Marmora. It has four mosques and one Greek church with two priests. The whole number of houses is said to be 4 or 500, of which 50 are Greek. Gave some tracts to one of the priests and to several others. At 1 we resumed our journey. At 2 came in sight of a lake, and made a bend around the west side of it. At 4 we ascended a hill, and saw before us an extensive plain, through which the Hermus runs, and beyond it mount Tmolus extending to the east and west as far as the eye could reach. At the foot of this mountain stood Sardis, the great capital of the Lydian kings, and the city of the far famed Croesus.—We crossed the plain obliquely bearing to the east and reached Sardis, now called Sart, at half past six, in 10 hours travel from Thyatira; course a little east of south.

Found difficulty in procuring a lodging; at length put up in a hut occupied by a Turk. It was about 10 feet

ıe walls of earth, the roof of
ıd poles covered with soil and
wing on it. There was nei-
r, table, bed nor floor in the
n. The Turk seemed to live
y by his pipe and his coffee.

A Sabbath in Sardis.

Day, Nov. 12. After our
devotions, we took some
ı a Testament and went to a
us, where 3 or 4 Greeks live.
ıe of them grinding grain.—
soon came in. Both were
read. We read to them the
o the church in Sardis, and
account of the day of Judg-
:at. xxv. Conversed with
ıut what we read, and then
the Lord's day, and endeav-
explain its design, and gave
ɔe tracts. We had our usual
service in the upper part of
and could not refrain from
while we sung the 74th
ıd prayed among the ruins of
Here were once a few names,
d not defiled their garments;
are now walking with their
:r in white. But, alas! the
ı a body had only a *name* to
e they were in reality dead;
did not hear the voice of mer-
ıonition, and did not strength-
ings which were ready to die.
re the candlestick has been
out of its place. In the after-
: walked out and enjoyed a
f social worship in the field.
been a solemn, and we trust
ɔle Sabbath to us. Our own
and the scenery around us,
spired to give a pensive, mel-
turn to our thoughts. Our
affected our hearts, while we
ɔd us the ruins of this once
city, with nothing now to be
a few mud huts, inhabited by
stupid, filthy, Turks; and
men, who bear the christian
: work all day in their mill.
ing seems, as if God had curs-
lace, and left it to the domin-
tan.

:r Parsons is unwell. If one
ɔuld be attacked in this place
gering and dangerous disease,
be only such a trial as we of-
ght of, and mentioned when
ng the mission. Yet such a
ld put our faith and our sub-
mission to a severe test. The Providence and grace of God alone can give us comfort and support.

Ruins of the Place.

Monday, 13. Went out to view more particularly the ruins of the place.—Saw the decayed walls of two churches, and of the market, and the ruins of an ancient palace. Two marble columns are standing, about 30 feet high, and 6 in diameter, of the Ionic order. The fragments of similar pillars lay scattered on the ground. Chandler, who was here about sixty years ago, says five pillars were then standing. All our guide could tell of the place was, that it was the palace of the king's daughter. Ascended a high hill to see the ruins of the old castle. Some of the remaining walls are very strong. Copied two inscriptions.

There is now in Sardis no christian family. There are three grist mills here, in which 9 or 10 Greek men and boys are employed. To one of these we gave a Testament, charging him to read it constantly, and remember that it is the word of God, and the guide to heaven. He bowed, thanked us for the gift, and said, "I will read it often."

Journey to Philadelphia.

In the afternoon took leave of Sart, and went across the plain to see the tumuli or barrows on the opposite hill. In half an hour we crossed the Hermus, and in an hour more reached one of the largest barrows. It is made of earth, in the form of a semiglobe, and as nearly as we could measure it with our steps, 200 rods in circumference. From the summit of this, 40 or 50 others were in sight; most of them much smaller. Strabo says, the largest of these was built in honour of Halyattis, the father of Croesus, and was 6 stadia, i. e. three quarters of a mile, in circumference.

From these tumuli we went to Tarkeny, a village one hour east of Sart on the way to Philadelphia. Arrived in the evening, and put up with a Greek priest. There are about 50 Greeks in the village and its vicinity. They have a church which was built 10 years ago. In the evening, 6 or 7 men came in, and we read to them the three first chapters of Revelations. Sometimes they seemed pleased, and at other

times surprised. It all seemed new to them. The priest had never seen a Romaic Testament before. There is no school in his parish, and he says very few of his people can read.

Tuesday, 14. Gave Germanicus, the priest, a Testament, and some tracts for his flock and for another priest in the neighbourhood. At half past seven set out for Philadelphia. Our road lay along the south side of the plain. On the north side were several villages. In 4 hours, we came to a Greek shop, where we took some refreshment, and gave tracts to two or three men.

SUMMARY.

The missionary establishment, among the Cherokees of the Arkansaw, has been named DWIGHT, 'in memory of the late President Dwight, a distinguished and highly revered member of the Board.'

Methodists.—The session of the General Conference of the Methodist Episcopal Church, held at Paris, Oneida county, N. Y. adjourned last week, after a session of 8 days. Twenty-nine ministers were ordained at the session, and reports were received that thirty-five chapels were now building within the bounds of the conference.

The subject of the location of the new seminary, to be erected under their patronage, was acted upon at the session, and this place (Ithica) finally decided upon. A committee of nine was appointed to meet on the 20th inst. to organize, form a constitution, and take the necessary measures to carry the views of the conference into effect.—*Rep. Chron. Aug.* 1.

Extract from Rev. Mr. Alden's Narrative of his Mission among the Seneca and Munsee Indians.

It is a remarkable fact, that two Indians by the name of Johnson and Turkey, have actually been appointed by the chiefs at Cataraugus, to instruct the natives, from Sabbath to Sabbath, in the christian religion! They were both present. Johnson gave an exhortation, urging upon the assembly the importance of what had been brought to view. He expressed his ideas in forcible language as to the momentous nature of those things, and his hope that they should persevere in keeping the Sabbath. He avowed his resolution to attend to the duty assigned him by the chiefs, so long as they should see fit to continue him in the office, and tendered me his hearty thanks. He then requested me to sing, and pray; and dismiss the congregation; which was accordingly done.

Mr. Hyde, under the patronage of the New-York Missionary Society, with the humble but honourable name of a catechist, delivers regular discourses, from Sabbath to Sabbath, in the village of his residence, and occasionally at Cataraugus and Tonnewanta, when a cavalcade of nearly twenty of the principal characters of his more immediate charge accompanies him thirty miles, out of respect to this faithful labourer in the vineyard, and to encourage the hearts and strengthen the hands of their brethren, of those reservations, in the work of the Lord.

Education of Females in India.—By a late English Magazine, we perceive that the plan of educating Hindoo females commenced in the last summer, in the populous city of Calcutta, under the direction of the English Baptist Missionaries. This is the first school for *heathen girls* established in this city for centuries, and with two exceptions, in that extensive country, containing "nine times the population of the British Isles!" A Hindoo woman, who was qualified for an instructress, had been obtained, a small school-room was built as an experiment, and 18 Hindoo girls had been received as scholars. The expense is defrayed by a society of young ladies. Nine or ten other scholars attended occasionally. Nearly twenty were under the care of school-masters, making the whole number almost fifty.—Some Hindoo gentlemen begin to relinquish their prejudices against female education, and freely say, "that perhaps girls *may be* able to learn, and that instructing them *may be* a good thing." Who shall set bounds to the efforts of christian benevolence? Or who shall limit the power of the Almighty, in rescuing from the dominion of ignorance and iniquity, the most degraded of our race?—*Watchman.*

The Tuscarora Indians, under the care of the "United Foreign Mission Society," have experienced severe trials through the violent opposition of the Chief Longboard, to the gospel. The result has been a separation, and departure of the Pagan Party, leaving the Christian part in the quiet and joyful possession of their privileges. Probably many who have gone away under the influence of passion, will ultimately return; some have found their way back already. The Tribe is now nominally Christian. The Sabbath is almost universally regarded and honored among them: not a village in the state, where so large a proportion of the heads of families attend preaching. Their attention to the word is surprising and encouraging.—*Rec.*

The Presbyterian Churches of South-Carolina and Georgia have commenced a mission among the Chickasaws. "Its opening prospects are flattering. The necessary buildings are in a state of forwardness, and it is hoped will be soon comple-

natives are disposed to assist in
burden, as well as very anx-
id their children to school.—
mileh cows, one sow and pigs,'
already subscribed: no doubt
ption will increase as soon as
ated benefits of the establish-
some measure realized.

'S TO RELIGIOUS AND CHAR-
ABLE INSTITUTIONS.

reasurer of the American
Commissioners for Foreign
acknowledges the receipt of
from June 18th to July 17th,
besides various articles for
issionary establishments.

The Treasurer of the American Education Society, acknowledges the receipt of $1,995 95, in the month of July.

The Treasurer of Maine Charity School acknowledges the receipt of $1,378 66 since the 1st of December, 1820. Besides this sum "there have been received on subscriptions, and as donations, large quantities of clothing, and many valuable books. Also, a deed from Henry Ladd, of Portsmouth, N. H. conveying real estate, value unknown; and one from Isaac Davenport, of Milton, Mass. securing to the seminary a scite for its buildings, estimated at not less than 1,000 dollars.

Ordinations and Installations.

1st—The Rev. EDWARD
K was ordained Pastor of the
ional Church and Society in
Mass.—Sermon by the Rev.
Dewey, of Williams' Col-

h—The Rev. MOSES PAR-
as installed Pastor of the
d Society at Stockholm, St.
Lawrence county, N. Y.—Sermon by the Rev. E. Smith, of Hebron.

July 25th—The Rev. LUTHER HAMILTON was ordained Pastor of the First Congregational Church and Society in Taunton, Mass.—Sermon by the Rev. Samuel Willard, of Deerfield.

View of Public Affairs.

UNITED STATES.

gislature of Missouri passed
the 26th of June; in which
re their assent to the condi-
red by Congress in a resolu-
l during its last session, pro-
the admission of that state
nion. This fact having been
lly communicated to Presi-
roe; he has, by his procla-
the 10th inst. announced the
Missouri to the said condi-
ne admission of that state in-
on.

17th of July, General Jack-
his proclamation, dated at
, in which he declares the
n of the authority of Spain
Floridas, and the establish-
at of the United States over

TURKEY.

The intelligence from Greece is partial and involved in obscurity. Prince Ypsilanti is said to have interested himself at Terjowischi, and subsequent accounts inform us of his being at Tergovitz with 10,000 men where he expected a speedy attack from the united forces of several Turkish commanders. Germanicus the Archbishop of Patrasso has pronounced an Allocution addressed to the Clergy and faithful of Peloponnesus in which after briefly reciting some of the cruelties and profanations of the Turks, he animates his countrymen to arm in the rescue of their liberties and to expel their oppressors from the shores of Greece.—A spirit of disunion appears to exist among the Greeks and it is said that their enemies have gained some advan-

tages over them upon the land. Upon the water the Grecian fleet is decidedly superiour. On both sides the contest is a war of extermination. The atrocities committed in Constantinople and its empire upon helpless unoffending Archbishops, priests, and other Greeks have exasperated that unhappy nation to a similar retaliation. Upon the whole we fear that little hope can be indulged respecting the issue of the contest.

The spectacle presented in the Peloponnesus and the neighbouring country is distressing to the patriot, the philanthropist, and the christian. If oppression in every shape of cruelty, and mockery, if ignominy forced upon a nation by the edge of the simitar, if the loss of all that is free and respectable ever warrant resistance, who can withhold his ardent wishes and prayers for the deliverance of Greece. At the same time their tyrants are the supporters of the religion of the false prophet; the religion which has inspired immense hordes of barbarians and butchers to overrun and waste some of the fairest portions of the world. Soon may the long sighed-for day arrive when Greece shall be rescued from the slavery of four centuries, and the Koran be forgotten amid the blessings of His word whose servants are the freemen of the Lord.

SUMMARY.

By various arrivals, intelligence has been received of the death of Napoleon Buonaparte.

Fanueil Hall, Boston, has undergone a thorough repair. A nitch is cut in the wall, in which is deposited a bust of the venerable President Adams.

The Franklin Ship of the line, lying at New-York, is bound on a three years cruise to the Pacific ocean. It is said that she is to survey our Northwestern coast.

The bones of Major Andre have been taken up under the direction of the British consul, and by the order of the Duke of York. They have been placed on board a ship of war, which has sailed for England. It is intended that the bones of this unfortunate man shall be interred in Westminster Abbey, near the Monument, which, many years since, was erected to his memory.

It is stated that the ship Cumberland which arrived in the Chesapeak a short time since from the north of Europe, brought as emigrant passengers, the whole population of a Prussian village, consisting of their spiritual pastor, and about 100 individuals, men, women and children.

The population of Turkey in Europe may be reckoned at about ten millions, viz:—3,500,000 Turks, 300,000 Jews, 2,600,000 Greeks or Hellenists, 500,000 Bulgarians, 1,370,000 Moldavians and Wallachians, 87,000 Armenians, 540,000 Arnauts, 210,000 Albanians, 450,000 Servians, 80,000 Raitzians, 250,000 Bosnians, 800,000 Dalmatians, and 80,000 Croatians.

It appears from an article in the London Courier of June 28th, that among the institutions which become venerable, and suffer injury by the lapse of time, the Peerage of Great Britain affords an interesting subject. Looking at the annals of nobility from the earlier ages of English history down to the present period, it is surprising to observe how many titles once honourable and flourishing, have dropped from time to time into the gulph of oblivion. Such has been the gradual dilapidation by defect of heirs, by attainter, and much oftner by neglect and consequent confusion of family pedigree, that not less than perhaps five hundred dukedoms, marquisates, earldoms, baronies, &c. &c. have descended to the "tomb of all the Capulets."—*N. Y. Adv.*

Newspapers.—It is, perhaps, not generally known how many newspapers are printed in this city in the course of a week. We have taken the trouble to make a rough estimate, which as our knowledge extends, will not vary much from the reality. The number of daily papers issued in a week is rising 56,000—if we add the semi-weekly papers, the number will exceed 80,000 weekly, which is, 4,160,000 a year. The number of newspapers printed yearly in this state alone, will exceed ten millions. The newspapers printed yearly in England, Ireland, Scotland and Wales are estimated at fifty millions. Those published in London alone are estimated at fifteen millions five hundred thousand.—*Ibid.*

Obituary.

nary Herald for August con-
A Brief Memoir of the Rev.
Worcester, D. D. Senior Pastor
ibernacle Church, Salem, Ms.
responding Secretary of the
n Board of Commissioners for
Missions.' From this Memoir,
he following extract:

lers need not be told in what
r at what time, the American
ommissioners for Foreign Mis-
s origin. The faithful pen of
l associate has recorded, in the
f considerable length, which he
, the formation and the early
ils Society. He recorded it as
ratitude to God, for his favor
g Institution; and as an attes-
s event has proved it to be his
tation,) to the great truth, that
t is the only safe principle of
enterprise.

e Board was first organized, it
nspected by any one, that its
would soon become so weighty
icated as they actually became,
duties of Corresponding Secre-
be so arduous, as they actually
t the choice was just as it would
had all these things been fore-
ore the embarkation of the first
February 1812, there had been
rtunity for active labor. No
been received; no plans of ex-
rations had been adopted. The
however, had not been slumber-
post. Always an observer of
and well acquainted with the
istory of attempts to propagate
l, he applied himself with new
to obtaining a correct knowl-
e heathen world;—to learning
ulties and discouragements,
ry missionary society must ex-
counter; and to the considera-
nose great motives to action,
steady view of a world lying in
s will impress upon a pious

812 to 1817, the concerns of the
e increasing in number and in
Several cases of great delicacy
and the occasions of anxious
n were much more numerous,
erson, not intimately acquaint-
atters of this kind, would ever
The labor of maintaining a cor-
ce with the missionaries; with
o were preparing to be employ-
us departments of the missiona-
with the officers of similar soci-
ome and abroad; and with pat-
friends in our widely extended
country; must have occupied much of his time. And to this the weight and responsibility of planning and commencing new missions;—of providing for the comfort and usefulness of numerous families already employed, or to be employed;—of preparing for meetings of the Board and of the Committee; and of laying before the public, at stated intervals, the proceedings and results, the hopes and prospects, the occurrences, both adverse and favourable, which had any bearing on this great concern;—and no one can doubt, that great courage and industry were necessary to carry a man through these efforts, amidst the cares inseperable from the oversight of a large congregation, and the public consultations to which reference has been made. Yet a vigorous exertion was continually sustained, that, while the general operations of the board were going forward, parochial duties and services should not be neglected.

At the annual meeting of the Board, in September 1817, the Secretary informed his associate that he could no longer continue to labor as he had done, intimating, at the same time, that it would be a great relief to him, if some other person could enter upon the duties of his office. The concerns of the Board were constantly multiplying and enlarging. He had for a long time been obliged to give up all seasons of relaxation; all that species of intercourse which is commonly denominated social and friendly, in distinction from the details of important business, and the performance of solemn professional duty.

To dispense with his services was out of the question; and the best that the Board could do was to propose a measure, which, if acceded to by himself and his people, should release him from the greater part of his parochial duties. This measure could not go into immediate operation; and it was not till the summer of 1819, that the Rev. Elias Cornelius was settled as colleague pastor of the Tabernacle church and congregation, with the express provision, that the senior pastor might devote three quarters of his time, without interruption, to the missionary cause. In the mean while, occasional relief had been obtained by means of candidates for the ministry, and the kindness of his clerical brethren, who appreciated the value of his services. It was a matter of no small difficulty to gain the consent of an affectionate people to an arrangement, which should deprive them of so large a share of a beloved pastor's labors; and we are warranted in asserting, that nothing but an enlarged regard to the interests of the church, and a firm persuasion that the cause in

which he was embarked, might well demand great sacrifices from every professed Christian, could have gained so complete a victory over private attachments and personal friendship. To the honor of the deceased it should be added, that he was never urged to continue in the office of Secretary, and to consent to a modification of the pastoral relation, by any other arguments than such as require the followers of Christ to surrender their own ease and advantage, at the call of their Master. It was clearly seen by many, and not less clearly by our departed friends than by others, that a continuance of his labors, on the plan proposed, would render the support of his family more precarious, than if he were simply a parish minister; that it would fasten upon him unceasing care and toil, exhaust his strength, probably shorten his life, and leave his family without those claims upon the kind and generous feelings of his people, which would be promptly acknowledged, were his undivided services bestowed upon them. All this he saw; and then cheerfully made the sacrifice.

During the remainder of his pilgrimage, though able to accomplish much, and that in a very effectual manner, his body seemed gradually falling a prey to disease. In very few instances, we apprehend, have the mental powers been preserved in so vigorous exercise, to the very close of life, amidst pain, weariness, extreme debility, and the indications of approaching dissolution. Before we advert to the closing scene, and stand with our readers by the side of the recent grave, we shall attempt a hasty delineation of those traits, which appeared in the last and highest agency, discharged by our departed friend, while he remained on earth.

Here we could not set in pompous array if we desired it, a host of brilliant qualities which should glare upon the eye of a stranger, and fill him with astonishment. Yet qualities were not lacking, which will shine, we trust, with ever increasing splendor, after this world, and all that it contains, shall have passed away. Some of these were the following.

In the first place, a deeply felt acknowledgment that all the success of missions must come from God; or, in other words the humility of the Gospel beautifully exemplified, in reference to the subject of missions. There was no leaning to the human understanding, as though it were able essentially to improve the moral condition of man; no incense was burned to human sagacity or enterprise, as furnishing hopes to a suffering and guilty world. God was honored as the great and blessed Agent, who will accomplish his purposes of mercy by such instruments, and in such time and manner, as his sovereign wisdom shall see fit. To this humble waiting upon God, was added the most assured confidence, that what *He had promised He was able also to perform*. Nor was the soul left to slumber, in the quietude of this general truth. The confidence was unwavering, that God had promised a day of glory upon earth to the countless descendants of Adam, wherever the bounds of their habitations may be, or however debased their present condition. As this day of glory was to beam upon the world, in consequence of human instrumentality, it followed that the missionary cause is not second to any other. This cause appeared to possess superlative dignity, and to be worthy of the highest services which men or angels can render. With sentiments like these was mingled a profound view of the deplorable state of the world, so far as it remains ignorant of the Gospel.

The heathen nations, and those parts of Christendom, which have little more than the name of Christianity, were habitually regarded with the tenderest compassion.

It becomes a man, who is much engaged in promoting the salvation of his fellow creatures, to lead a life of prayer. In this trait of character the deceased was eminent. Prayer was his delight, the daily nourishment of his soul, and one of the most important means of his superiour wisdom. On public occasions, or in private circles, in the family, or with a single friend, he was accustomed to pour forth his holy desires with great freedom, unction, and copiousness. We have good reason for asserting, that the wakeful hours of night were employed, in devising and maturing plans for the extension of true religion, and in holding communications with his Maker and Redeemer.

Among the most visible and amiable traits of his character was a strong attachment to good men of every class and condition; but especially to his brethren in the ministry, and all who appeared qualified to take part in the missionary work. Hence it naturally came to pass, that the missionaries under the direction of the Board were drawn to him by the strongest ties; and by none among his numerous friends, with the exception of his own family, will his death be more tenderly mourned, than by the representatives of our churches, the heralds of the cross, now in Asia, at the Sandwich Island, and in the American wilderness.

His eminent disinterestedness, the fruit of many Christian virtues, and the parents of many others, deserves to be mentioned. He thought not of himself; he lived not for himself. His mind was employed about public objects; and he had neither leisure nor inclination for plans, intended to promote his own advantage. He even forgot his health, when public duties pressed upon him; and for the discharge of those duties, he submitted to labour which

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cession of years. Yet this happiness of united and harmonious action,—one of the purest sources of enjoyment on this side of the grave,—must experience a sudden termination. It is one of the most touching reflections of survivors, that they could not gather around the bed of their dying friend, and catch his parting counsels. O how would they now value a month to be spent in his society; even with the certainty that his stay could not be prolonged. On how many subjects would they earnestly inquire his opinion; how joyfully would they unite with him in seeking the divine guidance; how thankfully and tenderly would they receive his final benediction.

We have intimated, that the health of our departed friend was greatly impaired, for a considerable period before the commencement of his late journey. His complaints were not considered as immediately alarming, however till near the time of his embarkation. Even then, it was strongly hoped that a voyage and a more genial climate, would restore his sinking powers, and prolong his invaluable life. The reasons of this voyage, and its history, have been presented to our readers by himself, in a manner calculated to make a durable impression. Many events occurred, unfavourable to his recovery. The passage to New-Orleans was extremely boisterous; the weather, during his stay there, was rainy and unpleasant; and again, after he left Natchez, it was uncommonly cool for the season. By these causes, his strength was so reduced, that he could not bear the fatigues of a journey through the wilderness. The precise effect of each unpropitious circumstance cannot be determined by human knowledge. As extreme cold had an alarming influence upon his health, he was himself persuaded that he could not survive the winter, in this northern climate.

Our readers have perused his affecting letter to the missionaries at Elliot, which was published at the close of our last number. During a stay of twelve days at Mayhew, he evidently gained some strength. To the assembled missionaries and assistants, amounting to twelve beside female members of the mission families, he was able to impart much valuable counsel. On the first Sabbath of his visit, he exhorted them with the zeal and affection of an apostle, from Philippians ii, 1—18; on the second, he aided in organizing a mission church, and in the administration of the Lord's Supper. How interesting the spectacle! and to how many tender and affecting associations will it give occasion.

The next morning he set out for Brainerd; and was accompanied by Mr. Kingsbury to Columbus, a distance of eighteen miles, where he arrived with little fatigue. Dr. Pride, who met him at New-Orleans, had been with him for three months, and

was about to attend him to the north, was taken ill of a fever a hundred miles from Columbus. After waiting three days, it was found that Dr. Pride could not proceed, and he subsequently returned to Mayhew. This must have been a severe disappointment to both. A stranger was hired; and the weary languishing traveller proceeded on his way to Brainerd, where he arrived sooner than could have been expected, considering his weakness, and the difficulties of the journey.

On the 25th of May he was carried, in the arms of the missionaries, from his vehicle to the mission house. Soon after his arrival, it was observed to him, (we quote from the missionary journal,) that "he had got almost through the wilderness." He replied: "This may be true in more respects than one. God is very gracious. He has sustained me, as it were by miracle thus far, and granted me one great desire of my soul, in bringing me to Brainerd; and if it be agreeable to his holy purposes, that I should leave my poor remains here, his will be done." He said farther, "I had rather leave my poor remains here than at any other place."

On the following Sabbath, "the members of the church, and some of the congregation, were introduced to him, at his request; and being raised in his bed, he addressed them in a few words. His address, though short, was peculiarly feeling and interesting." He afterwards requested that the children might come in. "He took each by the hand as they passed the bed. Having all passed round in procession, they stood and sung a hymn. He was affected to tears, most of the time. After the hymn, he addressed them in a most affectionate manner, which, in turn, melted them to tears."

His complaints became more alarming almost daily; and, on the 2d of June, he desired that a letter might be written to his wife, of which he dictated a part, giving a brief notice of his journey from Mayhew to Brainerd; requesting Mr. Hoyt to write, as he thought proper, with respect to the probable issue of the sickness.

On the 5th the journal says: "Our dear friend is fast going to the eternal world. In the morning we gave up all hopes of his recovery. For short intervals during the day, he has been in a state of mental derangement: but, even in this state, his mind was employed on the great subject of building churches, and extending the dear Redeemer's kingdom.

"6. During the day he has been insensible to pain; and, to appearance, spent much of his time in prayer. He said, if he were to choose, he had rather go, and be with Jesus, than dwell in the flesh. He did not regret engaging in the missionary cause; but rejoiced that he had been enabled to do something toward this great object."

After an affectionate lamentation, the journal of the 7th records the afflicting event, which had been anticipated.—"This morning, about 7 o'clock, he cast his eyes towards heaven; and, smiling, resigned his spirit to God. Without the least apparent pain, or struggle, he fell asleep in the arms of Jesus."

Two days afterwards the last offices of kindness were performed; a procession followed the corpse to the grave; and Mr. Hoyt preached a funeral sermon from Psalm cxii, 6. *The righteous shall be in everlasting remembrance.*

Thus departed from this life a distinguished servant of the Lord Jesus, who had lived for many years with his eye intent on heaven, and who brought down blessings on his fellow men, by his disinterested services and his fervent prayers: highly honoured in the circumstances of his death;—on missionary ground bearing his last testimony to the glory of the missionary cause; surrounded by his brethren engaged in this divine employment, and by a church gathered from pagans of the wilderness under his own superintendence; the hymns of converted Cherokees vibrating in his ear, as a prelude to the song of Moses and the Lamb.

Who that contemplates the preceding character, and especially who that was intimately acquainted with the original, does not see the exalting and purifying tendency of the cause of missions? What other cause is so grand in its extent, so beneficent in its design, so sure in its issue, so glorious in its triumphs? Compared with the mighty interests of the kingdom of Christ, the concerns of earthly monarchies are small and trifling. It is indeed wonderful, that feeble men, with their sins and imperfections, should be employed in a work, which might well occupy the powers of seraphs and archangels—Since, however, it has pleased God to make some of our race the instruments of his mercy to others, we might well conclude that a faithful discharge of such an office would conduce to the highest elevation of the human character. So indeed we find it. The names of Brainerd, Swartz, Buchanan, Martyn, stand as memorials of illustrious virtue. With these, and such as these, the name of WORCESTER will be inscribed, as an example to future generations.

Answers to Correspondents necessarily deferred.

THE
RISTIAN SPECTATOR.

.] SEPTEMBER, 1821. [Vol. III.

Religious Communications.

the Christian Spectator.

it West Springfield, Mass.
, 1821, Mrs. Charlotte E.
wife of the Rev. William B.
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was caressed and flattered. The bewitching snares of the world were spread in her path; and her ambition, yet unsanctified, was set on distinction in external accomplishments. Until the age of fourteen or fifteen years, scarcely a cloud was seen to settle on her temporal prospects. But now it was time for a deceitful world to begin to shew its treachery. A sad reverse was experienced in the circumstances of her family; and soon it pleased God, in his good providence, that she should follow two beloved brothers, her father, and a darling sister, in quick succession, to the grave. Hitherto she had felt the attractions of the world, but now she saw the fashion of it passing away. The bright star of hope which had glittered on the ocean of life, was now buried in its surges, and earth had lost its charms. She met these afflictions with a high degree of fortitude. Yet still they weighed heavily upon her spirits because she had no better portion than these earthly friendships. *One thing was needful*; and her mind, brought down to the dark valley by these chastenings of the Lord, was prepared to feel its destitution. It was not, however, till the year 1815, when she was residing at Hartford, during a season of special revival of religion in that place, that she became deeply impressed with a sense of her sinfulness, and that by nature she was a child of wrath. With this impression still abiding and increasing, she soon after, returned to Monson, at that time the place of her mother's residence. There too it was a season of heart searching. The Spirit of God was there. The

arrows of conviction were fastened deep in her soul, and with a heart bruised and broken, she betook herself to the mercy seat of Jehovah. The Saviour smiled upon her, and spake peace to her troubled spirit. She became a new creature.

"Her tongue broke out in unknown strains,
And sung surprising grace."

At first, however, the kingdom of Heaven within her, was only a grain of mustard seed. The evidence of her acceptance with God was so indistinct that she trembled much while she sweetly hoped. She feared deception. She searched the Scriptures, examined her own heart, and communed with God. By these means, as her knowledge of Christian experience increased, her faith and hope became firmer and stronger. Indeed her path was as the shining light which shineth more and more unto the perfect day. In the summer of 1816, at the age of seventeen years, she made a public profession of the religion of Jesus. From this time, especially, she began to put on the whole armour of God; and though she was sanctified but in part, and had frequent occasion to mourn over the imperfection that still cleaved to her, yet there appeared a happy consistency between her general character, and her christian profession and hopes. She was a diligent reader of the Scriptures, and of the best Theological writings, and previous to her marriage to the Rev. Mr. Sprague, in the autumn of 1820, she became a proficient in the modern sciences of Chemistry, Botany, and Mineralogy. Her literary taste was also highly cultivated and improved by various reading.

Her introduction by marriage to a station of peculiar responsibility, seemed to awaken into action all her religious feelings. She entered upon her course of life with high hopes indeed, but her ambition was chastened and restrained by the power of religion. The importance of the station which she was now called to occupy, seemed to lie with singular weight upon her mind. She commited her way unto the Lord and his grace was her support. Her husband found in her all that he could desire in a companion for life, while his people rejoiced with him, and respected and loved the friend of his choice. That delicate sense of propriety for which she was distinguished, her affectionate hospitality and kindness, the remarkable union of gentleness and firmness in her whole character, her singular prudence, the constancy of all her feelings, and the increasing ardour of her religious affections, could not fail to secure the strongest attachment of the Society with which she was connected. She was an help meet for him who was to break to that people the bread of life. There was every thing which the most happy connection with an affectionate people could present, to encourage them with the hope of extended usefulness and happiness in the world. But alas, it was only a painted vision. That God who had fixed the measure of their days, by a mysterious stroke, put his hand upon this frail child of mortality, and the grass withered; the flower fell. She suddenly expired amid the tears and prayers of a beloved people, in the embraces of a weeping, widowed mother, and under the parting, prayerful sigh of a bereaved companion, whom she loved as her own soul, leaving an infant child to the protection of the orphan's God.

Oh, my soul, what a heart-rending scene of separation was that! In that moment, what a wide field of promise was overspread with the shadow of death! Yet the Saviour was there with his everlasting arms of mercy. He suppressed every murmur. He granted her uncommon patience in her last painful sufferings, and sustained her by his grace in the dying hour. She trusted in the Lord as her portion forever. He, as a friend that sticketh closer than a brother, seemed to stand over her bed of death, saying, "Sleep, O beloved! *I am the*

and the Life; he that me, though he were dead, live." Mourner! Read romise, full of immortali- and then wipe away all your eyes. It was better part. Be silent and open outh because God hath

B. N.

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e Christian Spectator.

e term, Carnal Mind.

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we to understand by the d, merely those lusts of the heart which terminate on animal gratification as their object. These are styled the lust of concupiscence in which the Gentiles walked, which are to be subdued by the mortification of our members. These lusts of the heart are indeed lusts of the flesh from their relation to animal indulgence, but they are also denominated lusts of the flesh, as being the specific exercises of a general principle of depravity, which is called *the flesh*.

That there is a more general principle of depravity called the carnal mind, is certain from the fact that those evil exercises of the heart which have no relation to animalism, are described as the effects of this general principle denominated the flesh. 'Now the works of the flesh are manifest: idolatry, hatred, variance, emulations, seditions, heresies, envyings.' These are evils of the heart which may exist independently of the animal appetites, and yet are called the works of the flesh, from which it is perfectly manifest that *flesh* is a term which characterises an evil heart, independent of its alliance with body, as well as in connexion with it.

The phrase carnal mind is a comprehensive term employed to express the whole moral nature of man, as he is antecedently to the renewing influence of the Spirit of God.

The following considerations establish the correctness of this exposition.

1. The carnal mind, is a phrase of synonymous import with a heart *at enmity with God*. The carnal mind is enmity against God; of course a heart at enmity with God is *the carnal mind*. They are convertible terms. But we know that a heart at enmity against God is the comprehensive principle of moral evil in man, which it is the object of the atonement, of the preaching of the gospel, and of the work of the Spirit to remove by reconciliation, and which is subdued partially by regeneration, progressively by sanctification, and entirely by that act of the

Holy Spirit which is denominated glorification. A heart at enmity with God then, being a generic term, used to express the *entire principle* of evil in the heart, and the carnal mind being *this very enmity of heart* against God, is unanswerably a generic term comprehending the entire evil of man's nature.

2. The carnal mind is opposed to the Law of God. The moral law includes in its requirements all moral excellence of which the heart of man is capable. But the carnal mind, is a temper of heart in all respects *opposed* to this law, and is in its very nature so contradictory to the exercises required by the law, that it "cannot be subject to it," can by no modification, and by no change of circumstances, be made obedience, even in the lowest degree. As the law then, comprehends in its requirements all moral excellence of which the heart is capable, that temper of heart denominated the carnal mind, which is not and cannot be subject to the law, must be the comprehensive principle of moral evil in man, or the heart of man as it exists antecedently to its subjugation to the law of God by the Spirit.

3. The *flesh* is a generic term used to denote that depravity of heart which renders regeneration indispensable.

Our Saviour had said to Nicodemus, "Except a man be born again he cannot see the kingdom of God." The ruler understood him to mean a natural birth. Jesus reproves him for his ignorance, and reminds him that he speaks of a moral change, accomplished by the Spirit; and alleges as the ground of its necessity,—"That which is born of the flesh is flesh." By flesh, in the first part of the sentence, I understand man as depraved by the fall, and by flesh in the last part, man as descended from a depraved ancestry. Man is denominated flesh in reference to his depravity; Gen. vi. 3. "My Spirit shall not always strive with man, for that he *also is flesh*;" his being literally flesh could afford no reason for fixing a limit to the strivings of the Spirit, while his depravity, called flesh, which resists and grieves the Spirit, furnishes an appropriate reason.

The Jews also placed great reliance for salvation upon their descent from Abraham. Our Saviour, cuts off this vain confidence, by teaching that it is the depraved nature of man, and not that acquired by grace which descends. That Abraham, of course, in whom they trusted, transmitted depravity and not holiness to his descendants; "That which is born of the flesh is flesh. Marvel not that I said unto you, ye must be born again." Flesh then means a depraved nature in the ancestor, and a depraved nature in the descendant, and is put for the whole moral nature of man before regeneration.

4. The *flesh* is spoken of as the comprehensive principle of all moral evil in man, either as existing in his heart, or manifested in his conduct.—The works of the flesh are, "adultery, fornication, uncleanness, lasciviousness, idolatry, witchcraft, hatred, variance, emulations, wrath, strife, seditions, heresies, envyings, murders, drunkeness, revellings and such like." By the phrase *such like*, it appears that the preceding extended catalogue of the sins of heart and life are given as specimens, and are put for the whole of human depravity; all the above crimes, and all evil beside in man, proceed from the *flesh*. That flesh is a generic term expressing the depraved nature of man, is still further evident from the consideration, that in the verses immediately following those just quoted, the Spirit is described as the efficient cause of all goodness in man, or of his holy nature, and the fruits of his operation are contrasted with the works of the flesh. The fruit of the Spirit is love, joy, peace, long suffering, gentleness, goodness, faith, meekness, temperance, i. e. while all the evil of man's nature is included in the term flesh, all the moral excellence is a fruit of regeneration by the Spirit.

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flesh a law that when he would do good, caused evil to be present with him, and which in the 23d verse he describes as "warring against the law of his mind, and bringing him into captivity;"—a law which in the 24th verse he denominates a body of death, and in the 25th, *the flesh*, which serves the law of sin, while he himself with the mind serves the law of God. In describing the experience of the Galatian converts he employs the same language as in describing his own. Gal. V. 17. "The flesh lusteth against the Spirit, and the Spirit against the flesh, and these are contrary the one to the other, so that ye cannot do the things that ye would.

Having now by an exposition of the term carnal mind, or fleshly mind, shown that it denotes the whole moral nature of man, I proceed to inquire what account the Scriptures give of man's moral nature under this term; and we have seen already that they declare the whole moral nature of man to be enmity against God, and at variance with the law of God. It is declared that none of the moral exercises of man's heart by nature are conformed to the law of God, and that they are in their very nature, all of them, so opposed to its requirements, that they can by no means be obedient in the least degree.

It is also declared that in the flesh of man, his whole moral nature before regeneration, there dwells no good thing.

I know, saith the Apostle, that in me, that is in my *flesh*, there dwelleth no good thing. This is said indeed of his depraved nature, as weakened by the existence of holiness, but if in this relatively enfeebled state, there was no goodness in it, there surely could have been none when the flesh constituted his entire moral nature.

The Scriptures decide that in the whole moral nature of man, termed the flesh, there is nothing by which he can by any means please God. "So then they that are in the flesh cannot please God." This it will be observed, is an inference from the

text, so often quoted; The carnal mind is enmity against God; so then, because the carnal mind is enmity against God, they that are in the flesh, or under its influence, as the sole principle of moral action, cannot please God. The carnal mind is not subject to the law of God; so then because there is in it no principle of obedience to the great law of his empire; they that are in the flesh, or under the sole guidance of this rebellious disposition cannot please God. The carnal mind cannot be subject to the law of God; so then they that are in the flesh cannot, under its influence, as the sole principle of accountable action, do any thing to please God. The principle of loyalty being gone, and that of rebellion existing in full vigour, there is nothing which God can approve.

The description of man's moral nature under the term flesh, decides that there is in man by nature no moral excellence, different from holiness, and of an inferior kind.

The Scriptures are silent with respect to the existence in man of any such secondary moral excellence inferior to holiness. Did such excellence exist, there must be two moral laws, one requiring holiness, the other, this secondary inferior moral excellence; for moral excellence is, in its nature, excellence in an accountable creature, and consists in conformity to some law. But the moral law is the great and sole rule of moral obligation, and standard of moral excellence. There can be no moral excellence therefore, which does not include that holiness which is conformity of heart to the law.

There is no need of any secondary kind of moral excellence to answer all the ends of our social and accountable existence; the higher principle of moral excellence included in holiness, answering completely all the purposes of a supposed secondary kind of virtue. The great principle of love to God and love to man, operating in the heart according to the commandment, will control the actions of man, and regulate and direct all the instincts, sympathies, and natural affections of his nature, which are local in their objects, limited in their benign tendencies, and may become, without the guardianship of holiness, principles of collision, cruelty, and desolation.

If it should be supposed that in the absence of holiness, this secondary virtue had been inculcated as a partial substitute, I answer, that the secondary virtue if it exist at all, exists as a part of man's nature which has survived the fall. There must have been therefore, two moral laws and two kinds of moral excellence in Paradise, before the fall, which would be like making a master-spring of sufficient power to control every movement, great and small, of an extended machinery, and then to plant another feeble spring by its side, on which a portion of its minor movements should be made dependant.

Let the holy love which the law commands beat in the heart of man, and by its mighty impulse, his intellect, his memory, his imagination, his conscience, his natural affections, his instincts and sympathies, and his willing hand and tongue will all perform, with unerring constancy, their respective parts, in constituting a state of perfect society. A secondary moral excellence is not needed therefore, and it is presumed does not exist. In this conclusion we are confirmed by the consideration that all moral evil consists in the transgression of the moral law, to which holiness is obedience.

But if there were a secondary moral excellence, not including holiness in its nature, there must of necessity be a secondary kind of moral evil not consisting in the transgression of the moral law. But as we find no secondary moral evil, we conclude there is no secondary, inferior kind of moral excellence in man. As all his depravity consists in the carnal mind, so all his moral excellence consists in that love which is the fruit of

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D. D.

A Sermon.

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on him, in a certain
sun was set, and he lay
down to sleep, a stone his pillow, the canopy of heaven his covering. In his dream, he saw, a vision,—a ladder, reaching from earth to Heaven, the angels of God ascending and descending upon the ladder, and over it, the Lord God, who called to him, and confirmed the promise before made to Abraham. "And Jacob awaked out of his sleep, and he said, Surely the *Lord* is in this place, and I knew it not. And he was afraid, and said,—How dreadful is this place! This is *none other* but the *house* of *God*, and this is the gate of Heaven."

What '*place*,' did Jacob intend, when he said, 'This is the *house* of God'? There was no *house* near him. He lay in the open field, beneath the vault of heaven. Even though we should suppose he had some particular reference, to the spot of ground on which he lay, or the stone on which his head had rested, yet why did he call the place a *house*? By *the house of God, the Gate of heaven*, he doubtless had reference to the place of the vision. He had seen *God*, in his dream, therefore 'he was afraid.' 'God,' said he, 'is in this place,—and I knew it not. How dreadful is this place. This is none other but the house of God, and this is the gate of heaven.' The place of the vision, the expanse above and around him, seemed to him as the house of God. The extended earth on which he stood, seemed the floor, and the arches of the sky, the lofty roof of the magnificent dwelling place of the Almighty. It seemed indeed the house of God, for in it he had seen the visible presence of the Lord of Hosts, attended by his retinue of holy Angels.

It was *this sight*, that made the Patriarch afraid. Though it is said 'he was afraid,' yet he could not have a fear for his personal safety. The whole vision was fitted to banish such fear. The *mercy* of God to a guilty world, was shadowed forth, the angels descending with messages of grace and errands of mercy, and ascending with reports of their ser-

vices, showed the gracious Providence of God, and the blessing which God himself pronounced on Jacob, confirming to him the promise before made to Abraham, was all of it adapted and designed by God, to banish fear and despondency from the heart of the solitary wanderer, and to fill him with hope and comfort on his journey of exile from his father's roof. Yet 'he was *afraid*, and said *how dreadful is this place.*' The fear which Jacob felt was religious awe, the dread which falls upon men from the sensible presence of Almighty God.

Jacob had been occupied in his own concerns, eager in pursuit of earthly good, and anxious for his life and welfare, and had not sufficiently thought of the presence of the invisible God. This vision brought to him a realizing view of a present God. He felt as if suddenly and unexpectedly brought, not into the palace of an earthly monarch, but into the house of the living God.

Oh could the vision of the Almighty, burst, at once, upon a thoughtless world,—could they see him inhabiting this universe, which he has built for his dwelling place,—could they see his arm guiding the hosts of heaven in their circuits, and moving forward the operations of nature around them,—could they see him by their side, upholding every power and faculty, which they pervert to opposition against him, and bestowing with his own hand every blessing which they ungratefully enjoy and abuse,—could they see his eye, which is in every place, beholding the evil and the good,—how would astonishment and dread fall upon them? With a more painful fear, than that of the Patriarch, would they exclaim,—"Surely God is in this place, and we knew it not. How dreadful is this place. This is *none other* but the *house* of God, in which he is *seen* to dwell. This is the gate of heaven.

And yet, God is surely thus in this world, though many know it not. He is here thus upholding by his power, directing by his wisdom, and blessing from his goodness, and thus beholding us as a Lord and Judge. 'He is not far from every one of us.' In him we live, and move, and have our being. This earth is his footstool, heaven is his throne, the universe is his dwelling place. Here he governs his mighty household. Here his angels descend and ascend on errands of grace and mercy—encamping about the just, and ministering to them who shall be heirs of salvation. And though the eye of sense does not see God, though he retires from human view, behind his own creation, and makes this material universe a garment with which he covers himself; though even reason, dimmed with sensual passions, does but faintly discover the presence of the Almighty, yet faith sees the invisible God. By faith, the believer walks with God, lives in his presence, is awed by his majesty and glory, prays for the light of his countenance, and seeks to be directed and upheld by his powerful hand.

This constant sense of the presence of a holy God, makes this, to him, a solemn world, and the state he holds in it, an awful place. The believer, though filled with joy and peace, possesses a joy which is far from levity. How dare he trifle in the presence of God, his Judge. How dare he behave with irreverent impropriety in the house of God. In every place, he discovers some manifestation of the presence of his Lord and Judge, and therefore, always, according to the liveliness of his faith, is ready to say, 'How dreadful is this place. This is none other but the house of God, and this is the gate of Heaven.

This, then, is a solemn world. The station we hold in it as accountable beings in the presence of God, is a solemn station.

In view of our subject, we observe more particularly in the first place, To be capable, as we are, of discovering 'the invisible things of God, from the things which he has made, even his Eternal power and Godhead,'

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mally laid down in his *word*, is a still greater privilege; but it is a privilege connected with dread responsibility. To know our duty and to feel the obligation to perform it, to see the law of God, exceeding broad, reaching even to the thoughts and intents of the heart, and requiring that every thought and feeling be brought into subjection to it; then to hear its threatening, "cursed is every one that continueth not in all things written in the book of the law to do them," and "every idle word that men shall speak, they shall give account thereof in the day of judgment," and to know, finally, that all this is applicable to ourselves, coming home to our business and bosoms, following us, like the eye of God, in public and in private, with an obligation which we cannot escape; gives importance to every action, to every thought.

"Of the innumerable eyes," says one, "that open upon nature, none, but those of man, see its Author, and its end. There is something very solemn in this mighty privilege of a being not made to perish with time, and formed in some greater hour, to know him, who inhabiteth Eternity."

3. The thought suggested in the close of this quotation, leads us to observe in the third place, that it is a privilege to know that the acquaintance with God, which we are permitted to have, in this world, shall continue without end.

Beings destined to exist only a few days or years, are so insignificant in themselves, and so unimportant in their own view, if they are sensible of their insignificance, that it is of comparatively little moment, how they pass the days of their short-lived existence. "Let us eat and drink, for to-morrow we die."

On the contrary, to know that we have immortal souls, that we are destined for a never ending existence, that when ages and worlds shall have rolled away, we shall exist, under the government of the same unchangeable God, whom we are here permitted to see and know, enjoying his

smiles, or suffering under his eternal frown, what an importance, an awful importance does it give to us! What a solemnity does the thought shed over our minds! How dreadful is this place; not only the house of God, but the gate of heaven, the vestibule of Eternity—the cradle of immortal souls,—the residence of creatures which shall never cease to be. In view of our eternal destiny, who would not

"Walk thoughtful, on the silent, solemn shore,
"Of that vast ocean, we must sail so soon.

4. The thought of our immortality suggests the fourth, and most important circumstance, which gives solemnity to this world, viz.

That it is a state of probation to these immortal souls. We are placed here, to choose a part and form a character, which shall fix our condition, through our eternal existence. Every action here goes to form a habit,—every deed shall be brought into judgment at the great day of account, every movement of immortal beings is followed by everlasting consequences. If we could, during every period of our future existence, have the same power and privilege we now have to alter our condition and destiny, by repentance and turning to the Lord, the present moments though important, would sink into comparative insignificance. But the fact, that this is our only state of probation, that after it, our condition will be fixed, unalterably fixed, forever, so that he that is holy, will be holy still, and he that is filthy shall be filthy still,—this is what renders the present a solemn, dreadful place.

It is doubtless a privilege to have a state of probation granted us, but as we have said of the others, we say of this also—there is something solemn in this mighty privilege, and it is rendered still more solemn, by the uncertainty of its continuance. It may terminate, in a moment when we least expect it, and are least prepared. While we are forming our resolutions to repent to-morrow, we may be sent *into* eternity to day, with all our sins upon our heads; "For yourselves know, perfectly, that the day of the Lord so cometh, as a thief in the night."

Finally; this is a solemn world, because it is a world of sin. Those who have offended a holy and present God, who have broken his law, abused his grace, and rejected his Son, and who are treasuring up wrath against the day of wrath, occupy a *dreadful place*—and may well be *afraid*, when they are made sensible of his presence. All the other circumstances, which concur to render this a solemn world to us, derive additional weight and importance, from the fact that we are sinners, especially if we are impenitent sinners.

Let us see how this fact, adds a dreadful importance to each of the considerations already suggested.

It is solemn to stand in the presence of the holy and Almighty God. It is so, even to holy beings. Angels veil their faces, as they surround his throne, and cry 'holy, holy, holy is the Lord God Almighty.' If those who are themselves pure and holy, the objects of God's love and favour, are filled with awful dread, when made sensible of his immediate presence, how must those feel who are impure and unholy, when they are made to realize the presence of their offended Maker? Even, if, by repentance and faith, they have become reconciled to God, they will feel peculiar dread, from a sense of their remaining pollution. So Jacob, when he awoke from the vision of the Almighty, although it was in every respect, fitted to assure him of the favor of God, was yet afraid—"Surely," said he, "the Lord is in this place, and I knew it not. How *dreadful* is this place. This is none other but the house of God, and this is the gate of heaven."

Job also, who was acknowledged by God himself as his servant, and who received the testimony, that no other man then on earth was like him in holiness, exclaimed when he realised the presence of Jehovah, "I have heard of thee, by the hearing of

', but now mine eye seeth thee. efore I abhor myself, and repent t and ashes." Isaiah, was a fa- l prophet of the Lord, but when the Lord, high and lifted up, and eaveas full of his glory, he cried Woe is me—for I am undone— ne eyes have seen the Lord of ." So the prophet Elijah, stood he mount, and beheld the great rong wind which rent the moun- broke the rocks in pieces, and ot afraid, for God was not in nd; neither did the earthquake fire appal him, for the Lord ot in them; but 'after the fire, small voice,' then Elijah wrap- is face in his mantle, and stood the Lord of Hosts spoke to

such men, if men assured of vour of God, feel such a holy at his presence, how should feel, who have provoked his ndignation, and who live under ontinual frown. Yet we are all presence, though perhaps we it not. This universe, in which re, is his dwelling place. He sent in it, his eye is in every , beholding the evil and the And if the 'heavens are not in his sight, and his angels are ed with folly, how much more inable and filthy is man, which eth iniquity like water.'

ne second circumstance mention- hewing the 'dreadful' station, old in this world, is, that we are not only acquainted with God, nder his moral government. But ng under the law of God be sol- how much more solemn to be r the *curse* of that law, and ex- l to its penalty, and to be ac- nable to a Being whom we have ded, 'who is angry with the ed every day?'

ne third and fourth facts men- d in this discourse, to show how m is the world in which we were that we have immortal , and are in a state of probation ernity. How unspeakably dread- must these facts appear to those, who have hitherto abused their day of grace, and who, if they should die in their present state, would be immortal in misery.

In short, to have the power to discover God, in his works, and to become more intimately acquainted with him in his word, to be able to learn his will, and to read his written law, by which also we must be judged, to know that we are immortal, and that eternal happiness or misery depends on the part we choose and the characters we form, during the few years we continue here, gives a solemn importance to our condition; but this solemnity becomes dreadful in view of a holy God, whom we have offended, in view of a state of probation abused, of the grace of God rejected.

"O may these thoughts, possess my breast
"Where'er I roam—where'er I rest."

With such thoughts therefore, let us not sleep as do others, but let us watch and be sober. "For they that sleep, sleep in the night, and they that be drunk, be drunk in the night—but let us who are of the day, be sober." The *light* of *Eternity*, which shines around us, is a *solemn* light. The house of God, in which we assemble, is a solemn place.

"Let not our weaker passions dare
Consent to sin—for God is there."

And although we know that God is equally present in every place, at every time, yet such finite, limited faculties as ours, strive to give *place* to every thing, and naturally conceive of God, as more especially present, in those places, where he has been peculiarly manifested to our souls.

In our weak, imperfect state, this method of considering the subject, ought to be encouraged rather than condemned. God himself has countenanced it, when, in condescension to our weakness, he took upon himself a visible form, or at least made himself manifest, at particular times and places. Such were his appearances to the Patriarchs,—and such his dwelling between the cher-

him, in the most holy place of the tabernacle, which was thence termed —"the house of God." Such exhibitions of his presence are not only an accommodation to our weak conceptions, but are wisely fitted to give a peculiar sacredness in our minds, to the places where God has appeared to be present with us, and thus to make them instrumental in renewing the same impressions at another time. Holy men, therefore, use them for the purpose for which they are designed. Jacob, doubtless knew that the universe was the house of God, yet he poured oil upon the stone, on which his head had rested during the vision, and named it, and the place where it stood, Beth-el, that is "House of God." Many years after, when he returned from Syria, and came to the spot, it brought forcibly to his mind the promises which God had there made to him, and he built an altar of earth, and called it *El-Beth-el*—because there God appeared to him, when he fled from his brethren.

In a similar manner, we should hold those places sacred where God has appeared to us, that they may become means of recalling the goodness of God, and renewing the solemn impressions and holy resolutions, which they once witnessed.

In this view of the subject, a house of prayer, and public worship, is peculiarly, the house of God. There we assemble to meet our God, and to hold communion with him. There we meet, to hear his words, to make known our requests, to call upon the Lord, to praise his name—and to realize, as in his more immediate presence, all those circumstances, connected with our knowledge of him and of his holy law, which have been mentioned in this discourse, as giving solemnity to our present existence. And here, it may be added, his children, while engaged in the services of the sanctuary, do often receive peculiar and refreshing views of his presence and glory. The place, therefore, should be *sacred* in our minds. We should, if possible, suffer nothing of a worldly nature, to be associated with the house of prayer,—the house of God. "Surely God *is* in this place, though we may know it not." He is here—*speaking* to us, by his word —He is here, by his Holy Spirit, in the hearts of his children and perhaps of sinners, producing conviction of sin in some, and giving comfort and consolation, joy and peace in believing, to others. This is the house of God; for many with an awe and rapture, seemingly less than that of the Patriarch, have *seen him here*, and have felt his power while they have listened to his promises. His goings have been *seen* in his sanctuary. It is the house of God and the *Gate of Heaven*, where many precious souls have received those impressions and hopes which conduct to Heaven— "They have seen thy goings," (says the Psalmist) "even the goings of my God, my king, in the sanctuary."

Let all the solemnity, then, which accompanies the view of a present God, of his holy law, and of Eternity, here settle on our souls. If no where else, let us at least, be thoughtful and solemn in the house of God. Let the vision of spiritual things alone occupy our minds. O let us realize and feel that it is none other but the house of God. May it prove to all of us the Gate of Heaven.

For the Christian Spectator.

A brief Essay on Church Government.

WHEN an individual church, in any town or parish, possesses the power of christian discipline, even to the exclusion of offenders, and possesses the same power to discipline its pastor, as any other member; the government is denominated *strictly congregational.* And be the church ever so few in number, or ever so much at variance among themselves, there is no remedy, except it come from themselves. They may contend for years, two against two, or three against three, without a prospect of peace. They claim to be independ-

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ch of Jerusalem consisted of
, and many members. It
of about five thousand *men;*
how many women and children we know not. But they were all one body, under the pastoral care of many elders. Such were all the apostolical churches. They were one united body, under the care of a suitable number of elders, called the presbytery. The church in every city or district was a completely organized *Consociation*. This venerable body of elders, together with delegates from all the churches, has always possessed the right of self-government: for this is the legitimate body of Christ, consisting of *all the saints, with the bishops and deacons*. To them, in the apostolic age, were the difficult causes referred, by the minor churches, for a final decision. They were *the church*, in the highest sense of the word.

And, according to the congregational principle, it was fit and suitable, that they should be a standing council for the government of the various branches of their own body. It would have been altogether improper for the church, in the highest sense, to be amenable to the church in the lowest sense; or for the consociation to be subject to the individual churches. But there is very little subjection in this case. There is a right of appeal to the united wisdom of all the pastors and brethren in the connection, to hear and decide cases of peculiar difficulty. And who would not rather submit a cause to the wisdom of ten or twenty churches, all in perfect harmony, and under mutual bonds of love and faithfulness; than to a few brethren, whose wisdom is certainly inferior, and whose judgment, is more likely to be swayed by prejudice and party spirit?

But, aside from matters of government, let us consider some of the benefits of the union of the churches. The benefits are realized chiefly by the brethren of the churches, rather than by their pastors and elders. It brings the brethren out of obscurity. It brings them forward, one after another, to attend to the most important and interesting discussions, both

of a doctrinal and practical nature. It brings the churches, to deliberate, by their delegates, and co-operate with their pastors, and give their votes on the most important questions. Delegates of the churches, when they return from meetings of the consociation, realize, that they have been attending a most excellent and profitable school; and, with pleasure, they communicate to their brethren what they have learnt in the consociation; so that information circulates through the whole body of churches.

Another thing, in which the churches have greatly the advantage of ministers, in the consociation, is, that on account of the delegates of vacant churches, there is generally, a majority of delegates in the meetings of the consociation. Ministers propose to relinquish what little power they have possessed, and give it into the hands of the churches.

Heretofore, our ecclesiastical concerns have been transacted by the *association*. The association has convened a number of times a year, as a private body; and has attended to, and transacted the most important concerns of the churches, without any to inspect their conduct. But the plan of consociation brings all these concerns directly before the united churches; and gives them an agency in every transaction of an ecclesiastical nature.

Not only does it give the churches an agency, but a *preponderance*, in the decision of the most important matters. In voting, they command a majority. These things being true, how unreasonable is the cavil, that ministers are assuming all the power, and trampling on the rights of the churches! Directly the reverse of this, *is the truth*. Surely, the brethren of the churches, if they are under no wrong bias, must be ardently engaged to effect, as soon as possible, the union of the churches.

We notice another benefit of this union; and that is, that vacant churches derive great advantages from their connection with the consociation.

Being destitute of ministers and spiritual guides of their own, they have a claim on any, or all the ministers in the connection for that aid, direction, and fatherly care, by which they are kept from going astray, and are enabled to obtain faithful ministers of the gospel. It is no small privilege to enjoy the aid and assistance of those ministers, who are in the closest bonds of union and fellowship. The vacancy of churches is, in a great measure, filled, by the union of the pastors and churches in the vicinity. The pastors, by this union, become like the pastors of the apostolical churches; *fellow labourers, workers together, fellow helpers, and fellow servants* of the Lord Jesus Christ.

But there are still greater benefits resulting from the consociation of the churches. It is a great check to the progress of prevailing errors and heresies. If the consociation is, as it most certainly ought to be, a standing council for the examination and ordination of ministers, within their own limits; there will be but little danger of the introduction of heretics into the sacred office. Instances are very rare, if any have occurred, in which heretics of any name have gained an establishment in the midst of a harmonious consociation. But where no bond of union exists, in the churches, there is a continual struggle between the advocates for the various systems of religion. Unitarians and universalists claim the congregational principle, and introduce their disciples almost imperceptibly into our vacant congregations.

On the whole, if every degree of union, fellowship, and co-operation of sister churches, in discipline and practice, is wrong and oppressive; then, in fact, there is no church order in the world, except, perhaps, in Massachusetts. But what is the form of church government in Massachusetts? It is extinct. There is not a shadow of union of one church with another. Instead of union and co-operation, one church with others,

aloof, and cultivate jealous- party feelings against each eing rarely called together oncert, as sister churches; but very little acquaintance stians, beyond the narrow our own parishes. This gnorance of our brethren in d even of the officers and nembers of his church, *ot so to be.*" We ought to be acquainted with our breth- at a distance. But how can intance exist, so long as we ise to associate, or to culti- bonds of christian union er? It cannot take place. remain strangers and aliens, f some bond of union. is, in fact, but one alterna- e churches in this state, as erally, throughout christen- *ust unite*—must organize s, in union with their pas- mutual acquaintance, im- t, good fellowship, and dis- r they must go to ruin. t be sensible, that the strug- he enemies of divine truth, . Does it not become all s of Christ to unite, not to against heretics; but to es- pernicious snares? y, after all, ask why the cannot do as well as they e in times past? It might say, that unless they do er than in times past, they ry wickedly. The church- es, by their connection with heretics, are thought to be in danger of speedy ruin. *Now*, it is supposed, many are given over to strong delusion, deny- ing the Lord that bought them, and rejecting, with abhorrence, the doc- trines of the cross.

On these accounts, a union of the churches is thought to be more im- portant now, than in past seasons of tranquility, when the voice of teach- ers was more regarded.

Finally; it is as absurd and un- scriptural for individual churches to set up for independence of the united body of the church, as for individual towns to set up for independence of the state, or nation. Order, harmo- ny and peace cannot be preserved and promoted, without a more extensive union, than that of a few individuals, or individual bodies.

From a careful view of the scrip- tures, on this subject, we have found, that the churches established by the apostles, were composed of a large number of ministers, with their indi- vidual churches. These, in cordial union, fellowship, and co-operation, composed what we call a *consocia- tion.* And from the days of the apos- tles, to this day, the orthodox church- es have been nearly on the same ground. Their ecclesiastical judica- tures have been of the nature, and have had the effects of a consociation of the churches.

MASSACHUSETTENSIS.

Miscellaneous.

the Christian Spectator.

ption of the Falls of Ni- agara.

aching the falls from Buf- e Canadian shore, the first of our proximity to them arse rumbling, which was audible at the distance of ve miles, but which opened upon the ear, as we advanced, with increasing roar, until, at the distance of two miles, it became loud as the voice of many waters. A column of mist in the mean time ascending as smoke from a pit marked more defi- nitely than sound could do, the exact position of this scene of wonders.— The sublime arising from obscurity was now experienced in all its pow-

er; it did not appear what we should see, but imagination seized the moment to elevate and fill the mind with expectation and majestic dread. With in a mile of the falls, the river rolls smoothly along in rapid silence, as if unconscious of its approaching destiny, till at once across its entire channel, it falls the apparent distance of ten or twelve feet, when instantly its waters are thrown into consternation and foam, and boil and whirl and run in every direction, as if filled with instinctive dread. At this place the shores recede, and allow the terrified waters to spread out in shallows over an extent twice as broad as the natural channel of the river.

A portion of the waters, as if hoping to escape, rushes between the American shore and the island (whose brow forms a part of the continued cliff, which on either side constitutes the falls) and too late to retreat, discovering the mistake, hurries down the precipice, and is dashed on the rocks below. This is the highest part of the fall, and the most nearly approaching to the beautiful; the waters being shallow and the sheet entirely white below.

Another large sheet of contiguous waters on the other side of the island, undecoyed by appearances, and apparently desperate by an infallible premonition, attempts no evasion, but with tumult and roar, rushes on and thunders down the precipice which stretches about half across to the Canadian shore.

The rest and the largest portion of the river, as if terrified at the fate of its kindred waters, retires a little, but scarcely is the movement made before the deep declivities of the river's bed summon the dispersion of waters into one deep dark flood, which rolls its majestic tide upon the destruction below.

The shallow waters which as yet have escaped, cling terrified to the Canadian shore, reconnoitering every nook and corner, in quest of some way to escape: but their search is fruitless, and they come round at length reluctantly, and are dashed down upon the death they had so long struggled to escape.

It is at the junction of these two sides of the cataract, nearly in the form of two sides of a triangle, rounded at the point, that the most powerful sheet of water falls. The depth of the water in the channel above, and as it bends over the precipice, cannot, from the nature of the case, be ascertained; I should judge from the appearance, that it might be from fifteen to twenty feet.

The colour of the part of the stream above the fall is black, as it bends over the cliff and descends, at the intersection of the two sides and for several rods on either hand, it becomes a deep and beautiful green, which continues till the column is lost in the cloud of mist that ascends before it.

With respect to the impression made by the first view of the falls, it may be observed, that whoever approaches them anticipating amusement at the descent of the waters from a giddy height, will be disappointed. It is the multitude of waters and their power, as they roll and foam and thunder, which arrests the step, suspends the breath, dilates the eye, lifts the hand, and fills the soul with wonder.

It seems to be the good pleasure of God, that men shall learn his omnipotence by evidence addressed to the senses as well as the understanding, and that there shall be on earth continual illustrations of his mighty power: of creation we are ascertained by faith, not by sight; the heavenly bodies, though vast, are distant, and roll silently in their courses.—But the earth by its quakings, the volcano by its fires, the ocean by its mountain waves, and the floods of Niagara by the majesty of their power and ceaseless thunderings, proclaim to the eye, and to the ear, and to the heart, the omnipotence of God. From their far distant sources and multitudinous dispersions, he called them into the capacious reservoirs of the North, and

bid them hasten their accumulating tide to this scene of wonders, and for ages the obedient waters have rolled and thundered his praise. It is, as has been stated, where the two lines of the precipice meet, that the deepest and most powerful sheet of water falls, but it is here also, just where the hand of Omnipotence is performing its greatest wonders, that the consummation of the work is hid. What the phenomena are, where this stupendous torrent strikes at the foot of the falls, no mortal eye hath seen; a mist rising to nearly half the height of the fall, is the veil beneath which the Almighty performs his wonders alone, and there is the hiding of his power. This is the spot upon which the eye wishfully fixes and tries in vain to penetrate; over which imagination hovers, but cannot catch even a glimpse to sketch with her pencil. This deep recess is the most sublime and awful scene upon which my eye has ever fixed. Here amid thunderings and in solitude and darkness, from age to age, Jehovah has proclaimed, I am the almighty God. In beholding this deluge of created omnipotence, the thought, how irresistible is the displeasure of God, rushes upon the soul. It requires but a little aid of the imagination to behold in this ceaseless flow of waters the stream of his indignation which shall beat upon the wicked, in the gulf below the eternal pit, and in the cloud of exhalation, the smoke of their torment, which ascendeth up for ever and ever. And nothing but the wailing of unearthly voices seems necessary to make one feel that hell and destruction is uncovered before him. With these associations, all is dark, terrific, and dreadful, till from the midst of this darkness and these mighty thunderings, the bow, brilliant type of mercy, arises, and spreads its broad arch over the agitated waters, proclaiming that the Omnipotence which rolls the stream, is associated with mercy as well as with justice.

T. R.

For the Christian Spectator.

The following is an extract from a letter dated Paris, April 25th, 1821.

My Dear Friend,

We have just returned from a visit, which has given us much pleasure. This you will readily believe when I tell you it was to the Marquis de La Fayette—a name which will ever be dear to Americans, associated as it is with that of the father of our country. We were received by him with the kindness and courtly affability, for which he is so much distinguished. Although he is now approaching three score and ten, yet his gait and motions have the sprightliness and agility of a man of thirty, with the exception, however, of a slight lameness in one hip occasioned by a fall. He is quite tall, being full six feet, if not more—firmly, rather than elegantly built—large, but not corpulent. His upright figure, broad shoulders, and prompt manner, shew that there is still something of the soldier left. He has fine hazle eyes, to appearance entirely unimpaired by age, alternately flashing with the fire of intelligence, or softening into the mild expression of kindness,—projecting eyebrows,—a high long nose bordering upon aqueline and yet rather fleshy,—very fine teeth, and a healthy countenance.

His dress was entirely unornamented, and without any badge of nobility, consisting of a short gray surtout with covered buttons—a white vest—blue pantaloons—his linen being without ruffs, and his cravat carelessly tied in a single knot. His residence is very respectably, yet plainly and characteristically furnished; and the room where we were, was decorated in a manner a little calculated to flatter our vanity. On one side of the door hung the Declaration of the Rights of French citizens, as established in '89, exhibited on a single sheet, and set in a plain frame; on the other side of the door, was the Con-

stitution of the United States, similarly executed and framed; and at a little distance from this, was a fine print of Canova's superb statue of Washington, which I had recently seen at Rome. In reply to an enquiry respecting the strength of the likeness, the Marquis said—in English, which he speaks quite well—that he thought it very good, abating for the artist's desire to make it as perfect a piece of sculpture as possible. He showed us however, a bas-relief in gold upon the lid of a snuff box, which he said he considered the best likeness he had ever seen of the "General," as he familiarly called him. They both bear a strong resemblance to those we commonly see in our country, and that on the box was very like the one in the print of the "Washington Family," with which you are familiar.

The Marquis manifested considerable interest in the affairs of Naples and Piedmont, and made several enquiries concerning them, observing, however, that their behaviour had shewn them unfit for a better government. To a friend, while conversing upon the conduct of America to her revolutionary soldiers, he remarked, that *he* had no reason to complain of ingratitude, and that the estate he now enjoyed was the fruit of her generosity. During the era of vicissitudes and troubles in France, his own possessions and those of his lady were confiscated, and he was left almost entirely without resources. Through the instrumentality of Mr. Jefferson, then our Envoy at the French Court, valuable and saleable lands were allotted to him by Government for his services. With the avails of these he purchased back a part of his wife's patrimonial estate, the Chateau of *La Grange Blesneau*, upon which he lives in retirement and comfort during the recess of the Chamber of Deputies. Of this body he is at present a member, and associated with Benjamin Constant, he has a controlling influence in the Opposition. The opinion which the royalists entertain of his importance here, is manifest from the strenuous and determined efforts they made, during the last election, to keep him out of the House. But greatly to their mortification, he was elected from two Departments at the same time, so that one seat yet remains vacant in consequence of this struggle.

Perhaps there is no man of eminence in France, now living, with the exception of Talleyrand, who has passed through such vicissitudes, of almost every kind, as La Fayette. But while Talleyrand has safely wormed his way through, by cunning and duplicity; La Fayette has stood, like a monument consecrated to political virtue, which all have been afraid to violate; or rather like an immoveable rock, around which revolutionary tempests have raged in vain, and their billows fallen harmless at his feet. Napoleon himself could not seduce him from his integrity, and he did not dare to destroy him.

Review of New Publications.

The Judgment, A Vision. By the Author of Percy's Masque. New-York, 1821. pp. 46. 8vo.

Simply to amuse, by the exhibition of pleasing ideas clad in appropriate diction and enlivened by striking imagery, is the usual aim of rhyme; while blank verse is, by common consent, left for such as have a more exalted end in view: it is reserved for those, whose ambition it is to instruct, to elevate, and to ennoble. Subjects that are in themselves humble, or rendered so by some established association in the mind, are of

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calm belief and humble ad-

An inspired apostle has
ed, that when he was himself
to the third heaven, he
heard "unspeakable words, which it is not lawful" or possible "for man to utter;"—he witnessed scenes, which the mind, when shut up in its gross casement of flesh and blood, is incapable of comprehending, and for the delineation of which, human language, meagre and imperfect as it is, has no adequate terms.

The event, which is to us so awfully interesting, as fixing the eternal destiny of our race, is, as experience has often shewn, emphatically one of the topics, that labour under the insurmountable difficulty, of which we are speaking. With the exception of the clear annunciation of the fact that there surely will be a great day of account, God has—no doubt wisely—so left the subject, that the whole of what is to be found in the Scriptures respecting it, amounts to little more than indistinct, unconnected intimations. Accordingly those, who on the basis of these slender materials have attempted a minute, extended and set description of the scene, have of necessity drawn very largely from the stores of their own fancy.

This subject has called forth the energies of some of the first geniuses of different ages and countries. While the pen has often laboured upon it, the pencil of the painter has also boldly dared to combine and to present to the eye the overwhelming realities of that eventful day. But of those, who have made the attempt in either form, a fearful majority have entirely failed, and given decisive evidence that they might far better have left the subject as they found it. Among the very few, that have in any degree succeeded in presenting consistent views and in producing proper impressions respecting this momentous spectacle, the names of only two individuals now occur to us. Even the far-famed Representation of Michæl Angelo, which decorates the interior of the Sistine Chapel at Rome,—abounding as it does, with happy evidences of the sublime genius and finished taste of a great master,—after all, leaves the beholder in a state of painful agi-

tation, and forces upon him the unwelcome fear, lest the artist may have trodden too boldly upon sacred ground, and drawn aside with too daring a hand the curtain, that hides the future. The mind, that is habitually impressed with religious awe, is ever filled with apprehension, lest those should go too far, who would profusely decorate with fiction, so solemn a reality.

Thus much of the difficulty, which must attend every extended representation of the final Judgment. The author of the Poem before us,—whom we now introduce to our readers with particular pleasure,—was doubtless himself fully sensible of them; and we are free to say that we know of no one, whether in prose or poetry, who has struggled against them with more success, and who has kept more entirely clear of those hidden things, which all should be afraid to touch.

The time of his Vision is the night after Christmas. The scene is a boundless plain; in the midst of it rises a beauteous mount, upon which the Saviour, with his attendant angels, descends to judge the world. At the sound of the trump, the dead are raised, and the whole human race are assembled to receive their doom. Nearly a third of the poem is taken up in the description of distinguished individuals, placed side by side without regard to age or country. A second summons issues from the trump; at the touch of a seraph's wand the vast throng array themselves on the right and left of the throne, as unerring conscience dictates. Evening arrives; the throne is concealed by clouds; and the Judge and the seven Spirits are, to appearance, sitting in consultation. Here follow several episodical pages. Then, the sentence is pronounced; the throne rises, together with the blessed, to heaven. After a glimpse of Paradise, the condemned multitude in agonizing despair, await their doom; the fiery tempest, that is to hurl the earth into chaos, commences, as the Vision is broken and the dreamer awakes.

So well sustained is the poet's bold and elevated flight, that in our wish to extract a few such passages, as furnish favourable specimens of his style and manner, we are quite at a loss which to choose. The business of selection is never more difficult, than when all is good, and where every part, as in this instance, bespeaks the presence of a masculine genius and a refined taste.

The sublime picture he has given of the convulsion of nature at the approach of the resurrection, is highly poetical, and would not suffer by a comparison with some of the choicest passages of Milton:

"Sudden, a Seraph that before their feet,
Passing upon his wide-unfolded pinions,
Put to his mouth the likeness of a trumpet,
And toward the four winds four times fiercely breathed.
Rattling along the arch, the mighty peal
To Heaven resounded, Hell returned a groan,
And shuddering Earth a moment stood confounded,
From her fixed pathway as the staggering ship
Stunn'd by some mountain high rock.
The isles,
With heaving ocean, rocked: the mountains shook
Their ancient coronets: the avalanche
Thundered: silence succeeded through the nations.
Earth never listened to a sound like this.
It struck the general pulse of nature still,
And broke, forever, the dull sleep of death."

pp. 11—12.

The delineation of the person of our Lord is full of magnificence and splendour:

"Then on the mount, amidst these glorious shapes,
Who reverent stood, with looks of meek awe,
I saw EMMANUEL seated on his throne.
His robe, methought, was whiter than the light;
Upon his breast the Heavenly Urim glowed
Bright as the sun, and round such lightnings flashed,
No eye could meet the mystic symbol's blaze.
Irradiant the eternal sceptre shone
Which wont to glitter in his Father's hand:
Resplendent in his face the Godhead beamed,
Justice and mercy, majesty and grace,
Divinely mingling. Celestial glories played

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p p. 13—14.

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ng tenderness. We ex-
er:

Jewish Ruler, banded close,
ll glorious, I saw
postles stand. O, with what

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red Master! what a tide
ıing thoughts pressed to their

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ıwn lineaments of him who

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Angelic spears had Peter

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p p. 24—25.

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tation admits of greater magnificence and richness of description, and for this reason, if there were no other, would rightly be preferred by every poet.*

The following passage is happily conceived, and furnishes a choice specimen of bold and elevated sentiment, clad in chaste and classical language:

"Waved onward by a Seraph's wand, the sea
Of palpitating bosoms toward the mount
In silence rolled. No sooner had the first
Pale tremblers its mysterious circle touched
Than instantaneous, swift as fancy's flash,
As lightning darting from the summer cloud
Its past existence rose before the soul,
With all its deeds, with all its secret store
Of embryo works, and dark imaginings.
Amidst the chaos, thoughts as numberless
As whirling leaves when autumn strips the woods,
Light and disjointed as the Sybil's thoughts
Scattered upon the waste of long dim years,
Passed in a moment through the quickened soul.
Not with the glozing eye of earth beheld;
They saw as with the glance of Deity.
Conscience, stern arbiter in every breast,
Decided. Self acquitted or condemned,
Through two broad glittering avenues of spears
They crossed the Angelic squadrons, right, or left
The Judgment-seat; by power supernal led
To their allotted stations on the plain.
p p. 33—34.

The allusion to Eve might perhaps, as well have been omitted. The idea of the Consultation is, in our view, an unfortunate one, and out of place.—The apostrophe to the Evening Star distracts the attention, and rather diminishes the impression of the deep-

* In an antique picture of the General Judgment, belonging to the gallery of Cardinal Fesche, all the individuals introduced are, in like manner, in their appropriate attire. One circumstance, whose existence in a papal country strikes the mind rather singularly, is that among those plunging down into the abyss of despair on the left hand of the Judge, are some two or three *Cardinals*. A visitor on seeing them, rather indiscreetly asked "where are the *Popes* then?" to which the guide replied by a significant shrug of the shoulder and a wild look of astonishment at the stranger's audacity.

ly solemn pages, that precede. It is not objectionable however, as marring the regular order of the poem; for the author is exempted from any censure on this account, when we recollect that his Poem is professedly a Vision. But whatever may be the effect of this passage, it breathes so much genuine poetry, is so replete with touching and delicate feeling, and so rich in terse and finished elegance, that we know not how to spare it, and should be sorry to have it obliterated. Were it not that we have already extracted so largely, we should be glad to give it entire. But our limits permit us to add only one more passage, which is from the close of the poem, and shows that the author is equally capable of pourtraying, and exciting, the deeper emotions of the heart:

"A deep-drawn agonizing groan escaped
The hapless Outcasts, when upon the Lord
The glowing portals closed. Undone, they stood
Wistfully gazing on the cold gray heaven,
As if to catch, alas! a hope not there.
But shades began to gather, night approached
Murky and low'ring: round with horror rolled
On one another their despairing eyes
That glared with anguish: starless, hopeless gloom
Fell on their souls never to know an end.
Though in the far horizon lingered yet
A lurid gleam, black clouds were mustering there;
Red flashes, followed by low muttering sounds,
Announced the fiery tempest doom'd to hurl
The fragments of the Earth again to Chaos.
Wild gusts swept by upon whose hollow wing
Unearthly voices, yells, and ghastly peals
Of demon laughter came. Infernal shapes
Flitted along the sulphurous wreaths, or plunged
Their dark impure abyss, as sea-fowl dive
Their watery element.——O'erwhelmed with sights
And sounds of horror, I awoke; and found
For gathering storms, and signs of coming woe,
The midnight moon gleaming upon my bed
Serene and peaceful: Gladly I surveyed her
Walking in brightness through the stars of heaven,
And blessed the respite ere the day of doom."—pp 45, 46.

We have, on the whole, been highly interested in the perusal of the poem before us. The sentiments are elevated and appropriate. The author advances with a slow and dignified and even step, which appears to be entirely natural to him. His imagery is happily chosen, and has often an air of freshness about it, which is particularly pleasing. He has some fine classical allusions, while they are not carried so far, nor are they of so frequent recurrence, as to expose him to the charge of pedantry, from which even Milton himself is not exempt. The versification is uncommonly smooth and melodious; an indifferent line rarely occurs. The language is so chaste and pure, that we doubt whether the Poem contains a single word, not sanctioned by the highest authority; there are many grateful specimens of the nicest delicacy of phrase, and the inversions, unavoidable in blank verse, are seldom so great as to injure the perspicuity of his sentences.

The principal defect lies in the feebleness of the impression left on the mind. There are certainly several passages well calculated to take a strong hold of the feelings; but from some cause or other, this is not the effect of the whole. We have been disposed to attribute it, in part at least, to the number of episodical passages in it,* and in part to the difficulties inherent in the subject itself, of which we have already spoken at large. And it may be that something must also be attributed to the restraint, which to some extent, even blank verse imposes; hence it is perhaps, that we have no developement of strong and hurried and fervid feeling.

We have said nothing of the author's former highly respectable production, and we do not now feel disposed to draw a comparison between that, and the one we have been considering. They are both excellent in their kind, and either of them is quite sufficient to entitle him to a conspicu-

* Especially those to be found between the thirty-sixth and forty-third page.

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Vesley; and the Rise and
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ıuthey, Esq. New-York,
: vols. 8vo. pp. 227, 270.

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orms. Thus Lutherans,
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their respective *doctrines*;
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abaptists by their peculiar *modes* of worship, and of administering the ordinances. Even the Unitarians are associated in one body, and apply to themselves a common denomination, not indeed on account of a common faith, but a common denial of the faith of all other christians. Methodism, on the other hand, is not characterized principally by any peculiar doctrines or ceremonies. Wesley himself was regularly ordained,—first as Deacon, and then as Priest, in the Episcopal church; and though he held some peculiar opinions, and deviated in some respects from the practices of his own church, yet he always professed to be a good son of the church, to believe in her articles, and to approve of her liturgy. He even gloried in the singular catholicism of Methodism.

"One circumstance," says he "is quite peculiar to the Methodists: the terms upon which any person may be admitted into their society. They do not impose, in order to their admission, any opinions whatever. Let them hold particular, or general redemption, absolute or conditional decrees; let them be Churchmen, or Dissenters, Presbyterians or Independents, it is no obstacle. Let them choose one mode of worship or another, it is no bar to their admission. The Presbyterian may be a Presbyterian still: the Independent or Anabaptsit may use his own mode of worship; so may the Quaker, and none will contend about it. They think and let think. One condition and one only is required, —a real desire to save their souls. Where this is, it is enough; they desire no more. They lay stress on nothing else. They ask only—is thy heart herein as my heart? If it be, give me thy hand. Is there any other society in Great-Britain or Ireland, that is so remote from bigotry, that is so truly of a Catholic spirit, &c."

He considered Methodism, as really distinguished by its spirit, its principles of action, and by the peculiar methods in which these principles were exerted. To the very close of his life, he professed to deprecate a separation from the established church, and exhorted all his followers to remain in the respective churches and societies to which they belonged before their conversion,—to attend worship, and to receive the commun-

ion there, while they should attend *his* meetings to keep alive their love and zeal. We remember to have conversed with a pious woman, formerly a member of the Presbyterian church in Ireland, who gave us an account of Methodism in that country, very much resembling this project of Wesley. She remarked that she had great enjoyment in the society of Methodists there, that they did not form a distinct sect, and made no efforts to draw others from their respective churches;—she said it was not considered any mark of defection from her own society to attend the meetings of the Methodists, who were considered simply as an association of pious people of all denominations, who assembled before and after the hours of regular service in their own churches, as well as on weekdays, to enjoy christian fellowship and to warm each others hearts, by exhortation and prayer. We are ourselves inclined to believe that the *spirit* of Methodism, and its operations,—the organization of the community, and the unceasing and powerful activity which it has always manifested, are reasons sufficient, without adverting to a few peculiarities of opinion, to account for its being viewed, from the beginning, as a distinct society, as well as for its eventual separation into a new sect.

Although Wesley must have apprehended the event which at length made him the founder of a new sect, yet he seems to have desired rather that "the leaven might leaven the whole lump"—that the Methodists might become at least the predominant party in the several churches to which they belonged, especially in the Established Church. If this had been the result of his efforts, the society of the Methodists would have had some striking marks of resemblance, to that of the Jesuits. Ignatius Loyola, and John Wesley, resembled each other in being each the founder of a society designed to remain *in the church*, in which it was formed, imperium in imperio—a society, in each instance, distinguished, not by its tenets, but by its *spiritual separations*, and tending, as the founders believed, to the support of the mother church. The nature of that spirit however, and the character of those operations, were as diverse as the churches in which they were formed, or as the personal character of their founders. The Jesuits were undoubtedly a great support to the church of Rome, and Mr. Southey is of opinion, that if Methodism, when still further refined and mellowed by age, were to be reunited to the establishment, bringing its own spirit into the national church, J. Wesley "would be ranked, not only among the most remarkable and influential men of his age, but among the great benefactors of his country and his kind."

But without attempting to state exactly how far our sentiments agree with those of this author, or speculating on the probable, or possible, future consequences of Methodism, we may safely agree with Mr. S. that notwithstanding its errors and follies, its "enthusiasm," "fanaticism" and "extravagances," *the general effects; of Methodism viewed in connection with what was the previous state of society where it has chiefly spread, is good; and such as a good man must rejoice in.* We might wish indeed that the stupidity and vice which it has removed, had given place to a purer faith, and a better regulated zeal, but as there is no probability that in most instances, this would have been the case, we are bound to rejoice that so much light as Methodism does carry with it, has been carried by its zealous votaries into the dark places of the earth.

The Reformation of Luther, according to Mr. S. was never completed in England. Men of intelligence indeed, had examined the errors and fooleries of Popery, and had learned to despise them. Many had embraced the doctrines of the reformation after investigation and convic-

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was erroneous, much that was mischievous, much that was dangerous." The most remarkable effects of Methodism were uniformly among the lower classes, the poor and the uneducated. They were more susceptible both of enthusiasm and of superstition, and more readily submitted to a discipline which required but little self-denial in *them*, but much in persons of wealth, rank and refinement. It was probably owing as much to these facts as to his natural character or his religious taste, that Wesley never courted the great, nor seemed much pleased with their society.

Southey says—

"It was among those classes of society whose moral and religious education had been blindly and culpably neglected, that Methodism produced an immediate beneficial effect; and, in cases of brutal depravity and habitual vice, it often produced a thorough reformation, which could not have been brought about by any less powerful agency than that of religious zeal. "Sinners of every other sort," said a good old clergyman, "have I frequently known converted to God: but an habitual drunkard I have never known converted." —"But I," says Wesley, "have known five hundred, perhaps five thousand." To these moral miracles he appealed in triumph as undeniable proofs that Methodism was an extraordinary work of God. "I appeal," said he, "to every candid unprejudiced person, whether we may not at this day discern all those signs (understanding the words in a spiritual sense) to which our Lord referred John's disciples, 'The blind receive their sight.' Those who were blind from their birth, unable to see their own deplorable state, and much more to see God, and the remedy he has prepared for them, in the Son of his love, now see themselves, yea, and 'the light of the glory of God, in the face of Jesus Christ.' The eyes of their understanding being now opened, they see all things clearly. 'The deaf hear' Those that were before utterly deaf to all the outward and inward calls of God, now hear not only his providential calls, but also the whispers of his grace. 'The lame walk.' Those who never before arose from the earth, or moved one step toward heaven, are now walking in all the ways of God; yea, running the race that is set before them. 'The lepers are cleansed.' The deadly leprosy of sin, which they brought with them into the world, and which no art of man could ever cure, is now clean departed from them. And surely, never, in any age or nation since the Apostles, have those

words been so eminently fulfilled,—'the poor have the gospel preached unto them,' as they are at this day. At this day, the Gospel leaven, faith working by love, inward and outward holiness, or (to use the terms of St. Paul) righteousness, and peace, and joy in the Holy Ghost, hath so spread in various parts of Europe, particularly in England, Scotland, Ireland, in the Islands, in the north and south from Georgia to New-England and Newfoundland, that sinners have been truly converted to God, thoroughly changed both in heart and in life, not by tens, or by hundreds only, but by thousands, yea, by myriads. The fact cannot be denied: we can point out the persons, with their names and places of abode; and yet the wise men of the world, the men of eminence, the men of learning and renown, cannot imagine what we mean by talking of any extraordinary work of God."—Vol. ii. pp. 238, 239.

Wherever Methodism has been confined to such classes, its effects, *on the whole*, have been good, although Mr. S. observes, that "the tendency to produce a mock humility, and spiritual pride, is one of the evil effects of Methodism. It is chargeable also with leading to bigotry, illiberal manners, confined knowledge, and uncharitable superstition."

"In proportion as Methodism obtained ground among the educated classes, its direct effects were evil. It narrowed their views and feelings; burthened them with forms; restricted them from recreations which keep the mind in health; discouraged, if it did not absolutely prohibit, accomplishments that give a grace to life; separated them from general society; substituted a sectarian in the place of a catholic spirit; and, by alienating them from the national church, weakened the strongest cement of social order, and loosened the ties whereby men are bound to their native land. It carried disunion and discord into private life, breaking up families and friendships. The sooner you weaned your affections from those who, not being awakened, were of course in the way to perdition—the sooner the sheep withdrew from the goats the better. Upon this head the monks have not been more remorseless than the Methodists."—Vol. II. p. 234.

But we must remember that the most frequent exertions, and the greatest successes of Methodism have been among the lower classes of the English, whose ignorance, vice, and impiety, have been described above in the language of Mr. Southey,—among the still more ignorant and vicious in Ireland, among the slaves in the West Indies, and in our Southern States, and among those new settlers in the middle and western States, who would otherwise have remained entirely destitute of religious instruction. If the Methodists have sometimes, even in Connecticut, obtained a footing, and have laboured to form distinct congregations on the ruins of other churches, which enjoy the instruction and care of faithful pastors, we are to recollect, that these are exceptions to its original principle of operations,—they are deviations from its original design; and the fruits of such zeal, do not exhibit a fair sample of Methodism in its earliest and best forms. It is also worthy of inquiry, whether Methodism ever would have gained admittance into Connecticut, if there had not been waste places, and obscure corners of parishes, and perhaps whole parishes which received less instruction and attention than Methodists give; if, in a word, there had not existed the causes, which prepare the way for Methodism, while they make its progress, on the whole, desirable; not as a system to be chosen in itself, but as preferable to the entire want of moral and religious restraint.

It is with pain, that we reflect, to how great a degree, these causes still exist, not only in Europe, but in our favoured land, and even in New England. Where the poorer and uneducated classes are destitute of religious instruction, or which amounts to the same thing, where the ministers of the Gospel do not give them the attention which they need, and also where a few cold lessons on morality are substituted for those heart-stirring and powerful truths which Methodists hold, in common with all the orthodox, Methodism, will sooner or later prevail. Its whole organization, as well as its spirit, is fitted to carry it to such places. It was from its commence-

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ganizing and governing it, and the same practical wisdom and energy in adapting means to ends, Whitefieldian Methodism would have become a widely extended and durable monument of its author's power and ambition.

But it is time to conclude these preliminary observations and present our readers with a sketch of the life and character of those distinguished individuals, the present effects of whose labours we have been contemplating. In the brief outline of Wesley's character which our limits will permit us to notice, we shall dwell especially on those which he has impressed upon the community that bears his name, and shall select such circumstances in his life, as seem to have had an influence in forming his opinions and conduct. "Those men, who become for posterity the great land-marks of their age, receive their bias from the times in which they live, and the circumstances in which they are placed, before they themselves give the directing impulse." The volumes before us clearly show that Wesley and Whitefield deserve to be placed in the rank here assigned them by Mr. Southey.

John Wesley was born at Epworth, a market-town in Lincolnshire, on the 17th of June, 1703. His father was an orthodox and faithful minister of the Gospel in the English Church; and both his parents seem to have had an unusual share, not only of piety and zeal, but of energy and decision of character. Many distinguishing traits of character in the founder of Methodism may be traced to his parent, and were in him the effects, either of constitution or of early education. Among the events of his childhood we shall notice one which is not only in itself interesting, but which must have had no small influence on his future character.

Mr. Wesley found his parishioners in a profligate state; and the zeal with which he discharged his duty in admonishing them of their sins, excited a spirit of dis-

bolical hatred in those whom it failed to reclaim. Some of these wretches twice attempted to set his house on fire, without success: they succeeded in a third attempt. At midnight some pieces of burning wood fell from the roof upon the bed in which one of the children lay, and burnt her feet. Before she could give the alarm, Mr Wesley was roused by a cry of fire from the street: little imagining that it was in his own house, he opened the door, and found it full of smoke, and that the roof was already burnt through. His wife being ill at the time, slept apart from him, and in a separate room. Bidding her and the two eldest girls rise and shift for their lives, he burst open the nursery door, where the maid was sleeping with five children. She snatched up the youngest, and bade the others follow her; the three elder did so, but John, who was then six years old, was not awakened by all this, and in the alarm and confusion he was forgotten. By the time they reached the hall, the flames had spread every where around them, and Mr. Wesley then found that the keys of the house-door were above stairs. He ran and recovered them a minute before the stair-case took fire. When the door was opened, a strong north-east wind drove in the flames with such violence from the side of the house, that it was impossible to stand against them. Some of the children got through the windows, and others through a little door into the garden. Mrs. Wesley could not reach the garden door, and was not in a condition to climb to the windows; after three times attempting to face the flames, and shrinking as often from their force, she besought Christ to preserve her, if it was his will, from that dreadful death: she then, to use her own expression, *leaded* through the fire, and escaped into the street naked as she was, with some slight scorching of the hands and face. At this time John, who had not been remembered till that moment, was heard crying in the nursery. The father ran to the stairs, but they were so nearly consumed that they could not bear his weight, and being utterly in despair, he fell upon his knees in the hall, and in agony commended the soul of the child to God. John had been awakened by the light, and thinking it was day, called to the maid to take him up; but as no one answered, he opened the curtains, and saw streaks of fire upon the top of the room. He ran to the door, and finding it impossible to escape that way, climbed upon a chest which stood near the window, and he was then seen from the yard. There was no time for procuring a ladder, but it was happily a low house: one man was hoisted upon the shoulders of another, and could then reach the window, so as to take him out: a moment later and it would have been too late: the whole roof fell in, and had it not fallen inward, they must all have been crushed together.—When the child was carried out to the house where his parents were, the father cried out, "Come, neighbours, let us kneel down: let us give thanks to God! he has given me all my eight children: let the house go, I am rich enough." John Wesley remembered this providential deliverance through life with the deepest gratitude. In reference to it he had a house in flames engraved as an emblem under one of his portraits, with these words for the motto, "Is not this a brand plucked out of the burning?—Vol. I. pp 18, 19.

On a mind constitutionally inclined to superstition, such an event must have made in future life, a deep impression. He would naturally regard it as an interposition of Heaven, little less than miraculous, designating him, as destined by God to fulfil some great design of his providence. Every thought of this remarkable preservation would not only awaken gratitude, but would animate and embolden him in exertions, which he doubted not were destined to effect a mighty change, not only in christendom, but throughout the whole earth. It is remarkable that his followers are at this day animated by the same views. They date from his birth, or rather from his regeneration, the commencement of a work of God, which they trust will never cease, until a new and more complete reformation than that which commenced with Luther and Calvin, shall change the appearance of the whole christian world. Each intinerant preacher, who has imbibed thoroughly the spirit of his sect and its founder, considers himself as actually and sensibly hastening on the day, when the kingdom of God shall come, throughout the earth. Each year, the annual report, at their Conference, of the thousands and tens of thousands annually added to their communion, lifts the mind of each member of their extended society to higher exaltation, and animates it with a stronger enthusiasm, in view of the irresistible progress, and the future, triumphant prevalence of Methodism. The preservation of its founder, which we

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lay, and it flew open in a mo-
-Vol. 1. p. 31.

lo not doubt the utility of skill
the logic of Aristotle, in ena-
ne to detect fallacies in the ar-
s of an antagonist; but we
doubt whether such skill and
nfidence in its power which
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of Aristotle. The charge
was brought against Wesley, even when in college, 'that he delighted to perplex his opponent by his expertness in sophistry.' This charge he repelled, of course, with indignation, and we doubt not with sincerity. This sincerity, however, does not evince that he was not himself often deceived by an undue reliance on an imperfect instrument of investigating truth, especially the truths of revealed religion. In the progress of this review, we shall have occasion to consider whether in defending his peculiar sentiments he relied most on revelation or on reason; and whether the spirit which he brought into the discussion, savours most of the schools of philosophy, or of the school of Christ. If it shall appear that his logic led him to embrace error, and enabled him with plausibility to defend it, we may judge whether he had 'abundant reason to bless God for giving him this honest art.'

'When he was an under-graduate, his manners were free and cheerful,' and the 'activity of his disposition, displayed itself in wit and vivacity'; but being designed for the church, 'when the time arrived at which he might have taken orders, he began to reflect closely upon the importance of the priestly office,' and the motives with which it should be entered upon. He applied himself with assiduity also to theological studies. The first book which seems to have made a deep impression on his feelings, was Jeremy Taylor's Rules of Holy Living and Dying. This impression was deepened by the treatise De Imitatione Christi, ascribed to Thomas à Kempis. Soon after this he became personally acquainted with William Law, the author of the Serious Call to a Devout and Holy Life; 'a man, says Southey, whose writings completed what Jeremy Taylor and the treatise De Imitatione Christi, had begun.' Under the influence of these writers, Wesley was gradually forming that character which he afterwards publicly exhibited with such signal effect, and which in its great outlines,

is now impressed upon the society of which he was the founder.

Having received ordination as a Deacon, he left the university for a short time to assist his aged father in his parochial duties. During his absence, his younger brother, Charles, who was then in college, 'meeting with two or three under-graduates, whose inclinations and principles resembled his own,' he associated with them for the purpose of religious improvement, lived by rule, and received the sacrament weekly.'

"The greatest prudence would not have sufficed to save men from ridicule, who at such an age, and in such a scene, professed to make religion the great business of their lives; and prudence is rarely united with enthusiasm. They were called in derision the Sacramentarians, Bible-bigots, Bible-moths, the Holy or the Godly Club. One person with less irreverence and more learning, observed, in reference to their methodical manner of life, that a new sect of Methodists was sprung up, alluding to the ancient school of physicians known by that name. Appellations even of opprobrious origin, have often been adopted by the parties to which they were applied, as well as by the public, convenience legitimating the inventions of malice. In this instance there was neither maliciousness nor wit, but there was some fitness in the name; it obtained vogue; and though long, and even still sometimes, indiscriminately applied to all enthusiasts, and even to all who observe the forms of religion more strictly than their neighbours, it has become the appropriate designation of the sect of which Wesley is the founder."—Vol. I. p p. 33—34.

"When John returned to Oxford, they gladly placed themselves under his direction, their meetings acquired more form and regularity, and obtained an accession of numbers." In their number was Mr. Morgan, who died young; James Hervey, the author of the Meditations, and Whitefield, "a man," says Southey, "so eminently connected with the rise and progress of Methodism, that his history cannot be separated from that of Wesley."

"George Whitefield was born in the city of Gloucester, at the close of the year 1714,' when John Wesley was eleven years of age. "He had a devout disposition, says Southey, and a tender heart." When he was about ten years of age, he was deeply affected by Bishop Ken's Manual for Winchester scholars, and some years afterwards was greatly delighted with Thomas à Kempis. At the age of eighteen he was removed from the Grammar School to Oxford, where, by the assistance of friends he was admitted as Servitor—a situation in which by performing menial services, for the wealthiest scholars, he nearly defrayed the expenses of his education.

"Before Whitefield went to Oxford, he had heard of the young men there who "lived by rule and method," and were therefore called Methodists They were now much talked of, and generally despised. He, however, was drawn toward them by kindred feelings, defended them strenuously when he heard them reviled, and when he saw them go through a ridiculing crowd to receive the sacrament at St. Mary's, was strongly inclined to follow their example. For more than a year he yearned to be acquainted with them; and it seems that the sense of his inferior condition kept him back. At length the great object of his desires was affected. A pauper had attempted suicide, and Whitefield sent a poor woman to inform Charles Wesley that he might visit the person, and administer spiritual medicine; the messenger was charged not to say who sent her; contrary to these orders she told his name, and Charles Wesley, who had seen him frequently walking by himself, and heard something of his character, invited him to breakfast the next morning. An introduction to this little fellowship soon followed; and he also, like them, "began to live by rule, and to pick up the very fragments of his time, that not a moment of it might be lost."—Vol. I. p. 36.

It is curious to observe at this time the gradual formation of the character, especially the habits and manners of the founder of the Methodists. Eight or ten years before the time of which we now speak, when he was elected fellow of Lincoln College, he commenced an important change in his outward conduct, which sixty years afterwards he describes in the following manner.

"'When it pleased God,' he says, 'to give me a settled resolution to be not a nominal, but a real Christian, (being then

enty-two years of age,) my ac-
e were as ignorant of God as my-
t there was this difference: I
own ignorance; they did not
irs. I faintly endeavoured to
, but in vain. Meantime I found
perience, that even their harm-
ersation, so called, damped all
esolutions. But how to get rid
as the question which I revolved
nd again and again. I saw no
ay, unless it should please God
me to another College. He did
nner utterly contrary to all hu-
ability. I was elected fellow of
vhere I knew not one person.
abundance of people would
ee me, either out of friendship,
r curiosity, and that I should
of acquaintance new and old;
ow fixed my plan. Entering
were, into a new world, I resol-
e no acquaintance by chance,
ice, and to choose such only as
n to believe would help me on
heaven. In consequence of
owly observed the temper and
of all that visited me. I saw no
think that the greater part of
loved or feared God. Such
ce, therefore, I did not choose:
expect they would do me any
erefore, when any of these
aved as courteously as I could:
uestion, 'When will you come
e?' I returned no answer.
had come a few times, and
I declined returning the visit, I
o more. And I bless God," he
s has been my invariable rule
hree score years. I knew ma-
ns would follow; but that did
ne, as I knew full well it was
o go *through evil report and*
"—Vol. I. p. 30.

quaintance with Mr. Law
he austerity of life, to which
clined, and which was still
creased by his connection
ssociation called Method-
en the brothers John and
isited Law, who lived near
hey travelled on foot, 'that
t save the money for the
hey also accustomed them-
ad while walking, that they
e time. 'Some years af-
when John carried his
o the utmost, he used to
orseback, till some severe
h he met with in conse-
nvinced him that this prac-
probably cost him his life.

The following anecdote is still more striking and characteristic.

"Wesley would not be at the expense of having his hair dressed, in order that the money which would otherwise have been employed in this vile fashion might be given to the poor: he wore it remarkably long, and flowing loose upon his shoulders. "As to my hair," he said, "I am much more sure that what this enables me to do is according to the Scripture, than I am that the length of it is contrary to it." His mother fancied that this fashion injured his health, for he was often indisposed; and therefore she urged him to have it taken off. To this he objected, because it would cause an additional expense, which would lesson his means of relieving the needy.—Samuel proposed the middle course of cutting it shorter, by which means the singularity of his appearance would be lessened, without intrenching upon his meritorious economy. This was the only instance in which he condescended, in any degree, to the opinion of others.—Vol. I. p p. 40—41.

His austerities, however, had not yet reached their height. In the year 1735, being then about thirty-two years of age, he had an offer to go out to Georgia, with General Oglethorpe, the founder of that colony. After some reflection and consultation he determined to go, in the hope of preaching the Gospel to the Creek and Cherokee Indians, and his brother Charles, with Delamotte and Ingham accompanied him.

"While he resided at Oxford he had always hitherto been restrained, perhaps unconsciously, by some regard to appearances; that restraint was no longer felt, and he and his companions began to put their ascetic principles in full practice. Believing, he says, the denying ourselves, even in the smallest instances, might, by the blessing of God, be helpful to us, we wholly left off the use of flesh and wine, and confined ourselves to vegetable food, chiefly rice or biscuit. After a while they persuaded themselves that nature did not require such frequent supplies as they had been accustomed to,—so they agreed to leave off supper: and Wesley having slept on the floor one night, because his bed had been wetted in a storm, thought he should not find it needful to sleep in a bed any more. His next experiment was, whether life might not as well be sustained by one sort of food as by a variety: he and Delamotte accordingly tried with bread, as being the staff of life in Europe, and they

found themselves never more vigorous and hearty "—Vol. I. p. 47.

"The course of life which they adopted on board was as regular as the circumstances of a voyager would allow, and as severe as the rule of a monastic order. From four in the morning till five they used private prayer: from five till seven they read the Bible together, carefully comparing it with the writings of the earliest ages, that they might not learn to their own understandings. At seven they breakfasted, and they had public prayers at eight. From nine till twelve John Wesley was employed in learning German, Delamotte pursued his Greek studies, Charles wrote sermons, and Ingham instructed the children: and at twelve they met to give an account to one another of what they had done since their last meeting, and of what they intended to do before their next. They dined about one, and from dinner till four, the time was spent in reading to those of whom each had taken especial charge, or in exhorting them severally, as the case might require. There were evening prayers at four, when the second lesson was explained, or the children were catechised and instructed before the congregation. From six to seven each read in his cabin to a few of the passengers. At seven, Wesley joined with the Germans in their public service, and Ingham read between the decks to as many as desired to hear. At eight they met again to instruct and exhort. By this time they were pretty well wearied with exhortations and instruction: and between nine and ten they went to bed, where, as Wesley says, neither the waving of the sea, nor the motion of the ship, could take away the refreshing sleep which God gave them."—Vol. I. p. 48.

We have no disposition, nor would our limits permit us to follow Wesley, through all his trials and sufferings, during the year and five months which he spent in Georgia. It is sufficient to state that he entirely failed of the object for which he went out; he could get no access to the Indians, and in the colony, his singularities, his plainness of reproof, and his stubbornness first cooled his friends, then raised up a host of enemies, and afterwards excited such a storm of passion against him, that he was obliged to escape from the colony in the evening, in an open boat, and return by a circuitous route to his native land; disappointed, mortified, in deep distress and despondency of mind. The following passage from his diary, penned at this time, will shew his state of mind, and his reflections on what had passed.

"It is now," he said, "two years and almost four months since I left my native country, in order to teach the Georgian Indians the nature of Christianity. But what have I learnt myself meantime? Why,—what I the least of all suspected,—that I, who went to America to convert others, was never myself converted to God. *I am not mad*, though I thus speak, but *I speak the words of truth and soberness*: if, haply, some of those who still dream may awake, and see that as I am, so are they. Are they read in philosophy? So was I. In ancient or modern tongues? So was I also. Are they versed in the science of divinity? I too have studied it many years. Can they talk fluently upon spiritual things? The very same could I do. Are they plenteous in alms? Behold, I gave all my goods to feed the poor. Do they give of their labour as well as their substance? I have laboured more abundantly than them all. Are they willing to suffer for their brethren? I have thrown up my friends, reputation, ease, country. I have put my life in my hand wandering into strange lands; I have given my body to be devoured by the deep, parched up with heat, consumed by toil and weariness, or whatsoever God shall please to bring upon me. But does all this (be it more or less, it matters not) make me acceptable to God? Does all I ever did, or can, *know, say, give, do*, or *suffer*, justify me in his sight? If the oracles of God are true, if we are still to abide by the *Law and Testimony*, all these things, though when ennobled by faith in Christ they are holy, and just, and good, yet without it are *dung*, and *dross*. Thus then have I learned, in the ends of the earth, that my whole heart is altogether corrupt and abominable, and consequently my whole life:—that my own works, my own sufferings, my own righteousness, are so far from reconciling me to an offended God, so far from making any atonement for the least of those sins, which are more in number than the hairs of my head, that the most specious of them need an atonement themselves;—that having the sentence of death in my heart, and nothing in or of myself to plead, I have no hope but that of being justified freely *through the redemption that is in Jesus*,—but that if I seek I shall find Christ, and be found in him. If it be said that I have faith, (for many such things have I heard from many miserable comforters,) I answer, so have the devils,—*a sort* of faith; but still they are strangers to the covenant of promise. The faith I want is a sure trust and confidence in God, that through the merits

y sins are forgiven, and I recon- the favour of God. I want that ich none can have without know- ge hath it; (though many imagine e it, who have it not;) for who- ath it is *freed from sin; the whole in is destroyed* in him: he is freed r, *having peace with God through id rejoicing in the hope of the glory* and he is freed from doubt, having of God shed abroad in his heart, the Holy Ghost which is given , which Spirit itself beareth wit- his spirit, that he is a child of Vol. I, pp. 72, 73.

early history of Wesley's life, ly in respect to his religious s and opinions, forms a strik- trast to that of Whitefield. atter, though eleven years than Wesley, 'outrun' him rmation of his religious opin- his exercises of heart, and in y popularity and power as a r of the Gospel, and, alas, ived also at the *end* of his l course, before Wesley had l sight of the goal." The ex- of Whitefield's mind, from he dated his conversion, are cribed. They were occasion- ading the 'Life of God in the Man.'

escribes himself as having all sen- forts withdrawn from him, over- l with a horrible fearfulness and ll power of meditation, or even taken away, his memory gone, e soul barren and dry, and his s, as he imagined, like those of cked up in iron armour. "When- elt down," he says, "I felt great both on soul and body; and n prayed under the weight of the sweat came through me. knows how many nights I have my bed, groaning under what I ole days and weeks have I spent prostrate on the ground in silent prayer."—Vol. I. p. 74.

e close of the severe illness which us brought on himself, a happy f mind confirmed his returning -it may best be related in his own He says, "notwithstanding my kness continued six or seven I trust I shall have reason to bless t through the endless ages of eter- r about the end of the seventh ter having undergone innumera- ings of Satan, and many months ible trials, by night and day, un- der the spirit of bondage, God was pleas- ed at length to remove the heavy load, to enable me to lay hold on his dear Son by a living faith, and by giving me the spirit of adoption, to seal me, as I humbly hope, even to the day of everlasting redemption. But oh! with what joy, joy unspeakable, even joy that was full of, and big with glory, was my soul filled, when the weight of sin went off, and an abiding sense of the pardoning love of God, and a full as- surance of faith, broke in upon my dis- consolate soul! Surely it was the day of my espousals,—a day to be had in ever- lasting remembrance. At first my joys were like a spring tide, and, as it were, overflowed the banks. Go where I would, I could not avoid singing of psalms almost aloud; afterwards they became more set- tled, and, blessed be God, saving a few casual intervals, have abode and increas- ed in my soul ever since."—Vol. I. pp. 74, 75.

"His illness rendered it expedient for him to change the air; and he went ac- cordingly to his native city, where, lay- ing aside all other books, he devoted him- self to the study of the Scriptures, reading them upon his knees, and praying over every line and word.—"Thus," as he ex- presses himself, "he daily received fresh life, light, and power from above; and found it profitable for reproof, for correc- tion, for instruction in righteousness, eve- ry way sufficient to make the man of God perfect, thoroughly furnished unto every good word and work." His general char- acter, his demeanour at church, his visit- ing the poor, and praying with the prison- ers, attracted the notice of Dr. Benson, the then bishop of Gloucester, who sent for him one day after the evening service, and having asked his age, which was lit- tle more than twenty-one, told him, that although he had resolved not to ordain any one under three-and-twenty, he should think it his duty to ordain him whenever he came for holy orders. White- field himself had felt a proper degree of fear at undertaking so sacred an office; his repugnance was now overruled by this encouragement, and by the persuasion of his friends; and as he preferred remaining at Oxford, Sir John Philips's allowance was held a sufficient title by the bishop, who would otherwise have provided him with a cure. Whitefield prepared himself by abstinence and prayer; and on the Saturday eve, retiring to a hill near the town, he there prayed fervently for about two hours, in behalf of himself and those who were to enter into holy orders at the same time. On the following morning he was ordained. "I trust," he says, "I an- swered to every question from the bottom of my heart; and heartily prayed that God might say Amen. And when the bishop laid his hands upon my head, if my

vile heart doth not deceive me, I offered up my whole spirit, soul and body, to the service of God's sanctuary."—"Let come what will, life or death, depth or height, I shall henceforwards live like one who this day, in the presence of men and angels, took the holy sacrament, upon the profession of being inwardly moved by the Holy Ghost to take upon me that ministration in the church. I can call heaven and earth to witness, that when the bishop laid his hand upon me, I gave myself up to be a martyr for Him who hung upon the cross for me. Known unto him are all future events and contingencies: I have thrown myself blindfold, and, I trust, without reserve, into His Almighty hands." Such were his feelings at the hour, and they were not belied by the whole tenor of his after life."—Vol. I. pp. 75, 76.

Soon after his ordination, he took his degree at Oxford.

"From thence, however, he was invited ere long to officiate at the Tower chapel, in London, during the absence of the curate. It was a summons which he obeyed with fear and trembling: but he was soon made sensible of his power; for though the first time he entered a pulpit in the metropolis the congregation seemed disposed to sneer at him on account of his youth, they grew serious during his discourse, showed him great tokens of respect as he came down, and blessed him as he passed along, while inquiry was made on every side, from one to another, who he was. Two months he continued in London, reading prayers every evening at Wapping chapel, and twice a week at the Tower, preaching and catechising there once; preaching every Tuesday at Ludgate prison, and daily visiting the soldiers in the infirmary and barracks. The chapel was crowded when he preached, persons came from different parts of the town to hear him, and proof enough was given that an earnest minister will make an attentive congregation."—Vol. I. pp. 76, 77.

While he was in London, Whitefield received letters from Ingham, and the Wesleys inviting him to come to them in Georgia. He determined to go, and was accepted by General Oglethorpe and the trustees, but finding that the vessel in which he was to embark, would not sail in some months, 'he went for a while to serve the church of one of his friends at Stonehouse in his native county; and there he describes the habitual state of his mind in glowing language.'

"Uncommon manifestations, he says, were granted him from above. Early in the morning, at noonday, evening, and midnight—nay, all the day long, did the Redeemer visit and refresh his heart. Could the trees of the wood speak, they would tell what sweet communion he and his Christian brethren had under their shade enjoyed with their God. "Sometimes as I have been walking," he continues, "my soul would make such sallies, that I thought it would go out of the body. At other times I would be so overpowered with a sense of God's infinite majesty, that I would be constrained to throw myself prostrate on the ground, and offer my soul as a blank in his hands, to write on it what he pleased."—Vol. I. pp 78, 79.

"From hence he went again to Bristol, having received many and pressing invitations. Multitudes came out on foot to meet him, and some in coaches, a mile without the city: and the people saluted and blest him as he passed along the street. He preached about five times a week to such congregations, that it was with great difficulty he could make way along the crowded aisles to the reading desk. "Some hung upon the rails of the organ-loft, others climbed upon the leads of the church, and altogether made the church so hot with their breath, that the steam would fall from the pillars like drops of rain." When he preached his farewell sermon, and said to the people that perhaps they might see his face no more, high and low, young and old, burst into tears. Multitudes after the sermon followed him home weeping: the next day he was employed from seven in the morning till midnight in talking and giving spiritual advice to awakened hearers; and he left Bristol secretly in the middle of the night, to avoid the ceremony of being escorted by horsemen and coaches out of the town."—Vol. I. p 79.

"The same flood of popularity followed him in London. He was invited to preach at Cripplegate, St. Anne's, and Foster-Lane churches, at six on Sunday morning, and to assist in administering the sacrament: so many attended, that they were obliged to consecrate fresh elements twice or thrice, and the stewards found it difficult to carry the offerings to the communion-table. Such an orator was soon applied to by the managers of various charities; and as his stay was to be so short, they obtained the use of the churches on weekdays. It was necessary to place constables at the doors within and without, such multitudes assembled; and on Sunday mornings in the latter months of the year, long before day, you might see the streets filled with people going to hear him, with lanthorns in their hands. Above a thousand pounds were collected for the

charity children by his preaching—in those days a prodigious sum, larger collections being made than had ever before been known on like occasions. A paragraph was published in one of the newspapers, speaking of his success, and announcing where he was to preach next: he sent to the printer, requesting that nothing of this kind might be inserted again; the fellow replied, that he was paid for doing it, and that he would not lose two shillings for any body. The nearer the time of his departure approached, the more eager were the people to hear him, and the more warmly they expressed their admiration and love for the preacher. They stopt him in the aisles and embraced him; they waited upon him at his lodgings to lay open their souls; they begged religious books of him, and entreated him to write their names with his own hand: and when he preached his farewell sermon, here, as at Bristol, the whole congregation wept and sobbed aloud. At the end of the year he left London, and embarked at Gravesend for Georgia."—Vol, I. p. 80.

'Whitefield sailed from the Downs for Georgia, a few hours only before the vessel which brought Wesley back from thence cast anchor there. The ships passed in sight of each other, but neither of these remarkable men knew that so dear a friend was on the deck at which he was gazing.' As soon as Wesley landed however, he learned the facts, and (according to his usual custom on such occasions,) cast lots, and sent the result to Whitefield, (for it was still possible to communicate with the vessel in the offing,) in the following letter. "When I saw God, by the wind which was carrying you out, brought me in, I asked council of God. His answer you have enclosed." The enclosure was a slip of paper, with this sentence—"Let him return to London." Whitefield who never fell into this superstition, on receiving this singular letter, reviewed the circumstances in which he was placed, the engagements he was under, the reasons which induced him to believe himself called by God to Georgia, and the inconsistency of returning to London in obedience to a *lot*, and having prayed to God, determined to proceed on his voyage. Whitefield afterwards published these facts, which otherwise would have been known only to himself and Wesley.

"'We sailed immediately,' he adds. 'Some months after, I received a letter from you at Georgia, wherein you wrote words to this effect: 'though God never before gave me a wrong lot, yet perhaps he suffered me to have such a lot at that time, to try what was in your heart.' 'I should never,' says Whitefield, 'have published this private transaction to the world, did not the glory of God call me to it. It is plain you had a wrong lot given you here, and justly, because you tempted God in drawing one.' Whitefield afterwards, in his remarks upon Bishop Lavington's book, refers to this subject in a manner which does him honour. 'My mentioning,' he says, 'Mr. Wesley's casting a lot on a private occasion, known only to God and ourselves, has put me to great pain.—It was wrong in me to publish a private transaction to the world; and very ill-judged to think the glory of God could be promoted by unnecessarily exposing my friend. For this I have asked both God and him pardon years ago. And though I believe both have forgiven me, yet I believe I shall never be able to forgive myself. As it was a public fault, I think it should be publicly acknowledged; and I thank a kind Providence for giving me this opportunity of doing it."—Vol. I. p. 73.

We have been particular in giving this anecdote, as it exhibits the peculiar failings of these excellent men. Wesley, notwithstanding 'God gave him this wrong lot,' and afterwards many others of the same kind, never renounced his superstition. He continued through life, when deliberating on any proposed action, especially if he had any doubts or hesitancy concerning it, to resort to sortilege in some form or other. But Wesley, if superstitious, was conscientious; and remarkable for coolness, self-possession and self-government. Whitefield, though not less conscientious, was quick in his feelings, and sometimes rashly supposed that the glory of God required him to do what, in cooler moments, he condemned. Yet, if he resembled the Apostle Peter in rashness, he resembled him also, in his quick, deep, and pungent conviction of his fault, and in his open, and generous confession of it.

Whitefield proceeded to Georgia,

and during a residence of three months there, experienced none of those vexations which had embittered Wesley's life among the colonists; for 'though he discharged his duty with equal fervour and equal plainness, he never attempted to revive obsolete forms, nor insisted upon unnecessary scruples.'

During Wesley's voyage to Georgia, and while residing there, he had formed and cultivated an acquaintance with a band of Moravians, which went to the same colony. He admired their meekness, humility, and condescension in performing the meanest offices for the passengers, refusing all recompense, and saying that the service did them good. He still more admired their unshaken faith, and fearlessness of death. Returning to London, filled, as we have seen, with doubts, and overwhelmed with distress and despondency, he repaired immediately to a number of the Moravian brethren, for advice and instruction, and especially to Peter Boehler. 'This man, says Southey, a person of no ordinary powers of mind, became Wesley's teacher: it is no slight proof of his commanding intellect, that he was listened to as such.' At this time forty or fifty persons, including the Moravians, agreed to meet weekly, and drew up the fundamental rules of their society, "in obedience to the command of God by St. James, and by the advice of Peter Boehler." In these rules, drawn up by the advice of this Moravian, we see the commencement of the organization of Methodism.—They regulated the "band-meetings"—the "love-feasts"—the terms of admitting members, and the manner of admonishing and dismissing them. When Boehler, soon after, departed for Georgia, "O what a work," says Wesley "has God begun, since his coming into England. Such a one as shall never come to an end till Heaven and earth pass away."—Wesley himself however was at this time 'in the darkest and most unsatisfactory state of his progress.' Hearing that his brother Charles had attained 'efficient faith',—

"He continued himself the three following days under a continual sense of sorrow and heaviness:—this was his language;—'Oh, why is it that so great, so wise, so holy a God will use such an instrument as me! Lord, let the dead bury their dead! But wilt thou send the dead to raise the dead? Yea, thou sendest whom thou *will* send, and showest mercy by whom thou *will* show mercy, Amen! Be it then according to thy will! I, thou speak the word, Judas shall cast out devils.' And again he thus expressed himself. 'I feel that I am *sold under sin*. I know I deserve nothing but wrath, being full of all abominations. All my works, my righteousness, my prayers, need an atonement for themselves. I have nothing to plead.—God is holy, I am unholy.—God is a consuming fire, I am altogether a sinner, meet to be consumed.—Yet I hear a voice,—Believe and thou shalt be saved. He that believeth is passed from death unto life.—Oh let no one deceive us by vain words as if we had already attained this faith! By its fruits we shall know.—Saviour of men, save us from trusting in any thing but Thee! Draw us after thee! Let us be emptied of ourselves, and then fill us with all peace and joy in believing, and let nothing separate us from thy love in time or eternity.' This was his state till Wednesday, May 24th, a remarkable day in the history of Methodism, for upon that day he dates his conversion,—a point, say his official biographers, of the utmost magnitude, not only with respect to himself, but to others."—Vol I. p. 87.

'After his new birth, he continued about a fortnight in heaviness because of manifold temptations—in peace, but not in joy.' He was also "sawn asunder," as he expresses it, with doubts, especially on the question whether every true believer, is *assured*—so 'he determined to visit the Moravians at Herrnhut, in the hope that "conversing with those holy men, who were themselves living witnesses of the full power of faith, and yet, able to bear with those that are weak, would be a means of so establishing his soul, that he might go on from faith to faith and from strength to strength."

"They travelled on foot to Cologne, went up the Rhine to Mentz, and were received at Frankfort by Peter Boehler's father. The next day they reached Marier-

ıere Zinzerdorf had a family of dis-
:onsisting of about fifty persons,
l out of many nations. 'And
ays Wesley, 'I continually meet
ıat I sought for,—living proofs of
er of faith; persons saved from
as well as outward sin, by the love
ıed abroad in their hearts; and
doubt and fear, by the abiding wit-
he Holy Ghost given unto them."
'e he collected the opinions of the
apon those peculiar points of doc-
which he was most interested:
ere fully delivered in a conference
gers; and in reply to the question,
ıan be justified and not know it?
y were to this effect: 1. Justifica-
he forgiveness of sins. 2. The mo-
man flies to Christ, he is justified;
has peace with God, but not al-
y: 4. nor perhaps may he know he
ed till long after; 5. for the assur-
it is distinct from justification it-
But others may know he is justifi-
ıis power over sin, by his serious-
ı love of the brethren, and his hun-
thirst after righteousness, which
roves the spiritual life to be begun.
e justified is the same thing as to
of God:—here Wesley remarks,
s is a mistake. Lastly, 8. When a
awakened he is begotten of God,
fear and sorrow, and sense of the
of God, are the pangs of the new
These were not the tenets which
had learnt from Peter Boehler,
ems more than any other man to
ssessed, at one time, a commanding
:e over the English aspirant. He
ıhus; 1. When a man has a living
Christ, then he is justified; 2. this
aith is always given in a moment;
in that moment he has peace with
l. which he cannot have without
g that he has it; 5. and being born
he sinneth not; 6. and he cannot
ıis deliverance from sin without
ıg that he has it.
:h statements Wesley noted in his
, expressing no opinion upon ei-
ıough undoubtedly he agreed with
r."—Vol. I. pp. 98—99.

:r remaining a fortnight at Ma-
rn, they proceeded to Herrnhut,
was the principal establish-
of the brethren, and where he
e acquainted with the singular
tions of their community. His
ation of the Moravians, proba-
ad no small effect on the or-
tion, which he afterwards gave
ethodism. "I would gladly,"
ys, "have spent my life here;
y Master calling me to labour
other part of his vineyard, I
was constrained to take leave of this happy place." 'After a fortnight's tarriance, therefore, he departed on foot, as he came, and returned to England.'

Nothing, in the early history of Wesley, is more remarkable than his unsettled, wavering, indistinct and erroneous views of religious truth.—Whether this was the effect of a misplaced confidence in his logical skill, or, as Southey suggests, was owing to the minority of an intellect, whose progress to maturity was slow in proportion to the vigour and stability which it was destined finally to acquire, may perhaps be doubted.—The fact, however, is obvious. He describes himself in the commencement of his theological studies, 'as utterly lost in the labyrinth of Lutheran and Calvinist authors,' especially on the subject of faith—'not being able to find out what the error was, nor yet to reconcile this uncouth hypothesis, either with reason or common sense." At this time, it is probable, he was on the most intimate terms with Law, whose writings certainly cannot be charged with 'magnifying faith to such an amazing size, that it hid all the rest of the commandments'—a fault which he ascribes to 'the Lutheran and Calvinist authors.' Several English writers, 'relieved him a little.' 'Only when they interpreted Scripture different ways, I was often' he says, 'much at a loss.' 'But it was not long before Providence brought me to those who shewed me a sure rule of interpreting scripture, consensus veterum:—Quod ab omnibus, quod ubique, quod semper creditum.'

Nor was it long before I bent the bow too far the other way: by making antiquity a co-ordinate rather than sub-ordinate rule with scripture; by admitting several doubtful writings; by extending antiquity too far; by believing more practices to have been universal in the ancient church than ever were so; by not considering that the decrees of a provincial synod could bind only that province, and the decrees of a general synod only those provinces whose representatives met therein;

that most of those decrees were adapted to particular times and occasions and consequently, when those occasions ceased, must cease to bind even those provinces. These considerations insensibly stole upon me as I grew acquainted with the mystic writers, whose noble descriptions of union with God and internal religion, made every thing else appear mean, flat, and insipid. But in truth they made good works appear so too: yea, and faith itself, and what not? They gave me an entire new view of religion, nothing like any I had before. But alas! it was nothing like that religion which Christ and his Apostles loved and taught. I had a plenary dispensation from all the commands of God; the form was thus: Love is all; all the commands beside are only means of love: you must choose those which you feel are means to you, and use them as long as they are so. Thus were all the bands burst at once; and though I could never fully come into this, nor contentedly omit what God enjoined, yet, I know not how, I fluctuated between obedience and disobedience. I had no heart, no vigour, no zeal in obeying, continually doubting whether I was right or wrong, and never out of perplexities and entanglements. Nor can I at this hour give a distinct account, how or when I came a little back toward the right way; only my present sense is this, all the other enemies of Christianity are triflers, the mystics are the most dangerous; they stab it in the vitals, and its most serious professors are most likely to fall by them."—Vol. I. pp. 71, 72.

This was written when he was returning from America. We have seen how he afterwards became acquainted with Peter Boehler. The sentiments which he received from him, were so different from those taught him by William Law, that Wesley wrote to the latter, severely reproving him, for not giving a due importance to faith. 'Now sir, says Wesley, suffer me to ask, how you will answer it to our common Lord, that you never gave me this advice? Why did I scarcely ever hear you name the name of Christ? never so as to ground any thing upon faith in his blood?"

In all this fluctuation of opinion, this leaning to one human authority, and then another, we see a great want of implicit faith in the divine testimony, together with a diffidence in his own judgment, which increased perhaps by finding that his logick detected inconsistences in the system of his teachers, while it failed to lead him in the path to divine truth. This fluctuation of opinion, and want of confidence in his own judgment is the more remarkable in a man, who rarely, in a long life, changed his course of conduct through the advice or arguments of others.

This continual fluctuation of opinion in Wesley, is strikingly contrasted with the steady, consistent, scriptural views of Whitefield. The latter, from the commencement of his spiritual course, seems to have cordially received the doctrines of grace. Continual 'growth in grace, and in the knowledge of our Lord Jesus Christ,' served to confirm his faith in these doctrines, and to increase their importance in his estimation.

With all his heart he believed in those doctrines of the Gospel which are called Calvinistic, and impelled by the emotions which they are fitted to excite, he exhibited them in his preaching with powerful and unparalleled effect.

Soon after Wesley returned from Germany, Whitefield also arrived in London from America. His object in returning was to receive Priest's orders, and to raise funds for an Orphan House in Georgia. According to his earnest prayers, he was ordained by "good Bishop Benson," but the business of raising money for the Orphan House detained him some time in England. At Kingswood, near Bristol he commenced preaching in the fields, to a collection of Colliers who worked in the neighbourhood. There was no church in which they could meet, which seemed a good excuse for the irregularity of field preaching, but soon became *necessary*, as the pulpits in which either he or Wesley had once preached were generally denied to them in future. He stood upon a mount in a place called Rose Green. "I thought" says he, "I might be doing the service of my Creator, who had a mountain for his pulpit and the heavens for his sounding-board."

once taken the field, he was
ıraged to persevere in so prom-
ıurse. All the churches being
and, as he says, if open, not able
half that came to hear, he went
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if some two thousand persons, his
four to five thousand, and they
ıcreasing to ten, fourteen, twen-
ınd. "The sun shone very
ıe says, "and the people stand-
ch an awful manner around the
the profoundest silence, filled
holy admiration. Blessed be
ıch a plentiful harvest. Lord, do
forth more labourers into thy
On another occasion, he says,
ıes and hedges were full. All
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d God enabled me to preach for
vith gr.at power, and so loud,
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od Mr. ——— spoke right; *the*
lled in the country!"—"To be-
crowds standing together in such
silence, and to hear the echo of
ing run from one end of them to
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nitely more solemn and striking
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made perfect be, when they join
the song of Moses and the Lamb
n!" Yet he says, "As the scene
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ıy, either to God or them. But
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tters made by the tears which
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en firmament above me," says,
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oaches, some on horseback, and
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e earnest request of White-
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"Wesley had never been at Bristol before: Whitefield received him there, and introduced him to persons who were prepared to listen to him with eager and intense belief: "Help him, Lord Jesus," says Whitefield, "to water what thy right hand hath planted, for thy mercy's sake!" Having thus provided so powerful a successor, he departed. Wherever he took his leave, at their places of meeting, there was loud weeping: "Oh," he exclaims, "these partings!" When he forced himself away, crowds were waiting at the door to give him a last farewell, and near twenty friends accompanied him on horseback. "Blessed be God," says he, "for the marvellous great kindness he hath shown me in this city! Many sinners, I believe, have been effectually converted; numbers of God's children greatly comforted; several thousands of little books have been dispersed among the people; about two hundred pounds collected for the orphan house; and many poor families relieved by the bounty of my friend, Mr. Seward. Shall not these things be noted in my book? God forbid they should not be written on the tables of my heart. Even so, Lord Jesus!"—Vol. I. p. 121.

'On the day before his departure he set Wesley an example of field-preaching,' which the latter, notwithstanding his repugnance at first, soon followed with great satisfaction and effect. When Whitefield reached London, he commenced field-preaching there also.

"His favourite ground upon week-days was Kennington-Common, and there prodigious multitudes gathered together to hear him; he had sometimes fourscore carriages, (in those days no inconsiderable number for London to send forth on such an occasion,) very many horsemen, and from 30 to 40,000 persons on foot: and both there, and on his Sunday preachings in Moorfields, when he collected for the orphan-house, so many half-pence were given him by his poor auditors, that he was wearied in receiving them, and they were more than one man could carry home."

"While he was engaged in this triumphant career, Wesley arrived, and on the day after his arrival accompanied him to Blackheath, expecting to hear him preach: but when they were upon the ground, where about 12 or 14,000 persons were assembled, Whitefield desired him to preach in his stead. Wesley was a little surprised at this, and somewhat reluctant, for he says nature recoiled; he did not however refuse, and being greatly moved with compassion for the rich that were present,

he addressed his discourse particularly to them. "Some of them seemed to attend, while others drove away with their coaches from so uncouth a preacher."—Vol. I. p. 133.

Whitefield was at this time twenty-five years of age. Wesley was thirty-six. Some account of the peculiar manner of preaching, by which such new and wonderful effects were produced, will probably gratify those of our readers who have not access to the volumes before us. Whitefield's person, and manner, and genius, are thus described by Southey.

"The man who produced this extraordinary effect had many natural advantages. He was something above the middle stature, well proportioned, though at that time slender, and remarkable for a native gracefulness of manner. His complexion was very fair, his features regular, his eyes small and lively, of a dark blue colour: in recovering from the measles he had contracted a squint with one of them; but this peculiarity rather rendered the expression of his countenance more rememberable, than in any degree lessened the effect of its uncommon sweetness. His voice excelled both in melody and compass, and its fine modulations were happily accompanied by that grace of action which he possessed in an eminent degree, and which has been said to be the chief requisite of an orator. An ignorant man described his eloquence oddly but strikingly, when he said, that Mr. Whitefield preached like a lion. So strange a comparison conveyed no unapt a notion of the force and vehemence and passion of that oratory which awed the hearers, and made them tremble like Felix before the apostle. For believing himself to be the messenger of God, commissioned to call sinners to repentance, he spoke as one conscious of his high credentials, with authority and power; yet in all his discourses there was a fervent and melting charity, an earnestness of persuasion, an outpouring of redundant love, partaking the virtue of that faith from which it flowed, inasmuch as it seemed to enter the heart which it pierced, and to heal it as with balm."—Vol. I. pp. 79, 80.

"The theatrical talent which he displayed in boyhood, manifested itself strongly in his oratory. When he was about to preach, whether it was from a pulpit, or a table in the streets, or a rising ground, he appeared with a solemnity of manner, and an anxious expression of countenance, that seemed to show how deeply he was possessed with a sense of the importance of what he was about to say. His elocution was perfect. They who heard him most frequently could not remember that he ever stumbled at a word, or hesitated for want of one. He never faultered, unless when the feeling to which he had wrought himself overcame him, and then his speech was interrupted by a flow of tears. Sometimes he would appear to lose all self-command, and weep exceedingly, and stamp loudly and passionately; and sometimes the emotion of his mind exhausted him, and the beholders felt a momentary apprehension even for his life. And, indeed, it is said, that the effect of this vehemence upon his bodily frame was tremendous; that he usually vomited after he had preached, and sometimes discharged in this manner, a considerable quantity of blood. But this was when the effort was over, and nature was left at leisure to relieve herself. While he was on duty, he controlled all sense of infirmity or pain, and made his advantage of the passion to which he had given way. 'You blame me for weeping,' he would say, 'but how can I help it, when you will not weep for yourselves, though your immortal soul are upon the verge of destruction, and, for aught I know, you are hearing your last sermon, and may never more have an opportunity to have Christ offered to you.'"—Vol. II. pp. 107, 108.

"Whitefield indulged in an histrionic manner of preaching which would have been offensive, if it had not been rendered admirable by his natural gracefulness and inimitable power."

"Perfect as it was, histrionism like this would have produced no lasting effect upon the mind, had it not been for the unaffected earnestness and the indubitable sincerity of the preacher, which equally characterized his manner, whether he rose to the height of passion in his discourse, or won the attention of the motley crowd by the introduction of familiar stories, and illustrations adapted to the meanest capacity."—Vol. II. p. 108.

"Hume pronounced him the most ingenious preacher he had ever heard: and said, it was worth while to go twenty miles to hear him."—Vol. II. p. 109.

We were surprised to find so little in Southey's work descriptive of the personal appearance and manner of his hero; especially when he is so full in the description of Whitefield. It appears incidentally that Wesley

ll in his person, and of a
ciliating, winning aspect and

It appears from a note (p.
he life of Whitefield that—

ev. John Wesley was of the in-
, his visage marked with intelli-
gularly neat and plain in his
tle cast in his eye, observable on
occasions; upright, graceful,
ably active. His understand-
rally excellent and acute, was
red with the attainments of lite-
nd he possessed a fund of anec-
istory, that rendered his com-
entertaining as instructive.
of address in public was chaste
an, though not illuminated
e coruscations of eloquence
rked, if I may use that expres-
discourses of his rival George
d; but there was a divine sim-
zeal, a venerableness in his man-
h commanded attention, and nev-
him in his latest years; when at
he retained still all the liveliness
s old age."—p. 27.

Nelson, and his converts, who
distress of mind had heard
ld but had not received re-
us describes Wesley's first
g in Moorfields.

" says he, "that was a blessed
for my soul! As soon as he got
stand, he stroked back his hair
d his face towards where I stood,
ught he fixed his eyes on me. His
nce struck such an awful dread
before I heard him speak, that it
heart beat like the pendulum of a
nd when he did speak, I thought
discourse was aimed at me."
ight well think thus, for it was
r characteristic of Wesley in his
s, that in winding up his ser-
n pointing his exhortations and
them home,—he spoke as if he
lressing himself to an individual,
so that every one to whom the condition which he described was applicable, felt as if he were singled out; and the preacher's words were then like the eyes of a portrait, which seem to look at every beholder. "Who," said the preacher, "Who art thou, that now seest and feelest both thine inward and outward ungodliness? Thou art the man! I want thee for my Lord, I challenge *thee* for a child of God by faith. The Lord hath need of *thee*. Thou who feelest thou art just fit for hell, art just fit to advance his glory,—the glory of his free grace, justifying the ungodly and him that worketh not. O come quickly! Believe in the Lord Jesus: and *thou*, even *thou*, art reconciled to God." And again,—"Thou ungodly one, who hearest or readest these words, thou vile, helpless, miserable sinner, I charge thee before God, the Judge of all, go straight unto him, with all thy ungodliness! Take heed thou destroy not thine own soul by pleading thy righteousness more or less. Go as altogether ungodly, guilty, lost, destroyed, deserving, and dropping into hell; and thou shalt then find favour in His sight, and know that He justifieth the ungodly. As such thou shalt be brought unto the blood of sprinkling, as an undone, helpless, damned sinner. Thus look unto Jesus! There is the lamb of God, who taketh away thy sins! Plead thou no works, no righteousness of thine own! No humility, no contrition, sincerity! In no wise! That were in very deed to deny the Lord that bought thee. No. Plead thou singly, the blood of the covenant, the ransom paid for thy proud, stubborn, sinful soul."—Vol. I. p. 195.

Southey contrasts the preaching of Whitefield, and that of Wesley in the following manner: "They [the Scotch] had been startled by the thunder and lightning of Whitefield's oratory; but they were as unmoved by the soft, persuasive rhetoric of Wesley, as by one of their own Scotch mists."

Literary and Philosophical Intelligence.

Trumbull, of New-York, has
ed to Yale College, a portrait of
er, the Senior *Governor Trum-*
Connecticut. The picture was
by his son, when Governor
ull was at the age of 72, just at
e of the revolutionary struggle,
and when he was voluntarily retiring from office and public employment.

The annual commencement of Yale College was held in this city, on the 12th instant.—*Exercises.*—Salutatory Oration in Latin, by David Greene,

Stoneham, Mass.—Oration "on the conduct of our ancestors towards the Aborigines of this country:" by Frederick W. Lord, Lyme, Con. Oration "on the distinction between classical and romantic poetry: by Joseph Stansbury, New-York.—Dissertation "on embracing too wide a compass of knowledge:" by Asa Child, Woodstock Con.—Oration "on employment as the means of happiness:" by Eli Smith, Northford, Con.—Dispute "on the propriety of a union among the nations of Europe, for the subversion of the Turkish Empire:" by Nathaniel Bouton, Norwalk, Con.; and Samuel Hooker Cowles, Farmington, Con.—Colloquy "on the usefulness of Missionary exertions:" by Frederick W. Lord, Lyme, Con.; and George E. Adams, Bangor, Maine.—Dispute "on the influence of philosophical criticism:" by Lemuel Whittlesey Belden, Wethersfield, Con; and John Adams, Andover, Mass.—Dissertation "on the influence of great scenes and objects on the character:" by John Smith, Wethersfield, Con.—Oration "on the scepticism of men of acute sensibility:" by Josiah Brewer, Tyrington, Mass.—Dialogue, by Edward Rockwell, Winchester, Con.—Oration in Greek, by Oliver A. Shaw, Boston, Mass.—Oration "on the neglect of the principle of association in early life:" by John Mitchell, Saybrook, Con.—Dissertation "on the influence of virutous principles on the pleasures of taste:" by Charles Atwood, Haverhill, Mass.—Colloquy, "on the comparative dignity of eloquence and poetry:" by Oliver A. Shaw, Boston, Mass.; and John Richards, Farmington, Con.—Oration "on the present as a state of moral discipline." with the Valedictory Address, by Henry White, New-Haven, Con.

The degree of A. B. was conferred on the following gentlemen, Alumni of the College.

George E. Adams, John Adams, Augustus A. Adee, A. Leopold Alexander, Charles R. Alsop, James Anderson, Charles Atwood, Dwight Baldwin, David W. Barton, Lemuel W. Belden, Alanson Benedict, William W. Billings, Nathaniel Blanchard, Nathaniel Bouton, John Boyd, Joseph H. Bradley, Josiah Brewer, Waldo Brown, Henry D. Bulkley, William Case, Paine W. Chase, Simeon Chase, Asa Child, Peter F. Clark, Thomas W. Coit, George Cowles, Samuel H. Cowles, George F. Davenport, Lucius C. Duncan, Oran Eastman, Isaac Esty, Roswell Goodwin, Joseph Goodrich, John Goulding, David Green, Flavel Griswold, John A. Hempsted, Theodore Hinsdale, Enoch Huntington, Albert Judson, Asa H. King, Rodolphus Landfear, William Lester, Thomas P. Little, Frederick W. Lord, Erastus Maltby, William B. McCollough, John Mitchell, Isaac Peck, Henry B. Porter, Sanford J. Ranney, John Richards, Lewis G. Robins, Charles Robinson, Edward Rockwell, Israel G. Rose, Oliver A. Shaw, Eli Smith, John Smith, Horatio N. Spencer, Joseph Stansbury, Edward A. Strong, Edwin B. Taintor, John A. Taintor, Alfred Terry, Edmund B. Vass, Henry White, Lewis P. Williamson.—67.

And on the following gentlemen:

Timothy J. Fox Alden, Alleghany College, Robert W. Alden, do. William E. Whitman, Middlebury College, Nathaniel L. Hooper, Harvard College, Horatio Sessions, Hamilton College.

The degree of A. M. was conferred on the following gentlemen, alumni of the College:

Henry Clary, George Spalding, Elezer Brainard, Samuel Griswold, David Kimball, Wm. Mitchell, Thomas L. Shipman, Edward Turner, Henry B. Titus, James S. Huggins, Alexis Painter, Horace Smith, Joseph Hurlbut, Richard L. Nott, Randolph Stone, Roswell Stone, John W. Weed, Samuel Burrows, Thomas C. Perkins, Samuel H. Huntington, Leonard Withington, Wm. L. Clark, William H. Foote, Charles H. Olmsted, Alfred Chester, Lewis Weld, Isaac Orr, Warham Crooks, William Hodges, Martin Snell, Samuel Spring, Doct. Ansel Ives, Rev. Peter G. Clark.—88.

The degree of M. D. was conferred on the following gentlemen of the Medical Institution, viz.

Willoughby L. Lay, (1816) Alanson Abbe, Eldad Alexander, Charles Byington, Joseph Chadwick, Friend Cook, Erastus Curtis, Levi Dickinson, Lewis French, Horatio A. Hamilton, Joseph Peabody, Alfred C. Thompson, Richard Warner, Silas James.

The degree of D. D. was conferred on the Rev. David Dickson, of Edinburgh, Scotland.

At the annual commencement at

l University, the degree of
r of Arts was conferred on fifty
ung gentlemen graduates and
ee of Master of Arts on forty-
ntlemen in course, and three
ourse. The honorary degree
D. was conferred on Ambrose
, chief justice of New-York:
Jackson, of the Supreme
f Massachusetts, and Joseph
f the U. S. Supreme Court.
gree of D. D. was conferred on
illiam Allen, President of Bow-
llege, and Rev. Abel Abbott of

ie commencement at Middle-
llege, Aug. 8th, twenty-three
were admitted to the degree
elor of Arts, and four to that of
of Arts. The honorary degree
r of Laws was conferred on the
phaniah Swift, of Connecticut.

commencement at Hamilton
, was held on the 23d of Aug.
gree of Bachelor of Arts was
d on eighteen, and that of
f Arts on three persons. The
f D. D. was conferred on the
mes Carnaham, of George-
ol., and that of LL. D. on the
hn C. Calhoun, Sect'y of War.

rlington College, Vermont, on
h of August, the degree of
r of Arts was conferred on five
and that of Master of Arts on

commencement at Bowdoin
was held on the 5th instant.
-one persons were admitted to
ee of Bachelor of Arts. The
y degree of Doctor of Laws
ferred on Hon. William Wirt,
y General of the United States,
Excellency Samuel Bell, Gov-
f N. Hampshire; and that of
in Divinity on Rev. Ichabod
, and Rev. Edward Payson, of
l.

CUBA.

sland of Cuba is 390 common leagues in length, and from 14 to 64 in breadth.

It contains only 620,980 inhabitants, of these 325,268 are slaves, 115,691 free people of colour, and only 290,021 whites.

Its wealth arising from Agriculture and Manufactures, consist in sugar, coffee, and tobacco plantations, pasture grounds, gardens, bee-hives, 38 distilleries of rum, 9 tan yards, 100 brick-kilns and 3 foundries.

The produce exported in five years, from 1815 to 1819, amounted to 1,081, 794 boxes of sugar of 16 arrobes each; 1,420,174 arrobes of coffee, 111,468 of wax, 10,909 pipes of rum, 141,285 hogsheads of honey, and raw and undressed hides to the value of these products during those five years being 81,244,808 dollars.

The above mentioned produce was exported within the said term in 11,679 vessels from the port of the Havana, of these 2137 were under the Spanish flag, and 9542 under foreign flags.

The above exports yieided the state within that period 18,284,797 dollars, being annually, from the Havana, abve 3,656,929 dollars, and 3 reals of plate—and by an exact calculation made from reports in the possession of the government it may be shewn, that the same duties in the ports of Matanzas and Quatrovillas, the proceeds of the lottery and tythes, would increase that sum in the district of Havana alone to 5 millions annually.

In five years the consumption of Havana is estimated at 24,445,150 dollars. The district of the Havana alone contains 779 large coffee plantations. The attention of the planters is turned almost wholly to the cultivation of sugar and coffee, although the soil is better adapted to tobacco than any other in America. The island has not the 12th part of the population of which it is capable, nor of which it actually stands in need. Half the population is black, and about one third slaves.

Phil. Gaz.

List of New Publications.

THEOLOGY.

a for the Theological Seminary
ston, N. J. By Philip Linds-
econd Edition.—Trenton.

God's Ways, not as our Ways. A Sermon, occasioned by the Death of the Rev. Samuel Worcester, D. D. Senior Pastor of the Tabernacle

Church in Salem, Mass. By Elias Cornelius, A. M. Surviving Pastor. Salem.

A Sermon on the Death of the Rev. Samuel Worcester, D. D. By the Rev. Professor Woods of Andover.

Damnable Heresies defined and described, in a Sermon preached in North Wilbraham, June 15, 1808, at the ordination of the Rev. Thaddeus Osgood, to the office and work of an Evangelist. By Joseph Lathrop, D. D. Pastor of the first Church in West-Springfield.—Brookfield, 1821.

Sermons by the late Rev. Joseph Lathrop, D. D. New Series. With a Memoir of the Author, written by himself.

Poems, Moral and Religious, for children and youth; by the Father of a Family. 18mo. Greenfield, Mass.

A Reply to the Review of Dr. Wyatt's Sermon, and Mr. Spark's Letters on the Protestant Episcopal Church, which originally appeared in the Christian Disciple at Boston, and subsequently in a separate form at Baltimore; in which it is attempted to vindicate the Church from the charges of that review by a Protestant Episcopalian.

MISCELLANEOUS.

A New Universal Gazetteer, or Geographical Dictionary, containing a description of the various countries, provinces, cities, towns, seas, lakes, rivers, mountains, capes, &c. in the known world, with an Appendix, containing an account of monies, weights, measures, &c. &c. By Jedidiah Morse, D. D. A. A. S. S. H. S. and Richard C. Morse, A. M. Third Edition, revised and corrected. 8vo. New-Haven.

Miscellanies. By the Author of Letters on the Eastern States.

Elements of Orthography, in Four Parts. By Israel Alger, jun. 18mo. Boston.

An Etymological Dictionary, or Analysis of the English Language. By William Grimshaw 12mo. Philadelphia.

Judith, Esther, and other Poems. 18mo. Boston.

Religious Intelligence.

Report of the Directors of the Domestic Missionary Society.

To the DOMESTIC MISSIONARY SOCIETY OF CONNECTICUT, and its vicinity, in session at Thompson, June, 19th, 1821.

Respected Fathers—Beloved Brethren and Friends—

The Missionaries who have been employed by your directors, the past year, are the Rev. Messrs. ROYAL TYLER, CYRUS W. GREY, JOSEPH KNIGHT, NATHANIEL FREEMAN, ROYAL C. ROBBINS, and STEPHEN W. BURRITT.

Four of these have laboured in the service of the Society among the people over whom they are settled in the ministry. By this means, these several churches and congregations have enjoyed the stated use and administration of the institutions and ordinances of the gospel, throughout the whole of the year. Without the continuance of this aid, they must, in all probability, have been deprived of these privileges.

The Directors have laboured to effect the *permanent settlement* of their Missionaries, from the increasing conviction that this is the most useful appropriation of their funds; as it contributes directly to accomplish the object for which the Society was instituted—by diminishing the number of waste places, and rendering those once barren in a measure fruitful.

The fact, that no more occasional aid has been afforded the past year by itinerant Missionaries, has arisen, not from the low estimate formed of the importance of such labours, but from the want of means to defray the necessary expense. Numerous, urgent, and repeated applications have been made to the Board, by churches and societies in circumstances truly necessitous and affecting; and well qualified Missionaries might have been obtained to labour among them; but our reduced resources, to our grief and disappointment,

atly limited our operations. nall number of applicants for have been obliged to return —we know your wants, we feel in your desolate condition, we help you, but we cannot—be- r treesury is exhausted.

Missionaries employed, have with a zeal, activity and per- e highly creditable to them; ir labours, through the spirit with the word, have been ef- both to the building up of be- nd the turning of sinners unto 1. One of them, in his Jour- mitted to the Directors, says: I commenced preaching among ple, it was a time of general r in the church and society. I d a meeting for the church er I entered upon my labours; reat was the indifference of the s, that very few attended; and blic meeting appointed in the nly eighteen persons assembled the gospel. Finding it impracto assemble the church as a resolved to visit and converse ch member individually, re- ; the state of his mind, and the nce of engaging with more zeal ctive duties of religion. After all the members of the church, a public meeting for the pur- addressing them unitedly, and before them their responsibility rch. All the members were but two; and the meeting was ly solemn and interesting. his time, the aspect of things to change. Every week, and every day, disclosed something nteresting. A spirit of prayer d in the church, and no sooner s taken place, than a number red unusual seriousness; the f the awakened sinner succeed- l the joy of new-born souls ; the Redeemer. A general se- s now prevailed through the . Meetings on the Sabbath and eek were full and solemn, and derable number eventually ap- to give evidence of a change of Before the close of my labours ed twenty children and two ; received eighteen to the com- n of the church; and succeeded ng unpleasant difficulties in the society."

is but one instance, among ma- ch might be adduced, of the encouragement there is to labour in waste places, and of the value which eternity, it is believed, will stamp upon such labours.

The Directors could allow their Missionary to spend but a short time in this place, on account of their inability to support him for a longer period.

The D. M. S. originated in an application for counsel and aid from some broken down and impoverished places, to one of the district associations of the state. This body carried up the subject to the General Association,—by whom it was referred to a select committee—who reported the outlines of the present constitution. The declared object of the society, an object steadily and not in vain adhered to by the Directors through five successive years, "is to build up the waste places of Connecticut, by furnishing the destitute with religious instruction." Shall this object be abandoned? Shall it be relinquished as unattainable, and the desolate be consigned to perpetual desolation?

To show, that this need not be the disastrous issue, and in ardent hope that it will not, we submit to the society assembled, and to the clergy, churches, and congregations of Connecticut, the following plan:

The Directors are persuaded that the plan is practicable—as well as highly important, and that there are peculiar facilities and encouragements for attempting its accomplishment at the present time.

This State contains two hundred and ten churches of the Congregational order. Thirty of these are destitute of a settled minister,—including eight ordinary vacancies, that will soon, in the providence of God, supply themselves with pastors. This reduces the number which need assistance to twenty-three, or let it be stated at twenty-five. Some of these churches and congregations need but little aid to enable them to support the ministry: nor will they all, it is hoped, need that aid long, provided the embarrassments of a first settlement are surmounted. Most of them have some established funds, while a few have but very little strength remaining. Ten of these, at least, are so contiguously situated, that two of them by uniting, can maintain a minister without external aid. To execute such an arrangement, it would only be necessary to send suitable

Missionaries to labour among them, with a view to that object. This has been the obvious and progressive tendency of past exertions—though only incidentally directed to that end. Ten of the waste places that are vacant being thus disposed of, but fifteen remain to be provided for. Five of these might get along on each receiving one hundred and fifty dollars annually. The other ten would each require two hundred dollars a year,—amounting in the whole to two thousand seven hundred and fifty. According to this estimate, two thousand seven hundred and fifty dollars of charitable aid would enable all the destitute waste places of the State to enjoy, statedly, the privileges of the Sabbath, the sanctuary and the sacraments. To furnish this sum, there are two hundred and ten churches and congregations, which on an equal division, would average about thirteen dollars to each. Or, an annual contribution of fifteen dollars from every congregational society in the State, would produce three thousand one hundred and fifty dollars; a sum adequate, on the most liberal calculation, to meet the existing demands to build up the waste places of our beloved Zion.

But there is a great inequality in the resources of these ecclesiastical societies, let the amount to be raised be proportioned to their respective ability, and the whole may be more easily obtained. Were fifty of the two hundred and ten societies to contribute twenty-five dollars each; a hundred, fifteen dollars each; and the remaining sixty, five each,—the aggregate would be three thousand and fifty dollars.

The object may be accomplished in a manner still more easy. In each of the societies of the first class mentioned above, there are two persons at least, who can give, individually, five dollars a year,—thus reducing the proportion of the several congregations to which they belong to fifteen dollars. In each of the hundred of the second class mentioned, there is certainly one individual who can give five dollars a year—leaving only ten to be furnished by the congregation at large. In each of the sixty societies whose proportion is five dollars each, there must be five persons who can well afford respectively to contribute or subscribe a dollar from year to year. *This can be done.* There are in the State of Connecticut fifty congregations who can each give twenty-five dollars a year, that their bereaved brethren and fellow-citizens may regularly enjoy these means of grace,—in the precious benefits of which they themselves so richly share. There are in the state one hundred other societies who can each collect fifteen dollars a year; and sixty more who can raise five. There are in the hundred and twenty towns which compose this enlightened and highly favoured christian community, one hundred and twenty persons who can each furnish ten dollars; one hundred and twenty more who can each contribute five; a thousand more who can each give one; the same number who can spare half a dollar each; making in the whole more than three thousand dollars.

We make these several statements, not so much to recommend this precise course to the churches as to show at what a small expense to each church and society, so great a work of benevolence can be accomplished. We have no doubt that, if the subject is regularly proposed to the churches and congregations, and each goes through the form of making a contribution, the result will be a supply that shall cause the heart of the desolate to sing, and in its consequences give joy to angels. The prospect of giving to every church and society in the state a pastor, must touch the heart of the patriotic, the humane and the pious.

Peculiar are the facilities, encouragements and obligations for the performance of this work of christian charity; the inducements resulting from the combination of circumstances are indeed without a parallel. The original design of our ancestors in founding, under God, this long flourishing republic, —the reproach of merely saying, "be ye warmed and clothed and fed,"—the increase of the productive resources of the whole by the cultivation of the lands that now lie waste—the comparative ease with which the work can be done—the inspired injunction to "communicate and forget not,"—the obligation arising from the privileges enjoyed; "freely ye have received, freely give,"—the mutual augmentation of happiness derived from the fact, that it is "more blessed to give than to receive;" the political and civil welfare of the state at large; the good of posterity; the increase of the love of christians in that intercommu-

eling which constitutes the
he churches of our common
e abundant blessing of God
ans of his own appointment;
t simultaneous revivals of re-
using glory to dwell in our
continually brightening indi-
Providence; the sweet priv-
labouring for the honour of
e salvation of souls, and the
he triune God; the great de-
man life; the shortness of
roach of death, and the dis-
enes of the last judgment;
us as ministers, as christians,
en, accountable and immor-
with our might, and do quick-
our hand findeth to do.
e *name of the Directors.*

SAMUEL MERWIN.

aven, June 15th, 1821.

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f the D. M. S. for the present year.

DIRECTORS.

Dwight, New-Haven; *Timothy* Wethersfield; *Matthew Marvin*, *Richard Hubbard*, Middletown; , Ellington; the Rev. Messrs. s, Hartford; *Caleb J. Tenney*, ld; *Samuel Merwin*, New-Ha- n *Dutton*, Guilford; *Abel McEw-* ondon; *Isaac Lewis, Jr.* Green- *Thew R. Dutton*, Stratford; *Dan-* Thompson; *Joseph Harvey*, Go- *nan Beecher, D. D.* Litchfield: rey, Saybrook; *Wm. L. Strong*, nd *Zephaniah Swift*, Derby. ssrs. *Eleazer T. Fitch*, *Nathaniel* , and *Samuel J. Hitchcock*, and kinner, Esqrs. New-Haven; *Di- fficio.*

THANIEL W. TAYLOR, *Secretary.*
J. HITCHCOCK, *Treasurer.*
S. SKINNER, *Auditor.*

TICUT EDUCATION SOCIETY.

mittee of Appropriations of the ticut Education Society, sub- following Report for the year September 13, 1821:—

ole sum appropriated to the ies of the Society during the ding the avails of the Lewis, s, and Talcott donations, is *nd six hundred and forty sev-*. This has been distributed, l portions, among forty-three s; making an average of $61 each.

eficiaries in the Senior Class, are—George E. Adams, Alanson Benedict, Nathaniel Bouton, William Case, Roswell Goodwin, Flavel Griswold, Rodolphus Landfear, William Lester, Oliver A. Shaw;—*in the Junior Class*, Henry Benedict, Horatio N. Brinsmade, George Carrington, Walter Colton, Solomon Lyman, Asahel P. Mills, Havey P. Peet, Ithamar Pillsbury, John Todd, Jared B. Waterbury;—*in the Sophomore Class*, Milton Badger, Samuel Bissell, Edwin Brewer, Gurdon Hayes, Hiram W. Husted, Norman Pinney, Stephen Peet, Dudley Phelps, Judson A. Root, Joseph Whiting;—*in the Freshman Class*, Hiram P. Arms, Eliab Brewer, Elijah Carter, Samuel H. Fletcher, Austin O. Hubbard, William E. Hurlbut, Amasa A. Hayes, Justin Marsh, George Nichols, Bennett F. Northrop, Dennis Platt, Lyman J. Spalding.

Talcott and Noyes scholar for 1819–20, Leonard Bacon;—for 1820–21, Nathaniel Bouton. The Lewis scholar for 1819–20, Chester Isham;—for 1820–21, Oliver A. Shaw.

The Committee had last year occasion to state, and they have now to repeat, that although the number of beneficiaries the past year has been greater than in any preceding year, yet, from the exhausted state of the Treasury, it has been necessary to reduce the appropriations. Notwithstanding the exertions which the young men have made, by teaching schools, and in various other ways, to procure the means of support for themselves, they are still left in debt. In some instances, it is to be feared, their efforts to carry forward their studies, and at the same time to defray the expenses of their education, have been greater than their constitutions could sustain. A reduction of the number of beneficiaries is unavoidable, unless, in some way or other, more adequate provision can be made for their support.

In behalf of the Committee,
JEREMIAH DAY, *Chairman.*

RELIGION AMONG SEAMEN.

Extract of a Letter dated New-York, 24th Sept. 1821.

For the information of those around you who are interested in the spiritual welfare of seamen, I will state that their case is exciting an increased attention here. Since the first raising

the Bethel flag in the early part of the summer, meetings have been held on board of vessels two, three and four evenings in the week, which have been generally interesting and not unfrequently affecting, but always profitable. Generally well attended by seamen of every grade from the commandant down to the lowest man and frequently over crowded. The stated meetings in the Mariner's Church are on the Sabbath forenoon a sermon; afternoon from two to three o'clock prayer meeting; in the Evening a sermon; every Wednesday evening a Lecture; on the afternoon of the first Tuesday of every month the United General Prayer Meeting.

For these services they are dependent on the ministers in the city and others that may happen to be here. On a Sabbath in August, it happened that no minister could be procured. The Committee met at the Church at the usual hour in the morning, and being made acquainted with the fact of their disappointment, they resolved that the audience should not be sent away, but that they would try to make the day profitable to them by efforts of their own. They accordingly occupied the time with prayer and exhortation and in the evening did the same. At the close of the meeting one in particular, seemed rivited to his seat after the audience had retired. On being enquired of he seemed to be overwhelmed with a sense of his sin. He had, he said, with six others, come there to make sport and ridicule; but how changed, how awfully distressed, he could not leave his seat, he could not go from the house without first seeing one who had exhorted them, and beg to know what he must do to be saved. He had followed the seas a long time, had a good uncle in port, who had often wished him to come and make it his home at his house, but he had been inattentive to his intreaties, and spent his time and money in profligacy; he now for the first time saw his error (or felt it) and should now go to his uncle, and endeavour to prepare to meet his God. He expected to be despised and ridiculed by his companions, but that he could endure as a trifle. Six or eight others were deeply affected and stopped to enquire what they should do to be saved. At the close of each of the four meetings on board of vessels last week and the lecture in their church, one or more mariners stopped, and with anxious solicitude made the same enquiry. On Friday evening, on board the vessel, an old veteran seaman, but a new born child of grace spoke with powerful effect to his brethren seamen of the wonderful dealings of a compassionate Saviour to his precious but hell deserving soul, and then upon his knees poured out his soul in supplications for their salvation. At the close of the two o'clock prayer meeting yesterday one came forward entreating what shall I do. I have followed the seas twenty years, and to day for the first time learned that there was a place for poor sailors in a church, and for the first time realized the presence of a God. I cannot leave this place so; you must stay and pray with and for me, and tell what a poor sailor can do. Several other seamen joining their anxious solicitations, and enquiring for mercy, the brethren were compelled to stay and spend most of the day in instructing and praying with and for them.

This is an account of what is passing here in one week, and what shall we say and what must we do. The work is the Lord's, and to him be all the praise and glory.

On Friday at evening, meeting with an acquaintance, an Episcopalian, pointing to the dock—he says, do you see that (it was the Bethel flag,) will you go there to night for me? My brother applied to me to go in his stead and I engaged that I would, but there is a young man under conviction and I must go and see him before every thing else. This I think looks well.

PEACE SOCIETIES.

Extract from the Fourth Annual Report of the Peace Society in London, 1820.

The Committee of the Society for the Promotion of Permanent and Universal Peace trust that through the encouragement and co-operation of their Christian brethren, the great principles they have endeavoured to exhibit and to promote, have already obtained a stability which gives the strongest conviction of their durable influence, and they may be allowed, from the eminence on which they believe the Society now stands, to look back on the events and vicissitudes which have marked their progress, grateful if they have been enabled successfully to in-

le those important truths, the con-
nces of which are so closely con-
d with the virtue and happiness
ividual as well as social man.
ey have ever considered, that
iples so much in accordance with
vely and peculiar character of our
Religion, so beautifully displayed
temper and conduct of its Foun-
so friendly to human improve-
—so encouraging to moral exer-
-so conducive to the well-being
n—must have their foundation in
ıtable Truth. They wished to
them to the test of honest inqui-
o the ordeal of deliberate investi-
n. The result has answered their
:tations,—it has often exceeded
. A Society, originating with a
ndividuals, has seen its influence
:s ramifications extending through
ge portion of our own country;
the exertions and the success of
r trans-atlantic brethren have
perhaps, even more efficient and
encouraging than our own.
connexion with our own efforts,
› us a subject of the most compla-
'eeling, that among the great peo-
› closely allied to us by common
try, by common language, and
many respects by common insti-
ıs, there are numerous societies
ally co-operating with us in the
ntion of our high and important
ts. We have already slightly ad-
l to this, and we cannot refrain
is occasion from wafting across
tlantic our sincerest and warmest
atulations to our American breth-
vith our prayers for their contin-
heir rapidly increasing success.
ring the past year, we have re-
l considerable encouragement
the correspondence of our conti-
l friends. Though the restraints
public meetings in some countries,
the poverty of others, added to
Revolutions which have agitated
of them,—though these and oth-
rcumstances have prevented the
ishment of Foreign Auxiliary So-
s, yet we are persuaded that our
is prospering. Its progress, its
ful progress, disturbs not the su-
ies of things, and may not, in con-
nce, be discerned by the careless
ver; but a great change is mani-
going on in the hearts of men,
neath the frozen surface of seem-
difference, mighty principles are
rk, and will sooner or later ex-
hibit themselves in their benign influ-
ence.

One new Tract, No. 6, consisting of extracts from a sermon by Dr. Bogue, has been published by permission of the author; also editions of Nos. 2, 3, and 4; No. 2 in Dutch, and the Third Annual Report, have been printed, in all, 54,000 copies; making a total of 207,000 that have been printed since the formation of the Society. The sales and distributions this year are about 30,000. Tract No. 3, has been translated into Spanish, and an edition is in preparation. The amount of subscriptions and donations received this year is £413 8*s.* 1*d.* which the Committee lament to say falls considerably below the receipts of the previous year: and as a very extended field of labour is now open to them, the Committee earnestly solicit the attention of their friends to the collection of additional subscriptions, without which they will be unable to meet the demands on them, particularly for the translation of tracts and documents into foreign languages. They trust the exertions of their advocates will be stimulated by this appeal, and that while no opportunity is lost for circulating the tracts of the Society, they will be provided with the means of availing themselves of those encouraging circumstances which they hail as giving the promise that their great object may be finally accomplished. Several of the Auxiliaries are prosperously engaged in promoting the views of the Society. The Committee cannot, however, state accurately the number of Subscribers, from the want of returns. New Auxiliaries have been established at *Bath*, *Bristol*, *Southampton*, *Plymouth*, and *Stockton*.

Copies of the Tracts have been transmitted by a member of your Committee, when on the Continent, to the Kings of France and Spain, through the regular channels of communication. Much attention has been excited to the subject in Paris, and your Committee hope that some measures will soon be taken into that capital to promote the cause. Opportunities have been embraced for forwarding Tracts to different parts of the world; and from the seeds thus sown in the British dependencies and in different nations, may we not reasonably look for some fruit?

Extracts from the Third Report of the New-York Peace Society.

The Committee have to report, That their operations during the past year, have been much restricted for want of pecuniary means. The demands against the Society have, however, been nearly extinguished, and its resources will hereafter be employed in active operations. Since the last anniversary, the number of subscribers to the Society has been considerably increased, and its prospects are encouraging.

Of the various books and tracts on hand at the date of the last Report, the greater part has been distributed. The last Report also, and one hundred copies of the current numbers of "The Friend of Peace," taken on behalf of the Society, have been put into circulation.

Among the distributions to individuals living at a distance, the Committee think it proper to mention, that a copy of the several publications was conveyed to the Rev. Mr. Ward, of Serampore, before he embarked on his return to the mission in Bengal.

Your Committee are free to say, that every successive year since the formation of the Society has added to their regard for the object, and increased their confidence of its final success.

From the Boston Recorder.

STATE OF PERSIA.

[The author of the following remarks, on the State of Persia, is Capt. P. GORDON, who is now publishing, we believe, in England, the results of his observations on the countries through which he has travelled. He frequently called on Mr. HALL while at Bombay, and when he parted with him, put into his hands this memorandum. Mr. HALL writes that he is a member of the church of England, and appears to be a real friend to religion. The document is certainly a very interesting one, and may lead to further enquiries—perhaps to a new train of exertions for the enlargement of the kingdom of Christ.]

Memorandum on the moral and religious state of Persia, with some hints for the introduction of the Gospel.—1820.

Persia is sunk into the lowest state of moral degradation; the vices of its inhabitants place them in very many points below the savage; lust, avarice, deceit and cowardice, are the most prominent features of their character, which is softened by a love of company and attention to complimentary forms.

The cruelty and avarice of the government, has a most salutary check in its imbecility; it cannot execute its decrees; its various principalities are kept together by the slenderest tie, and the death of the Shah can scarcely fail to involve his sons in wars with each other.

The service of Ali, is the established religion of Persia, but except about the chief seat of government, the Sunny sect is equally numerous, though somewhat reprobated; Jews as well as Arminian and other Christain sects are tolerated, and the most public acts of idolatrous worship, for the sake of participating with the priest in the produce of these shews. Heresy, as in most other bad governments, is used as a plea for the oppression of dissenters. The Arminians have been less vexed in some parts, since the English embassies gave Persia a new opinion of Christian dogs. Both Shiars and Sunnites* seem to esteem the Englishmen next to their own sect.

The relative degrees of happiness and prosperity, enjoyed by the different nations of the earth, correspond so exactly with their knowledge of God as revealed in Christ, that the coincidence cannot be accidental. It therefore follows, that Christianity would raise Persia from her present degraded condition. All who know her, even those who undervalue Christianity, and strip her chief ornaments, unanimously agree that it only can heal the woes and correct the vices of Persia; nought else can preserve her name, the only vestige now left of a mighty empire.

One point in which Mahomed differs most materially from Jesus, is in compounding with his disciples for sin, by allowing of a considerable degree of indulgence in it; this so far from keep-

*These are two great factions into which the Mahometans are divided. They answer in a great measure to the Karaites and Rabbinists among the Jews. The Shiars hold to the Koran as their only rule of faith and practice, the Sunnites hold certain traditions concerning their Prophet to be equally sacred as the Koran. [*Editor Rec.*

in bounds, serves but to grossest vices, which de- nulus from the hope of a ise: their vices produce unishment, and they well service of sin is death. nance which Mahomed les in their lust, pride, av- ity, is the only bond which to his service; it would they behold the meek s exclaiming, "Come un- that are weary and heavy vill give you rest. Deny d follow me. This would hdraw the Persians from f desolation.

t moment, offers greater he introduction of Chris- ersia, than have occurred period; the Muslem's g since been broken; the assed from him, and his nplied upon; the crescent feeble ray, which scarce- enthusiast, or guides the orshipper; the Christian in universal esteem; the ccessible in every part; has become familiar, and stament is circulated to a extent, under the most fa- umstances; as a pledge of emembrance of the Mul- ; "a man who ought not ned with mortals."

is proper to be made use read of the Gospel, in the of Persia, are Missiona- uld converse, argue with, those who choose to meet distribute the Scriptures throughout the country. l safety of the Missionary guaranteed to warrant the he most timid, even if ac- y a family; but had Jesus ples insured their personal ey ventured to teach, the ld not have been yet de-

considerations may also be osition to any steps being e evangelization of Persia. an we better deserve her han by imparting to her ft; the source of all our The attempt may be dis- ially at first, but it cannot erested, to produce lasting rue friendship forbids us to at her rejection of a boon, which we well know she cannot justly appreciate, until it becomes her own.

If it yet continues to be an object of British Indian policy, to maintain the independence, and increase the milita- ry strength of Persia, the soldier and the civilian will both declare, that to do this effectually, a radical change must take place in the morals of the country. How is this to be effected, but by the introduction of christianity? Is it reasonable, is it manly, to withhold such a gift for fear of giving offence.

It is not meant to urge a crusade, or even a Popish embassy, a cavalcade of Bishops, Priests, and Friars, but mere- ly to shew, that it is our interest, as well as our duty, to Christianize Persia.

The Missionary, who obeying God rather than man, feels it his duty to vi- olate the peace of Persia, will not de- sire to embroil the politicians in any disputes on his account, he will be on the footing of an offender, of a violator of the laws, and will not call on his country, but on his God. His blood, if shed, will, ere dry, cause them, not us, to blush, it will confirm the lesson they learned with surprise from Major Christie, that christians could die for them.

The facility with which India com- municates with Shiraz, gives it a very decided advantage over any other city of Persia, as a missionary station; its distance from the Court, as well as from the Officers of the embassy, who could not with propriety countenance any violation of law, are also ad- vantages.

A missionary for Shiraz, ought to be wise as a serpent, but harmless as a dove; arguments and disputes with Mullahs, would chiefly occupy him, and by shewing him the ground they at present take, for the defence of Ma- homed, as well as the objections which appear to them most conclusive against him, would enable him to attack them in their weakest point, by tracts which may be circulated with ease through- out the country. The circulation of the New-Testament and translation of the Old, can both be very advanta- geously carried on at Shiraz, where there is reason to think Christianity has some admirers; the Old Testament is desirable on account of the slight knowledge, and the respect, which the Persians already have for many of its principal characters, and its close con-

nexion with the history of Persia: the scenery and imagery will be found quite their own. The prophecies concerning Jesus, will form a contrast, and appear more precise and applicable, than that by which they allege he announced the coming of Mahomed, as the comforter.

Attention to the degraded Jews of Shiraz, might become an instrument of introducing Christianity to their proud tyrants, and the gospel of the poor, could scarcely be preached in vain to these lost sheep of the house of Israel.

Being a healthy spot, Shiraz might be occupied by some missionary, whose health required a change of climate. Ispahan, offers a different scene from Shiraz, and would be a fine theatre for a bold preacher, who might in due time, sit with his Testaments, and eventually with his tracts, in the bazar, and let strangers know the new doctrine.

The Armenians of the Julfa superb, would have a claim for some part of his attention.

An itinerant missionary, or even a tourist, might in a few months, distribute many Testaments and tracts, without any personal risk whatever, and thus agitate the public mind very much, concerning the way to inherit eternal life. He might be supplied with books from India, both by Bushire and Bussorah, and from Astrachan by Teflis and Resht.

Success, alone, would cause disquietude, but when fruit began to appear, it would be too late to interrupt the sower, some of his seed would bring forth an hundred fold, it would cover the land.

A church once formed, would be protected in some degree, by the weakness of the government, and the dread it has of offending Russia or England; but it would need its troubles and would be the better for them, and though there may be difficulties in the way of its formation, nothing can retard it so much, as withholding ourselves from the work.

SUMMARY.

Seven young men, students of the Theological School of the Dutch Reformed Church, at New-Brunswick, N J. have been licensed as preachers of the Gospel.

Seven young men completed their course of study on the 25th of July, at the Baptist Theological Seminary, at Philadelphia.

GREAT OSAGE MISSION.

Through the kindness of Dr. Goodell, of Woodbridge, we are enabled to communicate intelligence from the Mission Family to the Great Osage Nation considerably later than any that has been published. It is pleasing to notice, that although our friends are at a great distance from us, the passage of this letter has been remarkably short. It is dated 6th of August, post marked St. Louis 17th, and received at New-Haven 12th inst. May we not indulge the hope that the time is not far distant when our missionary friends and the heathen around them, will be brought within a few days sail of us by means of steam boats, which shall measure this vast extent of inland waters.—*Rel. Intel.*

Missionary Boats, Osage River, Aug 6, 1821.

Dear Sir,—Under the guidance of a kind Providence, I with my associates have arrived in the midst of the heathen Osage Nation On Thursday the 2d ult. we came to the first Osage camp. Our first view of the sons and daughters of these western wilds, was highly flattering; but for a more particular account you must wait till I can forward my Journal. A Chief who had been directed by his nation to wait our arrival, and give information, met us at the bank, with apparent pleasure. Next morning he started to call in the hunters and assemble a council. The Chiefs were gone on a Buffaloe hunt This Chief said he should return in four days.

Friday, 3. Went several miles to view a site for our establishment. Good water privileges, timber and stone are not abundant; but good land for cultivation is not wanting.

Saturday 4. Moved our boats up until shoal water stopped us. We are now a short distance to the north of the old village. The Osages have recently left their old village and built them new ones further westward. It is one of God's remarkable providences that we have been able to progress so far with our boats at this season of the year; probably the like cannot be done oftener than once in ten years. A chief was asked why there was so much rain this year, he replied, he "supposed it was on account of the missionaries. They wanted water to come up with their boats, and they prayed, and the Great Spirit sent the rain;" observing at the same time, that "when traders attempted to come up with boats, they never got them up, there no water."

We now consider ourselves as at our station; we endeavour to thank the Lord for his many mercies. We have some sick, but some are feeble. Myself and children are in excellent health. Our

s been long, laborious and heal- believe this country to be heal- air circulates almost as well as ocean; the land is sufficiently carry off the surplus water. I y situations here would enrap- of my northern friends. You boat Prairies, but the eye must n to conceive of their grandeur. e departs in a few moments, therefore receive this empty your constant friend, &c.

SAMUEL NEWTON.

se to the Domestic Secretary. O- ver, 14 miles above its junction Missouri, July 1, 1821.

at our maps do not very nicely this river. Governor Clark of has furnished us with one which ict, and will be of great assist- ere are forty three Islands from station; and at each a ripple. has backwater up about twen- and the current is so easy that w. We now have down the all the rigging from deck, and ; by the bushes which project ver to a considerable distance. evening about dusk, we enter- age, after twenty days labour, e six or seven miles per day, ouis. We are now in hopes of eater progress.

ot having never navigated the was not furnished with a suita- ly of ropes. This circumstance considerable delay. I believe ascending the Missouri, either sail at all, or to have more than at least a top sail in addition. family be sent to the Council o good warps, one cordell, and will be necessary for each boat. if more than one, should be en- arate from each other. One ry the family, and the other the provisions and other property; two boats are obliged to be to- night or at mealtime, the one of- wait for the other an hour or sometimes much longer. Fif- re necessary with the command- oat of the size of ours A warp, of eight or ten hundred yards, rried forward in a skiff, and tied r a rock, and by pulling at the which remains on board, the wn up. A cordell is also a rope, which is tied to the top of the le the other is taken on shore forward by eight or ten men. one regular blacksmith along, loubtless stay with us some time arrival. We had occasion to ering oar pin while on the Mis- Being unable to get at our tools, we made use of the stove to heat the iron, the head of our axe for an anvil, and that of another for a hammer, and the edge of a third for a chisel. The Missouri river was, perhaps never higher than it now is. It is hard to ascend—a heavy current.— The banks are bluff, perhaps a third of the way, and timbered principally with cotton wood, oak, hickory, sickamore, and a very little sugar maple. Cotton is here cultivated. I have seen several fields of it.

Had I time, I would draw a map of the Osage River for you, with the Islands, that you might better judge of it.

The family I believe has never been in a state of more general health than at present.—*Am. Miss. Reg.*

The United States Ship Franklin is supplied with a Chaplain who possesses the spirit of a Missionary—and it may be hoped that in his stated congregation of seven or eight hundred men on board, he may succeed in winning some souls to Christ. His name is Stuart, lately from the Theological Seminary at Princeton. A library for the use of the seamen has been formed in the same ship, partly by donation, and partly by the subscription of one dollar each by the seamen themselves.—*Recorder.*

College at Serampore.—Dr. Marshman, in a letter, says—"Our College will be open to all; and no Pædobaptist, or Episcopalian, or Calvinist, or Arminian, or even Roman Catholic will ever be constrained to attend a lecture which would offend his conscience. We humbly trust that it will be a blessing to the cause; every pious youth who can make known the truth in English, may here receive what instruction he needs; every native youth of talents, Christian by mere profession, may here receive that Indian classical education, which will raise him in literature above the generality of the Brahmins, while he is also instructed in the Scriptures, and enable him to defend and do honour to Christianity, whether he serve society in a legal, medical, or literary capacity, or be engaged in commerce; and from all these we may reasonably suppose that a body of native translators will be formed, which will improve the translations in their own language, far beyond what any foreigner will soon be able to do; and finally, every ingenious heathen youth, who loves knowledge, and is able to support himself, may attend the lectures in the college, and live out of it, according to his own ideas of cast, as long as he complies with the rules in point of morality and diligent attendance It is his business to guard his mind against that light which will shine around him on every side."

DONATIONS TO RELIGIOUS AND CHARITABLE INSTITUTIONS.

The Treasurer of the American Board of Commissioners for Foreign Missions acknowledges the receipt of $4,186 56, from July 18th, to August 17th, inclusive, besides various articles for different missionary establishments.

The Treasurer of the American Bible Society acknowledges the receipt of $2,365 55, in the month of July. The issues from the Depository, in the same period were, Bibles, 1838; Testaments, 730; total, 2568. The receipts of this society for July, were incorrectly stated in the last number of the Christian Spectator.

An example worthy of imitation.—The author of the letter, from which the following is an extract, will doubtless excuse its publication, though done without his knowledge or consent; when he recollects the powerful influence of example on human conduct, and the probability that many may be induced to go and do likewise. The letter is addressed to the author of "A Plea for the Theological Seminary at Princeton, N. J." by a distinguished clergyman, resident in one of the Eastern States, immediately after reading the plea:

EXTRACT.

"I have long felt deeply interested in the prosperity of the Theological School at Princeton. I was a member of the General Assembly, in 1812, when it was located, and shall never forget the interesting discussion of that day, nor the solemnity of the hour when the question was finally taken and decided. Although a Congregational minister, I received my theological education in a Presbyterian Church; and, on many accounts, shall always feel attached to that denomination of Christians. At the same time, I do not mean to imply any indifference to my own denomination, nor to the theological school established in our part of the country. I regret to learn the low state of your funds, and am desirous to afford you some little aid. I am inclined to do something for your seminary, more from the hope that my *example* may induce others to do likewise, than from the expectation that the little it is in my power to give, consistently with other numerous and pressing calls, will be of essential service to the Institution. You will therefore consider me an annual subscriber for 100 dollars per annum, for ten years. In case of my decease during that period,—I will make provision for the payment of the entire sum; and, should that provision, through any unforeseen dispensation of Providence, be prevented, you may consider this letter as a sufficient guarantee, and order upon my executors for the payment of the sum that may be due, which I have no doubt will be readily admitted. Below you will find an order for the payment of the first subscription upon a house in New-York."

[*N. Y. Com. Adv. Sept.* 18.

Ordinations and Installations.

Aug. 15th—The Rev. EDWARD W. HOOKER, was ordained pastor of the Church at Green's Farms, Fairfield. Sermon by the Rev. Mr. Eaton, of Norwalk.

Aug. 22d—The Rev. FRANCIS WAYLAND, Jr. was ordained pastor of the First Baptist Church in Boston. Sermon by the Rev. Daniel Sharp.

Aug. 29th—The Rev. DANIEL HEMMENWAY, was ordained pastor of the church at Wareham, Mass. Sermon by the Rev. J. Edwards, of Andover.

Aug. 29th—The Rev. CALEB BURGE, was ordained pastor of the First Church and Society in Glastenbury. Sermon by the Rev. Mr. Andrews, of Danbury.

Sept 5th.—The Rev. ZOLVA WHITMORE, was ordained pastor of the Congregational Church and Society in North-Guilford. Sermon by the Rev. Dr. Emmons, of Franklin, Mass.

Sept. 12th—The Rev. GEORGE FISHER, was ordained pastor of a Church at Harvard, Mass. Sermon by the Rev. J. Ide, of Medway.

Sept. 12th—The Rev. SAMUEL M. EMERSON, was ordained pastor of the church in Manchester, Mass. Sermon by the Rev. Mr. Edwards, of Andover.

Sept. 12th—The Rev. RICHARD M. HODGES, was ordained pastor of the South Church in Bridgwater, Mass. Sermon by the Rev. Mr. Lowell, of Boston.

View of Public Affairs.

:NGLAND.

Fourth was crowned on
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of July, his Majesty left
ing to visit Ireland. It
was cordially received

August 7th, the Queen
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of troops called out on

)NAPARTE.

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ecrated and crowned
French at Paris, Dec.
ed king of Italy May
ed on the 1st of April,
ouisa, Archduchess of
as born Dec. 12, 1791,
and crowned Empress of the French and Queen of Italy.

Napoleon Francis Charles Joseph,—Prince Imperial, was born March 12, 1811; King of Rome and son of the Emperor Napoleon.

Joseph Napoleon, brother of the Emperor of the French, born 7th of Jan. 1768; King of Spain and the Indies, June 6th, 1808; Grand Elector of the French Empire; married Aug. 1st, 1794, to Maria Julia, Queen of Spain and the Indies, who was born Dec. 26, 1777.

Louis Napoleon, King, brother of the Emperor, Constable of the Empire; born Sept. 2d, 1778; married Jan. 3d, 1802, to Hortensa Eugenia, Queen, daughter of the repudiated Empress Josephine, born April 10, 1783. From this marriage was Napoleon Louis, Prince Royal, Grand Duke of Berry and Cleves, who was born Oct. 11, 1804. Charles Louis Napoleon, his brother, born April 20, 1808.

Jerome Napoleon, brother of the Emperor, born Nov. 15, 1784; King of Westphalia, Dec. 1st, 1807; married Aug. 22, 1807, to Frederica Catherine Sophia Dorothea, Princess Royal of Wertemberg, who was born Feb. 2d, 1783, and Queen of Westphalia.

Josephine, the divorced Empress and Queen, was born June 24, 1768.

Maria Anne Eliza, sister of the Emperor, born Jan. 2, 1777; Grand Duchess, having the general government of the department of Tuscany; married May 5th, 1797, to Felix, Prince of Lucca and Piombino, who was born May 18, 1772.

Maria Paulina, sister of the Emperor, born Oct. 20, 1780; constituted Princess and Duchess of Costalla, the 30th March, 1806.

Maria Annunciadd Caroline, sister of the Emperor, born March 25th, 1782; Queen of the two Sicilies, married Jan. 20, 1800, to Joachim Napoleon, who was born March 25, 1771; Grand Admiral of the Empire of France, and crowned King of the two Sicilies, July 15, 1808.

Maria Letitia, the mother of the Emperor, was born Aug. 24, 1750. His father died while Napoleon was very young.

SUMMARY.

In relation to hostilities between Russia and the Porte, there is no decisive intelligence.

A Russian ship has been sunk by the forts in passing the Dardinelles, and all on board perished.

General WILLIAM CARROLL, has been elected Governor of the State of Tennessee.

ISRAEL PICKENS, formerly member of Congress from North-Carolina, has been elected Governor of the State of Alabama.

WALTER LEAKE, late a Senator in Congress, is elected governor of the State of Mississippi.

The census of South-Carolina is completed with the exception of Kershaw District Estimating that district to contain 12,000 the whole population of the state is 502,3 9. There are 4300 more white males than females.

Census of North-Carolina.—The Census has been completed, and the following appears as the result: 419,200 Whites, 205,-017 Slaves, 14,612 Free coloured persons. Whole population 638,829.

AFRICAN COLONY.

Norfolk, August 15.—The Rev. Ephraim Bacon, who went out as one of the Government agents to the American Colony of free blacks, forming on the Coast of Africa, with his lady, and Nathaniel Peck, one of the Colonists who went from Baltimore with the first expedition to Sherbro' arrived here yesterday in the schr. Emmeline, Capt. Pennington, from Martinique. They left Sierra Leone 16th June, in an English vessel bound to Barbadoes, whence they proceeded to Martinique, and sailed thence about the 15th July for Hampton Roads. Mr. Bacon returned home in consequence of the health of himself and Lady being much impaired previous to their sailing—we are pleased to state however, that they are much recovered by the voyage.

By the arrival of Mr. Bacon we have the agreeable intelligence that the Agents had effected the purchase of a tract of land from the natives, estimated at between 30 and 40 miles square, situated on the River St. Johns, between 5 and 6 degrees N. lat. and about 300 miles distant from Sierra Leone. It is represented as remarkably healthy and fertile, is high and produces rice of an excellent quality, corn and all kinds of tropical grain and fruits; the water also is very good, and the river furnishes the best fish and oysters in abundance—coffee, cotton and tobacco, of good quality, grow spontaneously, the first of which is sold at 4d and 6d per pound. We understand that the purchase has been effected upon the most advantageous terms, viz: for an annual supply of rum, manufactured tobacco, pipes, knives, and a few other articles, the total cost of which in this country, would not exceed three hundred dollars per annum. Mr Wilberger, the other Agent for Government, the Rev. Mr. Andrus, Agent for the Colonization Society, and Mr. and Mrs Winn, with all the colonists, enjoyed very good health, and no sickness of a serious nature had occurred among them from the time of their arrival until the departure of Mr. Bacon. The prospects of the Colony were considered as very promising and afford the highest gratification to the Agents and Colonists. We further learn from Mr. Bacon that there is very good anchorage off the scite fixed on for the new settlement, for vessels of 100 tons, and that a ship of the line could ride in safety within a few miles of it. The natives he found very inoffensive and kindly disposed.

In a Tract lately published at Paris by M. Ball, the following is given as the fair calculation of the number of Jews in the different parts the globe:

In all parts of Poland, before the partition of 1792, - -	1,000,000
In Russia, including Moldavia and Wallachia, - -	200,000
In all the states where the German language is spoken, -	500,000
In Holland and the Netherlands,	80,000
In Sweden and Denmark, -	5,000
In France, - - - -	30,000
In England (of which London itself contains 12,000,) -	50,000
In the states in which Italian is spoken, - - -	200,000
In Spain and Portugal, -	10,000
In the United States, - -	3,000
In the Mahommedan States of Asia, Europe and Africe, -	4,000,000
In Persia and the rest of Asia, including China and India,	500,000
Total,	6,598,000

They are still nearly as numerous (admitting the correctness of the above estimate) as at the most porsperous state of their nation, which, it is supposed, did not exceed in the time of Solomon, 7,000,000

Answers to Correspondents.

MARO; D. D. and several communications without signatures, have been received

We omitted stating in the proper place, that the Review of the Lives of Wesley and Whitefield will be continued. It will be concluded in the next number.

THE

ISTIAN SPECTATOR,

OCTOBER, 1821. [Vol. III.

Religious Communications.

Christian Spectator.

ne of a future state of nd punishments taught l Testament?

Testament is distinguish- the works of Pagan au- ull recognition of the ex- e God, and a superinten- ence. The immortality and future rewards and , the knowledge of which qually important to man, uch less clearly revealed. passages usually adduced d Testament in support trines, are thought to be interpretation—by some, erly rejected, as contain- rtant evidence. The in- far a just view of the fu- aled in the Old Testa- teresting; and may well w moments attention.

d us in prosecuting this in- sider, as distinctly as possi- it which was communica- ebrews in successive rev- d to inquire, whether, as pposed, it was gradual in ment; till, at length, in stament, the "darkness" ed, and the "true light

nce from the Pentateuch. brated argument of War- "the Divine Legation of sts wholly on the "omis- e Pentateuch, "of a future ards and punishments." r the common dispensa- vidence, a religion with- out a future state cannot be support- ed." Moses knowing this, and yet "instituting such a religion, must have believed that it was supported by an *extraordinary* Providence;" and his success in establishing it, shews that it was thus supported. "This," says the learned writer, "is the argument of the Divine Legation, plain, simple and convincing, in the opinion of its author"—he has well added, "a paradox in the" view of others.

It is certain, that in the time of Moses, there prevailed a belief of the soul's *existence* after death. This is evident from the distinction made be- tween שאול (sheol, hades, or the abyss—rendered in our translation, "grave," "pit," "hell,") and the se- pulchre. Jacob, when he supposed Joseph had been "*devoured* by evil beasts," says, "I will go *down into sheol unto my son*, mourning." (Gen. xxxvii. 35.) Korah and his compan- ions "went down alive into sheol." (Num. xvi. 30—33.) This was the expected place of residence after death. There the ancient Hebrews hoped to meet each other. (Gen. xxxvii. 35.) The phrase "*gathered to his fathers*," or "to his people," is the current language in which the *death* of the patriarchs is related. This is said of the departure of Abra- ham, (Gen. xv. 15, and xxv. 8) of Isaac, (xxxv. 29) Jacob, (xlix. 33) Aaron, (Num. xx. 24) Moses, (Deut. xxxii. 50) and others. The use of the phrase shews, that it had a mean- ing distinct from being "*buried*." Abraham was *buried* in the field which

he bought of Ephron, (Gen. xxiii.) where no one but Sarah had been buried before him. Jacob was "gathered to his people" in Egypt; and "buried" long after, in the cave of Machpelah, (xlix. 33, and l. 13.)

A belief of the soul's existence after death is farther evident from the practice of *necromancy;* against which it was found necessary to enact very severe laws, (Deut. xviii. 10—12. Lev. xx. 6.) No man, however *superstitious*, would be so inconsistent with himself, as to think of raising the dead, and enquiring of them concerning secret things; while he did not believe them to exist.

Whether the future was supposed to be a *state of retribution*, is less clearly revealed in the Pentateuch. No account of the place of residence of the dead is given, from which this can be inferred. A few passages, which favour the opinion that the righteous will be happy, are worthy of observation.

"Enoch walked with God, and he was not, for God took him, (Gen. v. 24.) The accounts of all the others contained in the chapter, end uniformly with וימת. They are a simple story of their birth, their children, and their death. The historian had told the years of Enoch's life—and turns aside to give his moral character; tells us, "he walked with God, ואינבו, and was not"—"he was gone" (I. Kings, xx. 40)—"for God took him." This mode of his departure is represented as a consequence of his piety. But longevity was esteemed a precious blessing, and a token of the special favour of God, (Gen. xxv. 8. Ex. xx. 12. Lev. xix. 32.) Hence, God's "taking away" the pious Enoch, before he had "attained to" half "the years of his fathers," strongly implies, that he removed him to a more happy state of being.

"I am the God of Abraham, the God of Isaac, and the God of Jacob." (Ex. iii. 6.) I am their God—their father and friend—implying that they *still* existed; and that the kindness of God was still extended to them.

"Let me die the death of the righteous"—that is of the Israelites, "and let my last end be like his," (Num. xxiii. 10.) Balaam had been called by Balak to curse Israel. But in speaking "the word put into his mouth" by God, he pronounced upon them a blessing; and says, that their death will be such, as he wishes his own to be. That is, as some interpret the passage, "The Israelites will die after lives of prosperity and happiness—So let me die." It must be acknowled, that the series of the discourse favours this interpretation. It must also be acknowledged, that the language of Balaam is not the obvious mode of expressing temporal prosperity; and that the expressions—*Let me die the death, and let my last end*, argue forcibly, that the good derived was beyond the boundary of human life.

"Ye shall not cut yourselves, nor make any baldness between your eyes for the dead; for the Lord hath chosen you to be a peculiar people unto himself, above all the nations that are upon the earth," (Deut. xiv. 1—2.) If the favour of God were not extended to the dead, this would be a reason why, by his "peculiar people," death should the more be deprecated.

We have seen from the Pentateuch, that the ancient Hebrews hoped to exist after death; and have gained some evidence, that they hoped the righteous would be happy. Whether their prevailing ideas of the future were in any good degree definite, it is not easy to determine. Future happiness is not represented as a solace in affliction; nor future punishment, as a terrour to evil doers. *Paul*, in the midst of trial, desired to "depart and be with Christ." *Jacob*, "rent his clothes and put sackcloth on his loins—refused to be comforted; and said, I will go down into sheol unto my son mourning."

2. From the Pentateuch to the book of Job.

As the book of Job is probably very ancient, it may be well to deviate from

angement of our translation, so to notice it next in order to the euch. From this book, some es have been adduced as affirm- id others, as denying, a future of retribution. Of the former the most conspicuous passage xix. 25—26. "I know that deemer liveth, and that he shall at the latter day upon the earth. hough after my skin [worms] y this body, yet in my flesh see God." The passage seems ay not only to indicate a hope re happiness; but of the resur- of the body; and of redemp- rough the mediation of Christ. ow that I have a Redeemer, the h; and that he will appear at y of judgment. And though dy be utterly consumed, yet in sh with which I shall be cloth- e resurrection, I shall see God." this interpretation there are ob- s. The words rendered "*Re-*," and "*latter day*," have no reference to the *Messiah*, or *judgment*. And that *spiritual* (I. Cor. xv. 44) which will be can hardly be called בשר (flesh.) l it be said, that "latter day" to the time of Christ's advent; at מבשרי should be translated *ut* my flesh?" That is, "through diation of Christ, my spirit, af- dissolution of the body, will God." This interpretation, if ginal admitted it, gives indeed htful view of the future. But ot such a flood of light, burst- a sudden from a book which is e more dark in relation to the than any other in the Old Tes- , diminish our confidence in erpretation? The bright ave- soon closed. The next verse avily upon the ear. "Whom I ee for myself, and mine eyes ehold, and not another." The ng interpretation renders the f the whole passage more con- and agrees better with the l, and the series of the discourse. ow that God is my גאל, my r, my vindicator, (See Num. xxxv. 12, 21, and Job xvi. 19) and that he will at length "arise from the dust—appear as my deliverer. And though my body be now wasted by disease, it will revive—my flesh will be restored—and God will appear for me and not for you;—he will decide this controversy in my favour, (compare chap. xlii. 7—17.) Wherefore refrain from persecuting me, lest God be angry and ye be punished."

The intermediate books from the Pentateuch to Job, contain few passages which throw important light on our subject. David laments over Saul, and Jonathan, and Absalom, without saying a word of their condition after death; (II. Sam. i. 17—27, and xviii. 33) and when the child of Bathsheba died, his submissive language gives but an uncertain view of the future—"Now he is dead, wherefore should I fast? Can I bring him back again? I shall go to him, but he shall not return to me, (II. Sam. xii. 23.)

The raising of Samuel confirms the argument already drawn from necromancy; (I. Sam. xxvii. 11—19.) and the translation of Elijah, (II. Kings ii. 1—18,) while it supports the common view of Enoch's departure, gives new force to the argument thence derived, by the peculiar definiteness of the narration. The sceptic may reject the story of Elijah; but the attending circumstances are so numerous, and so explicitly related; that it is impossible to question what view the *sacred historian intended* to convey.

3. The Psalms.

Ps. xvi. 8—11. "I have set the Lord always before me: because he is at my right hand, I shall not be moved. Therefore my heart is glad, my flesh also shall rest in hope; for thou wilt not leave me in sheol, neither wilt thou suffer thine holy One to see corruption. Thou wilt shew me the path of life: in thy presence is fullness of joy; at thy right hand are pleasures for evermore." This vivid and accumulated description of happiness in the presence of God can hardly be accounted for on the ground ta-

ken by some reputable critics, that the passage is spoken by David concerning himself; and that its whole meaning is this: "Thou wilt prolong my temporal life, and make me happy in the enjoyment of it!"—Is it the genius of Hebrew poetry to paint the events of this life by imagery drawn from the invisible world?—Since then the passage is inapplicable to David, for he "saw corruption"—are we not compelled to suppose it a prediction of the Messiah? and a description of the pleasures which are really to be enjoyed in the presence of God, beyond the grave.

Ps. xvii. 13—15. "Deliver me from the wicked, O Lord, from men of the world, who *have their portion in this life*—they are full of children, and" leave to them their inheritance. But "as for me, I will behold thy face in righteousness; I shall be satisfied when I awake, with thy likeness." Parallel to this passage is Psalm xlix. 14, 15. In both passages, the Psalmist is contrasting the state of the wicked with that of the righteous. After showing the folly of those who trust in riches; and the vanity of wealth, which cannot "redeem a brother" from death; he says, (xlix. 14.) "Like sheep the are laid in the grave; death shall feed on them: and the upright shall have dominion over them in the morning—their beauty shall consume in the grave: but God will redeem my soul from the power of the grave, for he shall receive me."

Can we here discover no hope of happiness beyond the grave? But according to some interpreters, the whole meaning of the passages is only this, "God will distinguish me from the wicked by bestowing upon me blessings in this life!" With what then is the "portion" enjoyed "in this life" by "men of the world" *contrasted? They*, says the Psalmist, have their wealth—their numerous households—but *I* shal. be satisfied, when I awake with thy likeness. Must not this *awaking* be after death? When it is that, the wealth of this world proving worthless, and the wicked laid like sheep in the grave; the upright shall have dominion over them? It is the *wicked*, who are here said to *prosper* "*in this life;*" and it is the obvious design of the writer to shew that, notwithstanding this, their portion is unenviable, for they must soon *die*—while the righteous have a better hope, that will not be disappointed. We cannot admit, that future happiness is no where else acckowledged by the Psalmist; and that hence, the passages to which we have referred must be interpreted, as relating solely to this world. We must believe, that they throw such light on the future, as we have been unable to discover in the books, to which we have above directed our attention.

4. The books attributed to Solomon.

Prov. xiv. 32. "The wicked is driven away in his wickedness, but the righteous hath *hope* in his death."

Several passages in Ecclesiastes clearly indicates a notion of a future state of rewards and punishments. "Know thou, that for all these things God will bring thee into judgment." "Then shall the dust return to the earth as it was; and the spirit shall return unto God who gave it." "God shall bring every work into judgment, with every secret thing, whether it be good, or whether it be evil." (xi. 9, and xii. 7, 13. See also viii. 12, 13.) The obscurity of many parts of this book is acknowledged. But how accurately are death and the events which follow it, described! Who would have written thus, that had no idea of a future state of retribution!

5. The Prophets.

Isa. xxvi. 14, 19. The Jews restored from captivity, sing this song to Jehovah; Our enemies "are dead, they shall not live; they are deceased, they shall not rise." But "thy dead," [the Jews] shall live; [their] dead bodies shall arise. Awake and sing, ye that dwell in the dust: for thy dew [Jehovah] is as the dew of herbs"—divine influence shall raise

fe—"and the earth shall
e dead." In this passage,
h, "the deliverance of the
God from a state of the
pression, is explained by
ainly taken from the resur-
the dead: hence, the doc-
e resurrection was at that
mon and popular doctrine;
age, assumed to represent
ust be an image commonly
l understood; otherwise it
swer the purpose for which
ed." But the doctrine of
ection is so intimately con-
th that of a future state of
, that, if a people were fa-
the former, they must have
the latter.
ar argument may be drawn
lustrious description of the
of the Jews from utter
, in the vision of Ezekiel;
xvii. 1, &c.) in which the
that overspread the valley,
d with flesh, and raised to

me remarks are applicable
iar manner, to Daniel xii.
And there shall be a time
, such as never was since
a nation;—and at that
people shall be delivered,"
ery one that shall be found
the book. And many of
sleep in the dust of the
ll awake; some to everlast-
id some to shame and ever-
ntempt. And they that be
shine, as the brightness of
ment; and they that turn
ighteousnes, as the stars for-
ever."
ok of Daniel doubtless con-
y things, "hard to be under-
nd a free interpretation of
rhaps never yet been satis-
given. But we cannot turn
passage now cited, by mere-
that it contains an *image*
m the resurrection of the
seems impossible, that such
found at the end of a book,
with sublime descriptions
nd of his wonderful works,
refers only to "*victory or defeat in battle!*" What *Christian* writer has used language more exalted, or more impressive, concerning the future world!

In the Prophets, the events of the future are evidently more clearly revealed, than in the earlier books of the Old Testament. And the Hebrew writings of a later period exhibit ideas still more definite. (See II. Macc. vii. 9, &c. and xii. 40—45. Wisdom iii. 1—11, and iv. 7, &c.)

II. There are passages in the Old Testament, supposed to be *inconsistent* with a belief in a future state of retribution.

Job xiv. 7—12. "There is hope of a tree, that, if it be cut down, it will sprout again. But as the waters fail from the sea, and the flood decayeth and drieth up, so man lieth down and riseth not; till the heavens be no more, they shall not awake, nor be raised out of their sleep."

Ps. vi. 5. "In death there is no remembrance of thee: in the grave, who shall give thee thanks?"

Ps. lxxxviii. 10. "Shall the dead arise and praise thee?"

Eccl. iii. 9. "That which befalleth man, befalleth beasts—as one dieth so dieth the other, yea they have all one breath—All go to one place. All are of the dust; and all turn to dust again."

If other passages affirm the doctrine in question, do not these, as explicitly, deny it? It is an obvious reply, that in respect to man's temporal existence, they are literally true; and it is more than probable, they were uttered with a view of the destruction of the body, and the closing of all our concerns with this world at death. Christians use similar language. *We* say a man dies, and that is the end of him. Even the pious Watts declares, that in the grave are neither "work, nor device," "nor faith, nor hope."

III. Light is thrown on the Old Testament by the writers of the New.

It is impossible now to inquire, what were the principles, by which

Christ and his apostles were governed, in their quotations from the Old Testament; or how far the use they have made of it is *accommodated* to the ignorance and prejudice of their cotemporaries. A few passages will be noticed in their plain and obvious import.

In the eleventh of Hebrews, we are told, that, "by faith Enoch was *translated, that he should not see death*; and was not found, because God had translated him; for before his translation, he had this testimony, that *he pleased God.*" It cannot be doubted, that *Paul* supposed Enoch was suddenly removed from life to a state of happiness *on account of his piety.*

The same apostle has said, in the following verses that Abraham "looked for a city which hath foundations;" (v. 10,) and that the ancient patriarchs "confessed they were strangers and pilgrims on the earth," thus "declaring plainly, that they sought a better country, that is an heavenly." (vs. 13—16.)

The Sadducees were "put to silence" by the argument of Christ, Matt. xxii. 23, 24. "As touching the resurrection of the dead, have ye not read that which was spoken unto you by God, saying, I am the God of Abraham, and the God of Isaac, and the God of Jacob? God is not the God—the patron, the benefactor—of the dead, but of the living."

IV. The *internal character* of the Old Testament urges upon us a belief, that many of the sacred writers looked forward to the rewards and punishments of a future life.

The works of Pagan authors, whenever they speak of God, or of a future state, abound in absurdity. Not so the Old Testament. However imperfect were the views entertained, nothing is exhibited low or mean in the character of God—nothing inconsistent with his majesty and glory—nothing trifling or sensual in the enjoyments or the sufferings of the future. The sacred writers are silent, or speak what is worthy of Jehovah. However obscure their view of the future, no descriptions of God are more elevated; no worship is more exalted in its nature; no piety is more fervent. Even the most enlightened christian of our own time, dwells with rapture on the beautiful and sublime passages in the Psalms and Prophets—they afford him instruction, consolation, and joy; and the more he contemplates them, the more he loves them; and the more readily, he acknowledges their divine original.

A very important distinction is noticed by the most accurate observers of the powers of the human mind in various ages and circumstances, between the intellectual character of Pagan and Christian authors. The views of the former, though perhaps equally acute and vivid, are more limited, more superficial, more confined to sensual objects. Those of the latter are more expanded; they flow from the deep foundations of the soul; they bear the impress of eternity, which gives a colouring to all temporal objects, and throws around them a shade of melancholy. And is there nothing of this in the Old Testament? Is there nothing of this in the nineteenth Psalm, the one hundred and third, the one hundred and thirty-ninth?

V. In conclusion, it is evident the sacred writers of the Old Testament expected to exist after death; and that their general views of the future were in a good degree just. These views appear in successive revelations to have become more and more definite. To suppose that nothing remained to be revealed in the New Testament, would seem not only to contradict what is so frequently implied by Christ and his apostles, that the Gospel is a new and better dispensation, and the most precious gift of heaven; but would diminish its peculiar value in our estimation.

If it is demanded, *why* the events of the future are no more explicitly revealed in the Old Testament—a work inspired by God for the benefit of man—the answer is easy, that we *cannot tell.* We might ask in return,

e suffered so many generations
ss away without *any* written
tion; or *why* so many millions,
habiting our earth, have never
ard of the bible, or of a Saviour.
ceive the facts in relation to the
of God's revelation, as they are
ted in the scriptures; and hum-
knowledge his wisdom in all his
sations to man. And especial-
ld we acknowledge, with un-
g gratitude, his goodness to *us*,
ing us the glorious gospel of
ord, in which "life and immor-
are" clearly "brought to light"
im. i. 10)—and a sure and cer-
ope of immortal happiness be-
he grave is revealed.

MARO.

A Sermon.

ss. v. 19. *Quench not the Spirit.*

s was one of those directions
the Apostle gave in the conclu-
part of his first epistle to the
en in Thessalonica. After hav-
culcated various christian du-
ie here reminded them of the
ity of cherishing the influences
Holy Spirit in their breasts,
ng that by these influences alone
they be in possession of those
of the Spirit" which were pe-
to the Apostolic age, or of those
which are ever the characteris-
he joy, and the ornament of
ans.

e phraseology of the text is high-
ropriate. *Quench* not the Spir-
llusion is made to the extinc-
fire in the material world, and
his process, with which all are
ir, the form of the address is
ved. No indistinct analogy can
ed between the effects of fire,
ose of the Spirit. It is the Di-
gent which dispels the horror
tal darkness, and illumines the
ith the light of life,—which kin-
flame that shall impart a sa-
low, and celestial warmth to
ue during the ages of eternity.
se saving influences of the Spir-
e peculiar to christians. *The*
al man receiveth not the things of the Spirit of God. It is not, however, for the peculiar benefit of real christians that our text has been chosen, nor shall we, at this time, dwell upon the necessity of their cherishing these influences as they would grow in grace. The Spirit of God strives with many who have not been translated from the kingdom of darkness into that of his dear Son, and this present opportunity for religious instruction will be principally devoted to their benefit. God grant that it may be for their benefit! While so many are turning a deaf ear to the calls of mercy, let me exhort you, my friends, not to quench the Spirit.

Some, perhaps, may be disposed to enquire, "but are not the influences of the Spirit irresistible, and must not therefore all who have the "strivings of the Spirit," inevitably become pious?"

It is indeed true, that all real christians are made such by the grace of God. "And you, says the Apostle, hath he quickened, who were dead in trespasses and sins." None, however, will be saved contrarily to their inclinations. "Thy people shall be willing in the day of thy power." That is irresistible, in the only sense in which the term can be used with reference to the subject, which man as a rational being can no longer resist. "Effectual calling," says our excellent catechism, "is the work of God's Spirit, whereby convincing us of our sin and misery, enlightening our minds in the knowledge of Christ, and renewing our wills, he doth persuade and enable us to embrace Jesus Christ, freely offered to us in the Gospel." This is irresistible grace. Man can no longer resist the goodness, the mercy, the loving-kindness of his God.

Many have the strivings of the Spirit who never become pious. Christians often suppose that they had these strivings at many periods long anterior to their conversion. Sinners often confess that they believe God has admonished them by his Spirit. The word of God warrants the be-

lief. "My Spirit," said God at a time of peculiar wickedness, "shall not always strive with man." Language which authorises us to conclude that men had its influences and resisted them.

To those then who are yet in their sins, we may accommodate the instruction of our text, and admonish them not to quench the Spirit.

This may be done by various methods.

1. By the neglect of the means of grace.—The Spirit may be said to be quenched, when those means are neglected which are frequently the medium of his operation. A fire may be considered as extinguished when fuel is withholden.

In many instances it has pleased God by the foolishness of preaching, (i. e. by the simplicity of this method) to save them that believe. The sanctuary has been the spiritual birth-place of many souls. Those then who from Sabbath to Sabbath neglect the assembling of themselves together, as the manner of some unhappily is, who instead of giving their attendance upon the word preached, and thus calling the Sabbath a delight and the holy of the Lord honourable, remain in their houses, or wander in their fields, can hardly be considered as candidates for heaven. Neglecting the sanctuary of God on earth, they cannot expect to enter the Temple of the King of Kings above. Refusing to come within what may here be called the sphere of Divine influence, or to permit the calls of mercy to vibrate on their ear, by mercy they will not profit, by the influences of the Holy Spirit, they will not be made meet for a participation in the inheritance of the saints in light.

Again, the scriptures are able to make men wise unto salvation, through faith which is in Christ Jesus. The scriptures are the most powerful instrument used by the Holy Ghost. They are termed the *sword of the Spirit;* a sword which penetrates the conscience, and the heart; and by a pungency, known only to those who feel it, disturbs the quiet of a carnal security. Millions, sleeping upon the brink of destruction, have by the word of God as a faithful messenger, been awakened to a real knowledge of their danger, and will point, some to one portion, and some to another, as the precious word which prevented their fall into the lake of death. While, therefore, the word of God is often rendered so efficacious, those who neglect it, who never consult it, who permit it to remain fastened by the rust of time upon the shelf, to repose in undisturbed quiet in the drawer, or who permit it to be supplanted by the inferior portions of the library, can hardly expect the blessing of God. They never invite the monitions of the Spirit,—they rather quench his blessed influences.

2. Those may be said to quench the Spirit who indulge in a continual course of levity.

Without thought, what is man! It is reason which exalts him above the brute, it is reflection which raises him above his fellows, enlarges his powers, and directs them to wise and useful purposes. To drive reason from her throne, and exalt feeling to an elevation which will make her giddy, and to power which will manifest her imbecility, is ruin toward self and treason against God. To sport while interests so great and so awful demand attention, to flit and trifle in a sphere implanted with eternal realities, is the height of folly and of sin; it is to be the butterfly without its innocence. Before a mind devoted to the vain delights of a trifling spirit, the subjects of reason,—the "deep things of God," never pass in solemn review. Its possessor quenches alike the light of reason, and of the Spirit.

3. Those may be said to quench the Spirit who live in the indulgence of known sin.

Here the light enjoyed increases the guilt. The precepts of God, known and familiar, are broken with constancy, and dreadful presumption. The monitions of God by his word, by his ministers, and by his Spirit,

iberately set at nought, and
olation of them not only in-
the guilt, but tends to pros-
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t, by degrees, loses its ma-
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s without remorse. This is
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ns just made, will apply not
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Sinners are, often, brought to a consideration of their spiritual condition. They know and feel that they are guilty before God. Comparing their conduct with the requirements of his holy law, they see that in all things they have come short, that in many they have most grievously offended, and that their only hope and their only safety consists in making their peace with God. With this knowledge, instead of walking in the path of safety and of peace, to which God has directed them, instead of exercising "repentance toward God, and faith toward our Lord Jesus Christ,"—they desire and attempt to rid themselves of serious thought, and feeling.

Carefully avoiding whatever may be calculated to prolong, or increase their solicitude, they seek for mental quiet. In the bustle of business, they attempt to drown the voice of that monitor which proclaims, "There is no peace to the wicked."—Any book but the bible, any house but that of God, where they believe or fear his word will be faithfully preached, any company, but that which is religious, any employment, but that which is holy, is chosen, searched for, and cherished This murder of the soul is accomplished with a cruelty which baffles description, and a perseverance the most desperate. In the company of the vain, the vicious, and the sensual, they continue the courses with whose termination they are acquainted, and hasten on to destruction.

What a spectacle! To see an immortal being, informed of the destiny of the righteous and the wicked, made to feel, and to feel deeply, that he is a sinner, that a way and but one way is open for his escape from ruin, go on in the road to hell, cannot but excite astonishment and horror. To see him, instead of kneeling before his Maker in humble adoration, dancing to the sound of the viol, and compose his features for the smile of pleasure, while his conscience loudly reproaches him for his sins, and in-

spires his soul with terror, is indeed a spectacle without a parallel. Who beholding or knowing of it, can refrain from adopting the language of inspiration, and saying, "The heart of the sons of men is full of evil, and madness is in their heart while they live, and after that they go to the dead." It cannot be thought singular, that such conduct will effectually quench the Spirit in his breast, and that relieved from conviction he will soon sin with an high hand, and seal his own damnation.

5. The Spirit may be quenched by the commission of the unpardonable sin.

There is a sin which has no remission; no, neither in this world, nor in the world which is to come. "All manner of sin and blasphemy shall be forgiven unto men; but the blasphemy against the Holy Ghost shall not be forgiven unto men."

The circumstances under which this portion of scripture, and which is the language of the Saviour, was spoken, were the following: There had been brought unto Christ one possessed with a devil, blind, and dumb; and he healed him, insomuch that the blind and dumb both spake and saw. But when the Pharisees heard, they said, "This fellow doth not cast out Devils, but by Beelzebub the prince of the Devils." It was this declaration of the Pharisees, which drew observations from our Saviour, among which was the passage we have noticed. The sin of the Pharisees, was probably the sin against the Holy Ghost, and it appears to have consisted in attributing the operations of the Holy Spirit to Satanic influence, and this when there was sufficient evidence to the contrary.

From the facts that this declaration respecting the unpardonable sin, was made when a miracle had been wrought, and that the days of miracles are now past, some have concluded that the unpardonable can no longer be committed. Upon this momentous question who can decide? The subject amazes and chills us. Permit me however to point out a sin in some respects similar to that of the Pharisees; a sin which if not unpardonable, must surely be eminently calculated to quench the Spirit.

In these latter days, the manifestations of the Spirit with which we are favoured, may be considered as consisting in revivals of religion. At times, God is pleased to bow the hearts of multitudes, as the heart of one man, to turn many sinners from the error of their ways, and the disobedient to the wisdom of the just. Many at such times are offended, and wish as did the Pharisees of olden time, to decry what they ought to ponder, and admire. They attribute these revivals to any thing but their real cause,—to any excitement, but that of the Holy Spirit. They speak of the power of sympathy, of the arts of designing men, by whose devices it is pretended that these revivals are conjured up, or of hypocrisy, and say that what is pretended, is not felt. If there be a sin against the Holy Ghost, is there not some reason to believe that this may be that sin?

We will briefly, but yet distinctly, trace the resemblances between these two offences,—that of the Pharisees, and that of these modern sinners. There are in both cases operations of the Holy Spirit. The same Divine Agent which wrought in the maniac, brings sinners to a knowledge of the truth, and transforms them into the image of the Saviour. In both cases there was sufficient evidence that what was done, was wrought by the mighty power of God. It was a miracle that speech and sight were restored to him that had been dumb, and blind. How distinct is it from a miracle, that hardened sinners are brought to cry for mercy, that the tear of penitence is made to trickle down the cheek of the veteran in wickedness, that the haunts of vice become houses of prayer, and that the ways of Zion rejoice in beholding multitudes flock to her solemn feasts, where of late the multitude walked in the way of their heart, and in the sight of their eyes?

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iquity prove your ruin. The day of Divine vengeance will assuredly come. "My Spirit," said God before the deluge, "shall not always strive with man." The multitudes of the Old World, who would not hearken to the voice of reason, of friendly council, or of divine monition, were by the waters of the flood involved in one common ruin. "Woe to him that striveth with his Maker! Let the potsherd strive with the potsherds of the earth."

When we are informed of a man deserted by the world,—passed by with cold neglect, and permitted to spend his days without the usual comforts of social life, we pity him.—When informed further, that his intimate friends, those with whom he had been accustomed to take sweet counsel, and upon whom he has conferred unnumbered benefits, have abandoned his society, and given him over to solitude and sorrow, we mourn for his misfortunes.—But when amongst those who have deserted his declining interests, we number his relatives, his family, the wife of his bosom, and the children whom he has cherished, when we behold him an outcast, poor, forlorn, and friendless, we wish to sympathize in his distress, and can almost unite in his fervent supplications, that God would in mercy terminate the life which was prolonged only for suffering.

But how light the affliction, how happy the condition of such a sufferer, when compared with the affliction, and the condition of him who is deserted by the Holy Spirit. Here, what mind can conceive, or what language paint, the wretchedness; whatever may be his temporal condition, however rich, however honorable, however his friends may love him, or the crowd chaunt his applause, he is yet wretched, and poor, and miserable, and blind, and naked, and in want of all things,—destined to exist forever, and forever destined to sorrow, and anguish; deprived of happiness and hope; an outcast from the favor of God, and classed with the Devil and

evil spirits. Such a being has no refuge in affliction, no present help in time of trouble. In sickness nothing to support him upon his bed of languishing, in death no rod and staff to comfort, or faith to give the victory,—in the day of Judgment, no surety,—no precious Saviour, no deliverer from the pains of hell.

If you would not have this to be your condition, quench not the Spirit,—refuse not the service which God requires of you. "To day, therefore, while it is called to day harden not your hearts. Behold now is the accepted time. Behold! now is the day of salvation."

For the Christian Spectator.

On the character of Melchisedec.

THIS extraordinary personage, who met, and blessed Abraham, as he was returning from the slaughter of the kings, has been the subject of much inquiry. So long ago, as the days of the apostles, the same doubts were entertained respecting the identity of this wonderful person, that now exist; and this probably gave rise to what St. Paul wrote on this subject in his epistle to the Hebrews.

From the elaborate discussion of this subject in the epistle abovementioned we are assured that the feelings of the Jews were peculiarly interested in it; and that in the opinion of the apostle, it was with them a weighty subject. On the same ground, we may judge that he considered it to be highly important that they should have correct notions on this subject; for had not this been the case, he would not have dwelt on it so long as he did.

We are assured also, that the things which the apostle was about to say, would be extremely disagreeable to his Jewish brethren: for he no sooner mentions the name of Melchisedec, than he adds: "of whom I have many things to say, and *hard to be uttered*, seeing ye are *dull of hearing*;" that is *unwilling* to hear as Christ says of them, (Matt. xiii. 15,) "for this peoples' heart is waxed gross, and their ears are dull of hearing, and their eyes they have closed," &c. The apostle said his discourse on this subject was hard to be uttered, because he knew them to be exceedingly averse to those truths, which related to Christ. He knew that in treating this subject he should attack their violent prejudices against the truth concerning Melchisedec, and he told them beforehand what he expected

We are assured by Josephus, that it was the received opinion of the Jews that Melchisedec was but a mere man—a king, who reigned in Jerusalem, and officiated as a high priest there in the days of Abraham. Of this belief they availed themselves to oppose every idea of a divine priesthood. They were sensible that the kingly authority of the Messiah was spoken of by the Psalmist, as being of the same order as that of Melchisedec; and if they could reduce the latter to the dominion and priesthood of a mere man, the former must be reduced to the same grade. On this account the Jews so obstinately preserved silence, when our Saviour asked them why the Psalmist called the son of David his Lord. They knew that if they acknowledged the son of David to be a divine person, they must acknowledge his divine priesthood, and this would establish the divinity of Melchisedec's priesthood also. Therefore, they could not, or would not answer him, for they were determined to deny the divine priesthood of the Messiah, and to support their objection by pleading that of Melchisedec, which was of the same order as the Messiah's.

We shall endeavor to show that this Melchisedec was a *Divine Person*.

Before we enquire particularly into the real character of this person, it will be proper to notice a few things respecting the state of the land of Canaan, when Melchisedec met Abraham. This may help us to form some idea of this kingdom and priesthood at Jerusalem.

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servants? They must have
passed very nigh Jerusalem, if not directly through it, in their way from the land of Shinar to the country of the Rephaims, and thence to the Amalekites, where they began their hostilities.

3. Abraham with three hundred and eighteen men routed this whole army on their return. This he might have done, if the army had been ever so numerous, the Lord being with him; but when we consider that the spoil of nine kings was brought back by these three hundred and eighteen men, we may conclude this to be the day of small things; so that had there been any considerable settlements in the land of Canaan, this small force might have been easily withstood. Again; had Melchisedec been a reigning king at Jerusalem, at this time, he would certainly have assisted Abraham in his expedition, for Abraham passed directly by Jerusalem in his way from Hebron to Dan, the scene of action. Melchisedec was a friend to Abraham, and the expedition; otherwise, he would not have met him on his return, with bread and wine, and have blessed the most high God for granting him victory over his enemies. These things cannot be accounted for, on the supposition that Melchisedec then flourished as a migh ty prince at Jerusalem. Had this been the case, would he have suffered his country to be invaded, his neighbours to be laid waste, and his friend Abraham to risque his all with a handful of men, without affording him the least assistance in such an hour of distress?

4. It is difficult to account for the conduct of Abraham in other respects, if Melchisedec was a king and high-priest then reigning at Jerusalem. Abraham was distinguished as a religious character, and a lover of good men. He was then a stranger among a wicked, idolatrous people. Such a person as Melchisedec is represented to be, must have been unspeakably dear to him, and their connection exceedingly intimate. Jerusalem must have been Abraham's principal place

of resort—a most desirable asylum to him, while in his pilgrimage state in that country. Yet every thing bespeaks him a perfect stranger to Jerusalem. No name it was ever known by, is ever mentioned by him. On the contrary we find him frequently confederating with the Canaanites for his own convenience and safety. He takes up his abode with these sinners, lives, and dies, and is buried among them. He never attends on the priesthood of Melchisedec, nor carries a lamb to be offered on his altar, but continues to execute the office of a priest in his own family; and that too, by express direction from God. All this could not have been, if God had established a high-priesthood there, and that upon better promises than the priesthood of Aaron.

5. If such a distinguished priesthood, as this of Melchisedec is represented to be by the apostle, was set up there, then God must have had a visible church established among those reprobated Canaanites. No people of a better sort had inhabited this land before the Canaanites, for they gave name to the country. But was this high-priest over these idolators? No, there must have been a visible people of God there also. But where are they—what became of them? Melchisedec himself is not mentioned among the catalogue of worthies in the eleventh chapter of this epistle to the Hebrews.

6. What must decide this point was the extraordinary direction of God to Abraham concerning the sacrificing of his son Isaac on Mount Moriah. This mountian was in the midst of Jerusalem. It was the very spot, where the temple of Solomon was afterwards built. The time, when Abraham was called to this trying action, was more than forty years after Melchisedec met him, inasmuch as this occurred before the brith of Ishmael. Yet it is evident that the country was still an uninhabited wilderness. The name of Jerusalem was unknown. The country was called the land of Moriah (Gen. xxii. 2.) It was designated by its mountains, as uninhabited countries generally are. The transaction was in a thicket, for in that the ram was caught by his horns. We must conclude from these considerations that there was no such city, as Jerusalem, existing in name or thing, when Melchisedec met Abraham; and therefore, no such high-priest and king, as Melchisedec reigning there at that time.

We now proceed more at large to show that Melchisedec was not a mere man; but was that Divine Angel, who so often appeared to the ancient patriarchs; and whom they worshipped as the living and true God.

The first thing, which falls under our notice, is the name by which this extraordinary person is known. Moses saith that Melchisedec, king of Salem, met Abraham. The apostle gives us the real meaning of the words of Moses. He informs us that they meant not his proper name and place of abode, but his character and the quality of his office. The apostle could have no conceivable design by his interpretation, unless it was to lead his hearers to a just conception of his character. And he makes this use of it afterwards; for he labors to prove him to be in an eminent degree, a king of righteousness, and a king of peace. The instance before us is exactly similar to that, where the Evangelist interpreted the word Immanuel, as mentioned by the Prophet Isaiah, (vii. 14,) "Behold a virgin shall conceive, and bare a son, and shall call his name Immanuel." Here the word is used as the child's name; but the Evangelist saith that Immanuel, being interpreted, is "God with us." In the same manner the apostle interprets this name, and informs us that it was the "king of righteousness," and the "king of peace," which met Abraham and blessed him; and we have no license from the Scriptures to put any other sense upon these words. Now had these words been translated thus in our Bibles—"the king of righteousness and peace met Abraham and

m," should we have had who was intended by this

character given to this per- apostle perfectly agrees to ivine person. He has not it in it, but what is of a di-. He is without descent, ther beginning of days, nor ; and he adds that it "is that he liveth," two thou- s after his meeting with —that he is superior to of Aaron, because they

hatever were the apostles erning the real character of , yet all must grant that he drew a divine character, e as he knew could apply but the Deity: and the —had he any right so to person was a mere man? l had this right, had not ed writer the same right? ave no evidence that there character in the Scriptures, God, nor of his creatures, rs any more resemblance life, than this one drawn stle of Melchisedec has to rtal. This would lead us nto total scepticism, and ay to downright infidelity. plea is, it was so drawn ght be a more perfect type The question still remains, n?" If not, it cannot belong ptures of truth. Suppose l said that the brethren of actually murder him; and raised him from the dead, sent him down to Egypt. have been a more perfect hrist; but would the state- been a true one, and would e been justified in making upposition is altogether in-

ofessed design of his long he Hebrews was to break rom their deep-rooted, and respecting their legal cere- They believed that the ulls and goats could take away sin, and that the sprinkling of the sons of Aaron could cleanse from guilt. On this ground they despised the only sufficient attonement of the Son of God. Did the Apostle expect to relieve his brethren from this fatal mistake by proving that the priesthood and sacrifice of the Son of God was just such, as the priesthood and sacrifice of Melchisedec, if the latter was a mere man? If so his priesthood and sacrifices were in no sence superior to those of Aaron. He could be no other than the son of apostate Adam, a sinful worm of the dust offering sacrifices for his own sins and the sins of the people. His sacrifices could be no better than slain beasts; and as to an everlasting priesthood, his must be far inferior to the order of Aaron's for it was in the hands of a man who could have no successor, and therefore in the space of one short life, it must become extinct. Yet the Apostle holds up to view the priesthood of the Son of God, as a priesthood of the same order as this of Melchisedec, as to its duration. He repeats it to his Jewish brethren not less than five or six times in this epistle, as if it were a subject worthy their highest attention; and tells them that the priesthood of Christ is of the similitude (or likeness) as that of Melchisedec, as to its efficacy and perpetuity; that is not after the order of a carnal commandment, but after the order of an endless life. Had this Melchisedec been a mere man, there was no argument, which the Apostle could have used, that would have so effectually confirmed the Jews in their unhappy prejudice against the atonement of Christ; for his atonement is the same as was made long before by a sinful man. Had they admitted the reasoning of the Apostle, they must have been assured that the priesthood of Aaron's order was far superior to that of the Son of God. But the Apostle seems to have had no such idea of this Melchisedec, of whom he was speaking. He gives us to understand that Melchisedec

was not the proper name of any person, but that being interpreted (that is, the true import of it being explained) it meant the *King of Righteousness*; and that by the king of Salem, is meant the *King of Peace*, and not the king of any particular territory. If we admit the Apostle's interpretation of these words, then we must read, and understand them in this light; for he has assured us that it was the true and real meaning of the Holy Spirit, that the King of Righteousness and King of Peace met Abraham and blessed him. This character and office can apply only to the Divine Mediator, and necessarily points *him* out, as the person intended by Melchisidec.

3. The conduct of Abraham, after his meeting with Melchisedec, is an unquestionable evidence, that he did not view him as appointed from among men to officiate in the office of High Priest upon earth, during the days of Abraham. Though Abraham recognized him as God's High Priest, yet after that, he continued through his whole life, to offer his own sacrifices on altars of his own building. This was the practice not only of Abraham, but of all the Patriarchs from the days of Noah, till the Levitical Priesthood was established. This kind of family priesthood was also by divine appointment. Abraham officiated as a priest by express direction from God, (Genesis, xv. 7—11, and xxii. 2.) To what end could such a priesthood, as the supposed one of Melchisedec, be appointed, when He had commanded his people to peform the office of priest in their own families? Their doing so would be in direct violation of such an institution, and must render it a mere nullity. It is easy to see what must have been the fate of the Levitical priesthood had all Israel been ordered by God to offer their own sacrifices at their own dwellings. This one consideration must go far to prove that no such priesthood was appointed of God among men in the days of Abraham.

4. If such a priesthood was established, it was among the Canaanites; a supposition too improbable to be admitted. They were a people reprobated of God, their country had been taken from them for their abominations, and given to another nation, and the inhabitants were doomed to be utterly extirpated. God had heretofore chosen Shem as his visible people, and had said that Canaan should be his servant. Did the Divine promises come so soon to this? Did the God of Shem so soon forsake him, and return to the people of his curse, put his name there, constitute a priesthood, a high-priesthood among these excommunicants from his favor, and order Shem to pay tithes to them? Such a supposition would be tantamount to charging the God of Shem with a breach of covenant. We have then no licence to believe that any such priesthood was or could be established among men by Divine appointment, at Jerusalem, or in any other place within the territory of that reprobated people.

We now proceed to adduce more positive evidence that this Melchisedec was a Divine person.

I. The Apostle affirms that this person was alive in his day, and appeals to witnesses in confirmation of his words. "And here men, that die receive tithes, but there he received them, of whom it is *witnessed* that he *liveth*." It is on this very argument he founds his assertion that the priesthood of Melchisedec was superior to that of Aaron, for the priests of Aaron die, but he, who received tithes of Abraham, liveth. This testimony of the Apostle can mean nothing else but a full and positive assertion that this Melchisedec, who met Abraham, was living in the Apostle's day, which could not be true, if he were a mere man. This declaration is sufficient of itself to prove Melchisedec to be a Divine person, were there no corroborating testimony to support it.

II. It is witnessed of this King of righteousness and peace that he was

character than Abraham. ider," saith the Apostle, this man was, unto whom ave a tenth of the spoils, ssed Abraham; and with- adiction, the less is bless- better." By better, we nderstand that God had reater blessings on him, de unto him better prom- ad given to him greater rwise there could be no f saying that he blessed ceived the promises, un- m was the less with all s and promises bestowed is Maker. Yet God had ham the father of all the the end of the world—he ed him that his natural become as the stars of as the sand of the sea for nd should be his chosen er, and that his covenant should not be broken, un and moon should en- ad also given to him and that land, which Melchis- f (on the supposition that ere man) possessed; and l his other blessings, he d that the Saviour of the l be of his offspring. Now ngs it is beyond dispute m was the greatest char- rth, the highest favourite l had received more pre- ses, than could be granted r person in the world. entioning such a charac- the less, bespeaks the bet- vine.

also said of Melchisedec ived tithes of Abraham. were due only to God. had any more right to pay ere man, than he had to adoration to him, neither ture any more right to re- of any person, than to re- ip from him. God ex- ares that the tithes are y do not belong to man, ii. 30.) Therefore the Israel were by the prophet Malachi, charged with robbing God (Mal. iii. 8,) when they withheld their tithes. God says in Numbers xviii. 20, to Aaron, "thou shalt have no inheritance in their land, neither shall thou have any part among them I am thy part and thy inheritance among the children of Israel; and behold I have given the Levites all the tenth in Israel for an inheritance." God himself maintained the Levites out of that, which was a sacred reserve of his, which no creature had the least claim to. If Melchisedec then received tithes of Abraham, he took that, which absolutely belonged to God, and therefore he was in truth the living and true God. Otherwise he must have robbed God of his sacred due, unless God had made a grant of these tithes to Melchisedec, as he did afterwards to the Levites. But if this be granted, then his receiving tithes was no evidence of his greatness and superiority to Abraham. God granted a part of the tithes to the poor of the land; but this was not because they were greater than Abraham, but because they were poor and needy. The Apostle however brings this instance of paying tithes to Melchisedec, as an evidence of the dignity of this person. "Now consider how great this man was, to whom even the patriarch Abraham gave the tenth of the spoils;" and again, "as I may so say, Levi also who received tithes, payed tithes in Abraham" &c. This extraordinary priest must have received these tithes in his own inherent right, or else it could be no more proof of his greatness than it was of his indigence. But if he received these tithes as his own proper due, as he evidently did, then he received that, which was due to God and to no other, and of course claimed to be a Divine person.

IV. What next demands our attention is the *order* of this priesthood, by which is to be understood its form, construction, or what it effects and how long it continues in force.

1. It is an *everlasting* priesthood. The Apostle says, that this Melchise-

dec abideth a *priest* continually. This could not be, even were he immortal, unless his priesthood was everlasting also. To this David bears witness in the 110th Psalm, and his words are quoted by the Apostle to prove the perpetuity of the priesthood of the Son of God, (Heb. vi. 20.)

2. The order of this priesthood was such, as admitted of but *one* priest, who was as endless in his duration and office, as the priesthood was. This is evident from what has just been said, and further it is said that he "has neither beginning of days nor end of life." These passages of scripture furnish sufficient evidence that this priesthood admits of no succession, but is ever administered by the same immortal priest.

3. This priesthood is of an order, that hath perfection, that is, it can make complete atonement for sin. In this respect, it is contrasted with the priesthood of Aaron, which had not perfection. "If therefore perfection were by the Levitical priesthood (for under it the people received the law,) what need was there that another priest should arise after the order of Melchisedec, and not be called after the order of Aaron?" (Heb. vii. 11.) The sum of the Apostle's reasoning here is this—'the priesthood of Aaron was so faulty, as to render it necessary that there should be another priesthood, such an one as that of Melchisedec, introduced to supply its defects; and this is that of the Son of God, who supplies the place of Melchisedec, and administers a priesthood of the same efficacy as his was.' This is attaching to the priesthood of Melchisedec all the perfection of that of Christ, for he assures us that it is of the same order.

It is worthy of remark also that in this comparison of priesthood, if it may be called a comparison, there is not a syllable, in which the priesthood of the Divine Redemer is placed in any degree above that of Melchisedec. They are kept on a *perfect* equality, till they are terminated in one standing on better promises than the priesthood of Aaron's order. "For now hath he obtained a more excellent ministry by how much also he is the Mediator of a better covenant, which was established upon better promises; for if that first covenant had been faultless, then no place had been found for the second." (Heb. viii. 6, 7.) But how could this priesthood, which is of the same order as Melchisedec's, be founded on better promises than that of Aaron, if Melchisedec was but a man? How could it be faultless if like the priesthood of Aaron, its offerings for sin were to be but the blood of bulls and goats? Moreover, if the priesthood of Melchisedec and that of Christ were distinct, why is the priesthood of Aaron constantly called by the Apostle, the *first*, and that of Christ the second? This could not be true. Melchisedec's was the first, Aaron's the second, and Christ's the third.

After having in the beginning of his epistle drawn, in the most exalted language, the character of the Son of God, the Apostle attempts to prove that the promised Messiah is a Divine person—the only high priest of God, and that his sacrifices, and his alone, are sufficient to take away sin. He proceeds to prove this from the scriptures, and shews them that David in the Spirit acknowledged him to be the Lord he worshipped, and the everlasting priest of the Most High. And because the Jews had gone into the same error, respecting Melchisedec, to whom he was likened, which exists at the present day, he goes on to show who he is. He shows them from the scriptures, that he is an everlasting priest, that he was greater than Abraham &c. as has been pointed out in the preceeding pages. When we consider the almost idolatrous estimation, in which Abraham was held by the Jews, the last mentioned argument must have had great weight with them.

One or two objections have been often urged against the assertion that by Melchisedec is meant a divine person; and now demand our attention.

The first is that the priesthood of Christ is said to be after the order

of Melchisedec: and if he was a divine person, he must himself be Christ: and then he must be a priest after his own order: which is a mere identical proposition conveying no idea to the mind.

The Apostle is labouring to prove that the Lord spoken of in the 110th Psalm, who is said to be of the order of Melchisedec, and the Melchisedec spoken of by Moses, are really one and the same person. He therefore proves incontestably that they are of the same order of beings, that is, that they are eternal beings, having neither beginning of days nor end of life. He proves also their priesthoods to be the same order, being both everlasting priesthoods. Having proved these points, he has incontestably shown them to be one being, as truly as God is one, for he has proved them both to be God. Therefore, this oath of God that the Lord is a priest forever after the order of Melchisedec, is not an oath that they are two distinct persons; but an oath that they are one and the same person, which was the great truth the Apostle was labouring to prove. This objection then has no weight as such, but has much weight in proof of the point in question.

The second objection arises from Heb. vii. 3. In the description of Melchisedec, in this passage, he is said to be "made like unto the Son of God." The objection is, that if he is *like* unto the Son of God, he cannot be the Son of God himself.

Now to answer to this objection nothing more is necessary than to be assured of the truth of the assertion that he *is like* the Son of God; for he could not be like the Son of God, unless he were a divine person, and they both belong to the undivided essence of the one living and true God. But let this mode of objecting be examined a little more at large.

The identity of persons, who are imperfectly seen, or who have been long absent, is often a matter of uncertainty, and such a case is the one before us. The inquiry now, is simply *this. Is an assertion* of likeness in such a case a proof of identity or of diversity; that is, can likeness in the suspected person be a proof that he is the person in question, or an evidence that he is not that person?

When the wife of Manoah told her husband (Judges xiii. 6,) saying, "a man of God came unto me, and his countenance was *like* the countenance of an angel of God," have we authority to say that because his countenance was *like* that of an angel, therefore it was not the countenance of an angel? Certainly not, for it *was* the countenance of an angel, and we can have no right to assert what is not true. When Nebuchadnezzar saw four men in the furnace and said "the form of the fourth is *like* the Son of God," (Deut. iii. 25,) did he mean to imply that it was *not* the Son of God?

If there can be yet any doubt remaining as to the futility of this objection, the following instance must remove it. John saw in the midst of the seven candlesticks one *like* unto the *Son of Man*. The language of this person leaves no doubt as to his being the very person whom he is said to resemble. "I am he that liveth and was dead; and behold I am alive forevermore, Amen, and have the keys of hell and of death," (Rev. i. 13 and 18,) and before John saw him he heard his voice saying "I am the Alpha and the Omega, the first and the last." (Rev. i. 11.) Another answer however, distinct from the preceding, may be given to this objection.

The two characters under consideration, which are said to be like the one to the other, are visibly and externally two persons; they appeared at different times and were known by different names. One of them was before Abraham, the other was the seed of Abraham. One of them was without descent, the other was descended from David. These formed an ostensible difference, and the one might with propriety be said to be like the other, yet this did not prevent their being both of them Divine persons, and as such the only living

and true God, and as really one, as God is one, for the same divine person might and did appear in different forms. When the Lord was about to appear on Mount Sinai in flaming fire, he appeared to Moses as a flame of fire in the bush; and when He was about to drive out the Canaanites before Joshua, He appeared to him in the character of a man of war with a drawn sword in his hand: and when He was to appear in the world as the great high priest of God, who was to atone for the sins of the world, why should he not appear to Abraham the father of the church, in the pontifical robes, and by the name of the Priest of the Most High God? There is no real difficulty in the way of the conclusion that Melchisedec was a Divine Being: but on the other hand, to suppose him but a man, envelops the whole subject in the deepest obscurity.

A few important remarks are suggested by what has been said, and merit attention.

We see how little importance should be attached to the Jewish notion on this subject. Many are ready to consider Melchisedec as a mere man, who was a priest and king at Jerusalem, because this was the opinion of the Jews, considering them as fully competent to understand the history of their own times. But we have not the least evidence that they ever heard of Melchisedec till Moses wrote the book of Genesis, which must have been more than four hundred years after the meeting with Abraham. Furthermore there occurred nothing special to call their attention to the subject, till David wrote the 110th psalm, about nine hundred years after this extraordinary meeting, so that they were so far removed from the event that nothing could be learned respecting it except what could be derived from the scriptures, which are as open to us now, as they were then to them. And in addition to this they were predisposed, as has been abundantly shown, to draw false conclusions on this subject. On the whole, their opinion respecting this character is no more worthy of trust than their opinion respecting the Messiah, or the ability of their legal sacrifices to atone for sin.

We learn that a plurality of persons in the Divine Essence was taught, and believed in the patriarchal state of the Church. If Melchisedec was a Divine person, as he evidently was, we have a convincing evidence of this interesting and important truth.

This Divine Person blessed Abraham in the name of a second divine Person. "Blessed be Abraham of the Most High God, possessor of heaven and earth," and then he addresses the same Divine Person in a similar manner—"Blessed be the Most High God, who hath delivered thine enemies into thine hand." Such modes of expression can have no meaning, unless there be a plurality of persons in the Divine Essence. This is not a solitary instance; for we find the same language generaly used by this Divine Person, who so frequently appeared to the patriarchs of old, and whom they worshipped as their God. The angel who appeared to Joshua as a man of war, says—"as Captain of the host of the Lord am I come." He speaks of the Lord as a person distinct from himself, yet Joshua pays him divine homage, and he receives his worship. This he could not do, unless he were God himself. When John was about to worship the angel, who shewed him the river of life, supposing him to be a divine being, he said, "see thou do it not, for I am thy fellow servant, &c." (Rev. xxii, 8th and 9th.) The receiving worship from Joshua was then evidence that he, who appeared as Captain of the Lord's host, was in reality a divine person. Again, Moses says, the "Angel of the Lord appeared to him in a flame of fire in a bush," (Ex. iii. 2d.) that is a messenger of God, yet Moses worshipped him as God, and when he speaks, he does not speak as a creature, for he says "I am the God of Isaac and the God of Jacob." Again God says to Moses "I will not go up

with this people, lest I consume them; but I will send an Angel before them, and he shall lead them. Beware, and provoke him not, for he will not pardon your transgressions, for my name is in him." (Compare Ex. xxiii, 21 and xxxiii, 3d.) God said that He would not go with them, but would send an Angel, yet this Angel had power to pardon sin or not, as he pleased—And God said that "his name is in him," which is the same as to say that he is God himself, for the name of God means every thing by which God is known—all his perfections. When the Angel appeared to Manoah and his wife the former said "we shall surely die, for we have seen God." Now whether Manoah was right or wrong in his opinion of the character of this person, his believing him to be God, although he knew that the Angel had just been talking of God as a person distinct from himself, is an evidence that the belief of a plurality of persons in the Godhead was a common one at that early period. B. E. T.

Miscellaneous.

For the Christian Spectator.

A Sabbath among the Highlands in Virginia.

It was a Lord's day toward the close of October last, that I passed with a friend among the highlands. The morning was clear. There was a coolness abroad, that was singularly refreshing to a northern constitution, half wasted away by the sultriness of the long summer. All without door was propitious and animating. I therefore cheerfully accepted an invitation of my friend to attend a discourse, that was to be delivered *sub dio* on the banks of the Rappahannock, by an itinerant preacher of some popular distinction in those parts.

As I was mounting my horse, the breath of the mountain air upon my breast, seemed to make my heart dance within me, and to spread vibrations of pleasure through all my frame—so renovating is the return of autumn to the animal spirits of a stranger, exhausted by the long and unremittent fervour of a summer at the south. Memory and hope smiled upon me just then;—and every thing combined to render it one of those seasons, when the christian feels a fulness of soul toward the God of his mercies, that he cannot unbosom; when his heart overflows with some incipient gushings of that gratitude, whose deep spring shall, in another world, swell the river of life and joy forevermore.

We pursued our way through a country, whose features, not often abrupt, or strikingly romantic, presented a pretty continuous succession of rounded hill and retiring valley. Yet they did not weary by uniformity, but were, ever and anon, developing new combinations of upland and lowland, rock and stream, that finely harmonized with each other. A superficial and savage system of agriculture, has done much to deface nature here, said my friend, but, continued he, it is still a beautiful country, and would be infinitely more so, were it improved by a numerous population, of steady habits, and intelligent industry.

As we approached the Blue Ridge, the hills, seeming to claim kindred with that beautiful range, began to assume a loftier character; and to exhibit, now and then, impending brows of massive rock; and to be intersected by something like deep and narrow glens, where appeared the track of the torrent. We had arrived at the top of one of these eminences, which lay in our route, and from which my friend had promised me a view of the Blue Ridge, as beautiful and impressive, as that portion of highland scenery any where presents,—when

it was suddenly revealed through a glade of the forest in all its majesty, and produced that deep and overpowering impression,—that inebriation of soul, (if I may term it so) which is the exclusive prerogative of the wonder-works of nature. The eminence on which we stood, was divided from the mountains, by a valley twenty or twenty-five miles in extent, gently undulated, diversified with wood and harvest-field, and scattered over at intervals with herds of cattle, groups of wheat-ricks, and negro cabins circling the more stately abodes of the planters. The nearer forests appeared like vast and variegated parterres, such a surprising diversity of brilliant hues had a late frost or two produced in their foliage; while the more distant landscape faded into an air of languor, and paleness, that seemed like nature sinking to repose, after the feverish excitement of the summer sun. Beyond all, rose the deep purple of the far mountains, that changeth not with the seasons, and save that it is sometimes briefly obscured by the morning mist, forms a robe of eternal beauty. We had an unbroken view of the range, through a reach of fifty miles. It passed before us, crowned with a succession of towering summits, as varied as numerous. Its mighty sides were thronged with tributary hills, gradually rising one above another, and the whole was enveloped in living purple. Altogether, I thought it must be unrivalled in beauty, if surpassed in sublimity.

There is no Virginian possessed of any sensibility, and nurtured beneath the eye of these mountains, who does not imbibe from his early years, a kind of mingled veneration and attachment for them, that grows with his growth, and intertwines with, and strengthens all the other ties of home, and kindred. There is here and there one, whose wild and warm imagination can attach to them an individuality, and an intelligence with which he may hold communion, and friendship, as though a mountain spirit were not altogether a fiction of the poets. Thus we may have observed, I believe, that the natives of champaign countries, where there are no sublime eminences, or shaded solitudes, to impress the imagination, wean themselves without effort from the spot of their birth, and speedily outgrow all the amiable weaknesses of early and local attachment, while those of wild and mountainous regions, are more like one of their own forest trees, that is irremovably rooted among its native rocks, and will thrive no where so kindly, as in that bleak and barren situation.

While we were still a quarter-mile from the object of our ride, the vehement tones of the preacher began to be heard at intervals, reverberating through the woods, and rolling onward with a brazen body and clearness, that reminded me of the superhuman vociferations of a maniac, whom I met with in childhood; and again at intervals, either from the intervention of some obstacle, or from a remission of effort on the part of the speaker, they were lost in the hoarse murmur of the Rappahannock. Near the foot of a hill, that rose with a gentle and green acclivity, from a slip of alluvial meadow, bordering one side of the Rappahannock, and among some rare set oaks, of enlarged and branching growth, we found a numerous audience thronged around their favorite preacher. He was decidedly in the decline of life, although his high and reverend forehead still retained something of its native whiteness. His sunken cheek left his large light eye, of glassy sheen and chilliness, standing out upon his visage in unnatural relief, and rather revolting nakedness. An ascetic severity, unalleviated by one lineament of earthly feeling, pervaded every feature, and predominated in every expression of his countenance. His life showed outwardly a trance of heaven-ward contemplation, interrupted only by the solemn discharge of his professional duties. There were upon his face withal, the marks of inward gloom, and strife, in-

:hat many fancied that the memory of youthful follies, ıd been a dissolute comedi- ı youth,) or the corroding ɔme unknown crime, aggra- ɣ constitutional dejection, ɔon his spirit: while others his singularities to his deem- :ipline of unmitigated sever- nonastic mortification, most e to heaven: or to his being with spiritual revealings of :culiar and engrossing char- to do away all sympathy weaknesses and relaxations ıry christians. To say no hese vagaries:—on the pre- sion, he was mounted upon tump of almost as large an ılpits made with hands, and ore venerable aspect. In a white handkerchief, he s hand a knotted staff, whose :iqnity must have formed its ıe. The rusticity of these dations, however, together ıbsence of all refinement and s in the matter and manner n, were more than redeemed n overawing, though rude, —the gifts of nature and ıt rendered him, to the *pro- ılgus*, at least, a very pow- impressive preacher. The oldness and dignity of his ions as Christ's ambassador, by the native wildness of ination, and by the savage f his gestures, and by the f his herald voice, arrested ted the attention of the be- embling sinner, and presen- is conscience the exactions rs of the law, in most alarm- salutary array. Eminently as he was, to deal with the on and passions, he appear- k as little of resorting to so- leisurely ratiocination to sinner, as a man would to friend, who might be in dan- ıtruction from a falling tree. heard a preacher, whether ɔr unlearned,—dignitary, or —that seemed to feel more simply, and entirely, that he spake, and was heard, for *eternity*. That idea which is awfully bound up with the destiny of man, was brought very near to the soul of this preacher, presided over every thought, solemnized every gesture, and threw over his whole exhibition an air of most impressive sincerity. Here was no timid and guilty politeness shewn to man, whom he often offended and pitied, but feared not. Nor did he use graceful attitudes, and affected gestures, and pretty tones, and all that Babylonish tinsel, that we sometimes see profane the pulpit. His closing appeal on this occasion was nearly as follows:—"Playmates of my boyhood,—grey-haired sinners,—do ye sneer at me?—'tis nothing. Do ye sneer at God's word?—'tis hell! Methinks in a dark and doleful pit of the nether world, I see the end of him who was a sneerer. Remorse—the worm that never dies,—warms and writhes in his heart's core. Despair, like a vulture, forever overshadows him,—forever she pounces upon his guilty breast. Oh! fly, fly, fly, while there's mercy." As he uttered the last words his manner was wrought into a phrensied earnestness by the awful presentments of his own fancy. His frame was convulsed,—his powerful voice reduced to a gasp, and a shuddering groan involuntary burst from the whole assembly.

W. W.

For the Christian Spectator.

A description of the Mausoleum of the Medici, at Florence.

Self aggrandizement appears to have been the great end constantly had in view by the Medicean family. In none of their works is this more manifest, than in the Royal Chapel, attached to the Church of St. Lorenzo.

This Mansoleum is of an octagonal form, three hundred feet in circuit, and about two hundred in height.

The eight sides of the edifice are divided at each angle by noble fluted pilasters, and the whole interior, with the exception of the dome, is lined with the most rare and costly marbles, fancifully and elegantly combined. In the spaces between the pilasters, at a considerable elevation, are colossal bronze statues of six Grand Dukes of Tuscany, namely, two Cosmos, three Ferdinands, and Francis I. The seventh space is reserved for the late Grand Duke, whose statue is soon to be placed there; while the eighth side is occupied by a splendid gate way, which forms the entrance to the Chapel.

Directly under each statue is a massy and gorgeous sarcophagus, in which the body is to be deposited. Below the sarcophagi, the walls are decorated with the arms, mottos, and names of sixteen of the principal cities of Tuscany. These are entirely composed of precious stones, so arranged as to give a perfect representation not only of the form, but of the colours which belong to each. But the unrivalled splendour of this place begars description. The mineral kingdom has furnished its choisest treasures, and the art of man has exerted its utmost power, to enrich and embellish this monument of the glory and pride of the Medici. "The oriental granite, the jasper of Sicily, Corsica, and Tuscany; the porphyry of Egypt, the violet of Flanders, the coral of Spain, the pearl, the agate, the lapis lazuli, the topaz, ruby, emerald and saphire;" are all seen here, and to the greatest advantage.

It is now two hundred and seventeen years since the Mausoleum was commenced, and workmen have been constantly employed upon it during all this period. The expense already incurred is more than sixteen millions of dollars; and when completed, (if completed in the same style,) it will have cost near twenty millions.—How worthless are the ends, to which pride and folly devote the treasures, that men hold only as stewards under God. Who can estimate the amount of good, which must have ensued, had the royal line of Tuscany judiciously expended this vast sum, in enlightening the ignorant, and reclaiming the vicious among their subjects. Then their memory would indeed have lived, not in proud and costly mausoleums, but in the grateful hearts of their countrymen, and thousands and tens of thousands of successive generations would have risen up and called them blessed. T. C.

For the Christian Spectator.

Paraphrase of Isaiah xxxiv.

1 Come near ye people, to the Almighty Lord;
Come, listen, all ye nations, to his word,
And hear the fiat of his sure decree:
Let the wide earth re-echo to the sound,
The world and all its fulness ring around;
For what Jehovah utters—that shall be.

2 Against the nations he has bar'd his wrath;
Fury and indignation mark his path,
And all their armies backward shrink in dread:
Their hosts to one wide slaughter he hath given,
And by his sweeping sword their cohorts driven,
Shall roll in one deep bleeding pile o' dead.

3 Their corpses heap'd upon the battle field,
No friend the rites of sepulture shall yield;
There they shall rot, and welter in the sun:
The worm shall be their covering, and their shroud
The stench, that rises in a tainted cloud—
Like rivers, from the hills their blood shall run.

4 And all the host of Heav'n shall wear away,
A sooty steam shall dim the light of day,
And darkness brood o'er all with raven wing;
The Sun, the Moon, the Stars away shall roll,
The skies convolving like a folding scroll,
And there unmingled Night her veil shall fling.

The hosts of Heav'n shall from their centres rush,

And all their frame, in one tremendous crush,
With trailing flames to earth its arches bend;
As when the vine's sere foliage falling plays,
And ripe figs drop in autumn's lonely days,
So shall those countless worlds of light descend.

5 The purple of their crime has fill'd the sky,
And stain'd it with a deep, a guilty die;
And there Jehovah bathes his burning sword:
High o'er Chaldea's land that falchion waves,
A people doom'd and destin'd to their graves;
It falls—urg'd onward by the avenging Lord.

6 It falls—and every soul a victim dies;
In mangled heaps their welt'ring corpses rise,
The King, the Prince, the servant, all are gone:
That sword, with slaughter wearied, drips in gore;
With clots and hair and brains bespatter'd o'er,
It rests—the work of vengeance now is done.

Scar'd by the terrors of the Conqueror's eye,
Like sheep and goats, *a timorous flock*, they fly;
The sword behind them thirsts and flashes still:
It longs on all their carcases to feed,
And as the palpitating victims bleed,
From the warm stream of life to drink its fill.

7—8 Armies and peasants, camps and cities, all
Doom'd to one spreading desolation, fall,
Like bulls and lambs before the lion driven:
The soak'd earth steams a hot and feverish cloud,
And gore-fed weeds their crumbling bones inshroud—
Come near, and see the wrath of injur'd heaven.

9 'Tis silent, lonely, desolate,—a land
[illegible]ten rocks, of white and dazzling

stifling vapours fill the poison'd

[illegible]itchy slime its sluggish rivers

And lava torrents heave and boil and glow;
Bitumen burns, and sulphur flashes there.

10 The quenchless fire shall redden, thro' the night,
And send aloft, by day, a smoky light,
And rolling clouds in heavy folds ascend;
From age to age, the traveller on his path,
Shuddering shall see that wasted land of wrath,
And back with fearful steps his journey bend.

Ruin is on that city of renown;
Her tow'rs and battlements have thunder'd down,
The engine of the Lord hath laid them low:
The busy hum of trade, the slave's employ,
The warrior's echoed shout, the glee of joy,
Are hush'd in that eternal overthrow.

11—12 The trumpet shall in vain to battle sound,
No armed hosts shall proudly throng around
Their captains; all their pomp and pow'r is gone:
The courts and chambers to the Arab's tread,
Ring, like the vaulted caverns of the dead,
And Silence sits upon the Monarch's throne.

And there the Pelican shall build her nest,
And feed her young ones from her bleeding breast,
And by the Bittern's boom the hush be broke;
The Owlet sit and marn in every tower,
And when the day is dark, and tempests low'r,
The Raven in sepulchral omens croak.

On every tumbling wall, and mould'ring shrine
The Lord, the unerring Lord, shall stretch his line,
And in eternal ruin thou shalt lie;
Sure, as the plummet settles to the ground,
Thy courts shall echo, with an empty sound,
To the scar'd wanderer, as he hurries by.

13 And thorns shall choke the palace of her kings,
The bramble and the nettle twine their stings,

And mantle o'er her bulwarks and her walls;
The lurking lizard there shall dwell and breed,
The Ostrich on the tall, rank grass shall feed,
That rustling, waves in her deserted halls.

14 In the dark watches of the lonely night,
In one infernal chorus shall unite
The Wild-cat's yell, the gaunt Hyena's howl;
The Baboon to his fellow Baboon cry,
The wild blast of the desart whistling by
Ring with the harpy screaming of the Owl.

15 There shall the viper nestle, and shall lay
Her filmy eggs, and there her young shall play;
There she shall coil, and watch beneath the shade,
And on the traveller darting, fix her sting;—
And there the vulture fold his sooty wing,
Beside his mate in sordid slumber laid.

16—17 Go, read the fatal volume of the Lord;
Go, listen to his sure, unerring word:
Thou, Babylon, shalt rise in glory—never;
But I will sweep my besom over thee,
And all thy pomp shall fade, and thou shalt be
A desolation and a hiss forever.

P.

* The imagery throughout, has been adapted as much as possible to Babylon. Wherever a variation from the common translation has been made, the notes to Michaelis' Hebrew Bible have been followed.

Review of New Publications.

Review of the Lives of Wesley and Whitefield.

(Concluded from page 489.)

While Wesley and Whitefield, now in the prime of their lives, were preaching with such unexampled success and popularity in London and Bristol, a phenomenon occurred among the Methodists, which turned the attention of the whole community upon them, and which, while it served to increase the opposition of such as were before opposed, gave unbounded confidence to themselves, who regarded it as a special testimony of God to the truth and justice of their cause. It appeared first under the preaching of Wesley in London, and may best be recorded in his own words. He is describing the effects of his preaching in Bristol, whither he had gone, at the request of Whitefield from London.

"One day, after Wesley had expounded the fourth chapter of Acts, the persons present 'called upon God to confirm his word.' 'Immediately,' he adds, 'one that stood by, to our no small surprise, cried out aloud, with the utmost vehemence, even as in the agonies of death: but we continued in prayer, till *a new song was put into her mouth, a thanksgiving unto our God.* Soon after, two other persons (well known in this place, as labouring to live in all good conscience towards all men) were seized with strong pain, and constrained to *roar for the disquietness of their heart.* But it was not long before they likewise burst forth into praise to God their Saviour. The last, who called upon God as out of the belly of hell, was a stranger in Bristol; and in a short space he also was overwhelmed with joy and love, knowing that God had healed his backslidings. So many living witnesses hath God given, that *his hand is still stretched out to heal, and that signs and wonders are even now wrought by his holy child Jesus.*' At another place, 'a young man was suddenly seized with a violent trembling all over, and in a few minutes, the *sorrows of his heart being enlarged,* sunk down to the ground; but we ceased not calling upon God, till he raised him up full of *peace and joy in the Holy Ghost.*' Preaching at Newgate, Wesley was led insensibly, he says, and without any previous design, to declare strongly and explicitly that God *willeth all men to be saved,* and to pray that if this were not the truth of God, he would not suffer the blind to go out of the way; but if it were, that he would bear witness to his word. 'Immediately one, and an-

id another, sunk to the earth; t on every side as thunderstruck.' vening I was again prest in spirit e that *Christ gave himself a ran-ll.* And almost before we called n to set his seal, he answered. so wounded by the sword of the at you would have imagined she l live a moment. But immedi- abundant kindness was showed, oudly sang of his righteousness.'" p. 122

ile,' he says, 'I was earnestly in- men *to enter into the Holiest by nd living way*, many of those that gan to call upon God with strong l tears; some sunk down, and ained no strength in them; oth- edingly trembled and quaked; re torn with a kind of convulsive every part of their bodies, and iolently, that often four or five ould not hold one of them. I n many hysterical and epileptic one of them were like these in spects. I immediately prayed would not suffer those who were be offended; but one woman was being sure they might help it if ld, no one should persuade her to ary; and she was got three or ls, when she also dropt down ent an agony as the rest. Twen- hose who had been thus affected, whom, during the prayers which de for them, were in a moment h peace and joy,) promised to call the next day; but only eighteen talking closely with whom I son to believe that some of them home to their houses justified; eemed to be patiently waiting for ol. I. p. 134.

not surprising, that when facts e were witnessed, for the first ey should make a deep im- upon such a mind as Wes- nd still more upon weaker nto whom he had infused his irit and sentiments. They ed them as undoubted marks ne power, and as "outward ot to be questioned, of a work wrought upon the heart. It rkable, however, that even hitefield *doubted* concerning

e effects had never as yet been l under Whitefield's preaching, ey now followed Wesley where- vent; and it appears that White- o came once more to Bristol at , considered them as doubtful in- dications, at least, and by no means to be encouraged. But no sooner had he begun to preach among a congregation, among whom the 'outward signs' had previously taken place, and who therefore were prepared for the affection by their state of mind, as fear, in times of pestilence, predisposes the body for receiving the contagion, than four persons were seized almost at the same moment, and sunk down close by him. This was a great triumph to Wesley. 'From this time,' he says, 'I trust we shall all suffer God to carry on his own work, in the way that pleaseth him.' Whitefield, however seems rather to have been perplexed by the occurrence than satisfied; for he makes no mention of it in his journal, which assuredly he would have done, had he been convinced with Wesley, that these fits were the immediate work of God."—Vol. I. pp. 138—139.

Even Charles Wesley, who had the greatest respect for his brother, and followed him, in almost every thing, with a devoted attachment and confidence, but who was less inclined to enthusiasm than John, judged in this instance more correctly.

"Charles was not so credulous in such cases as his brother. That the body would sometimes partake of the violent emotions of the soul, and sink under the passion which the preacher had raised, he could not doubt, because it often occurred under his own eyes to persons whose sincerity could not be impeached; but he saw that this was not always involuntary; he frequently attempted to check it with success, and he sometimes detected imposition. A woman at Kingswood was distorting herself, and crying out loudly while he preached; she became quite calm when he assured her that he did not think the better of her for it. A girl at Bristol being questioned judiciously concerning her frequent fits and trances, confessed that what she did was for the purpose of making Mr. Wesley take notice of her.

'To-day,' he says in his journal, 'one came who was pleased to fall into a fit for my entertainment. He beat himself heartily: I thought it a pity to hinder him; so instead of singing over him as had often been done, we left him to recover at his leisure. A girl, as she began her cry, I ordered to be carried out: her convulsions were so violent as to take away the use of her limbs till they laid her without at the door, and left her; then she immediately found her legs, and walked off. Some very unstill sisters, who always took care to stand near me, and tried who could cry loudest, since I have had them removed out of my sight, have been as quiet as lambs. The first night I preached here,

half my words were lost through the noise of their outcries: last night, before I began, I gave public notice, that whosoever cried so as to drown my voice, should, without any man's hurting or judging them, be gently carried to the furtherest corner of the room: but my porters had no employment the whole night." '—Vol. I. pp. 148—149.

Those who live in the present age when such phenomena have long been common, and who have seen what is the evidence, in after life, of a change of heart, given by many who have been the subjects of these bodily exercises, have better means of forming a cool, correct judgment of their value, than those had among whom they first occurred. We do not believe that such appearances are always the effect of fraud, nor of the special agency of the Almighty; but sometimes the effect of the agitations of the mind upon the body, and to be explained upon the common principles of philosophy. We agree therefore on the whole with the opinion expressed by Mr. Southey, in the following passage.

"A powerful doctrine preached with passionate sincerity, with fervid zeal, and with vehement eloquence, produced a powerful effect upon weak minds, ardent feelings, and disordered fancies. There are passions which are as infectious as the plague, and fear itself is not more so than fanaticism. When once these bodily affections were declared to be the work of grace, the process of regeneration, the throes of the new birth, a free license was proclaimed for every kind of extravagance. And when the preacher, instead of exhorting his auditors to commune with their own hearts, and in their chambers, and be still, encouraged them to throw off all restraint, and abandon themselves before the congregation to these mixed sensations of mind and body, the consequences were what might be anticipated.'—Vol. I. p. 123.

Even Wesley himself, as he had greater experience, was led to regard bodily exercises very differently from what he had done at first.

"In later years Wesley neither expected paroxysms of this kind, nor encouraged them; nor are his followers in England forward to excite or boast of them. They maintain, however, that these early cases were the operation of grace, and attempt to prove it by the reality of the symptoms, and the permanence of the religious impressions which were produced. 'Perhaps,' says Wesley,' 'it might be because of the hardness of our hearts, unready to receive any thing, unless we see it with our eyes and hear it with our ears, that God in tender condescension to our weakness suffered so many outward signs at the very time when he wrought the inward change, to be continually seen and heard among us. But although they saw signs and wonders, for so I must term them, yet many would not believe.' "—Vol. I. p. 124.

It is much to be regretted that Wesley did not form a correct opinion of the real nature and importance of these bodily affections, or had not the candour fully to express such an opinion if he did form it. Such an avowal would have had a great and salutary effect on his followers, who, in this country, at least, still regard them precisely as he did when they first appeared; and endeavour to make the same use of them to promote their cause, even after the most zealous Methodists in England, it is said, have ceased either to expect, or encourage, or desire them. Such an avowal however, would have been, in no small degree, mortifying, after all that he had published on the subject, and might perhaps have operated unfavourably on the progress of Methodism, to which Wesley was so ardently devoted, that he could cheerfully sacrifice every thing to it,—unless it were 'a good conscience';—and even in regard to that, he could hardly view any thing as evil, which manifestly promoted 'the good cause'. Hence he has been accused of a degree of disingenuousness in arguing in favour of those "outward symptoms," after he is suspected to have doubted, at least, concerning them himself. Many years after the events recorded above, he says he found a 'remarkable difference in the manner of the work."

"None now were in trances, none cried out, none fell down, or were convulsed. Only some trembled exceedingly; a low murmur was heard, and many were refreshed with the *multitude of peace*.' The disease had spent itself, and the reflections

s makes upon this change, show
rs had begun to suspect its real
nd that he himself was endeav-
quiet his own suspicions. 'The
as,' says he, "to regard extraor-
rcumstances too much,—such as
convulsions, visions, trances, as
rere essential to the inward work,
could not go on without them.
the danger is, to regard them too
condemn them altogether; to
they had nothing of God in them,
re a hindrance to his work;
the truth is, 1. God suddenly and
convinced many that they were
ners, the *natural* consequences
were sudden outcries, and strong
convulsions. 2. To strengthen
ourage them that believed, and to
work more apparent, he favour-
al of them with divine dreams;
ith trances and visions. 3. In
these instances, after a time, na-
ed with grace. 4 Satan likewise
d this work of God, in order to
the whole work: and yet it is
to give up *this part*, any more
give up the whole. At first it was
s, wholly from God: it is partly
day; and He will enable us to
ow far, in every case, the work is
d when it mixes or degenerates.
ven suppose that, in some few ca-
was a mixture of dissimulation;
ons pretended to see or feel what
not, and imitated the cries or
ve motions of those who were re-
rpowered by the Spirit of God;
this should not make us either
undervalue the real work of the
The shadow is no disparagement
bstance, nor the counterfeit of the
nond.' "—Vol. II. pp. 150—151.

n Wesley was from thirty-five
f age to forty, his doctrinal
s which had before been un-
nd wavering, began to be *fix-*
of course, to be supported by
h his constitutional pertinaci-
me of the most important of
pinions were scriptural, and
ften expressed by him with
orce and correctness. The
al of them were the doctrine of
ation, or "the new birth," as
accustomed to term it, and the
e of justification by faith in

On the latter especially, he
times unusually clear, in his
nts, which exclude wholly all
f good works, and all merit
that faith itself by which we
tified, while they ascribe all
the glory of our pardon, and restoration to the favour of God, to his free grace, through the atonement of Christ. These two doctrines which were held in common by Wesley and Whitefield, with their companions, were considered as the foundation of Methodism. Wesley, however, was equally tenacious of other opinions, some of which were peculiar, and on that account were defended with a zeal disproportionate to their real importance; and were therefore productive of serious differences between him and many with whom he had hitherto been accustomed to associate Among these were the doctrines of 'Christian perfection,'—of the assurance of faith, to which was added a violent opposition to all the *peculiar* doctrines of Calvinism, and more especially to the doctrines of Election and the Perseverance of the saints. His zeal for the former opinions caused a separation between him and his admired instructors and friends the Moravians; while his opposition to Calvinistic sentiments, separated him from his dear friend and fellow labourer, George Whitefield.

The sentiments and practices of the Moravians were not only opposed to the very spirit of Methodism, but some of them were equally opposed to what we believe to be the truth. They seem to have denied the use of what are called the means of grace, to the unconverted, while they denied, *as it would seem from Wesley's statement*, the necessity of self denial, sacrifices, and laborious duties to those who are converted and have faith. Wesley accordingly, formally separated from the Moravians, and found, to his mortification, that of the society in London, not one in ten followed him. However he remodelled the bands of the small minority, and began again. This separation was not desired by the Moravians. Upon the first intelligence of it in Germany, Count Zinzendorf sent over Spangenburg to act as mediator; who, after inquiring into the affair, declared that the Moravians in London had been blameable

in their *conduct* towards Wesley, though he would by no means consent to the *peculiar sentiments* of the latter.

"Some of Wesley's disciples, women as well as men, who were present at this conference, bore testimony to the possibility of attaining that Christian perfection which was at this time Wesley's favourite tenet, and which was so flattering to the pride of his followers. But Spangenberg answered this with great truth, as well as great emotion, and the old man's hand trembled as he spake: 'You all deceive your own souls! There is no higher state than that I have described. You are in a very dangerous error. You know not your own hearts. You fancy your corruptions are taken away, whereas they are only covered. Inward corruption never can be taken away, till our bodies are in the dust.' The same opinion was afterwards expressed to Wesley, in familiar conversation, by Boehler, but with characteristic vigour: 'Sin will and must always remain in the soul. The old man will remain till death. The old nature is like an old tooth: you may break off one bit, and another, and another: but you can never get it all away. The stump will stay as long as you live, and sometimes will ache too.'" —Vol. I. p. 170.

The Moravians, at the command of Count Zinzendorf, asked forgiveness of Wesley, but he rejected the proffered reconciliation. The Count then came to England himself, and held a conversation with Wesley, on the subject of perfection, which only shewed that their differences were too great ever to be healed, and their opinions too firmly fixed ever to be altered by argument. It appears from Southey, that the personal characters of the leaders of the two Societies, made a union impossible. Neither Count Zinzendorf nor John Wesley could be second, or bear a rival in the circle of their disciples and followers. Both possessed, if not too much ambition, at least too much of a constitutional and habitual disposition to direct others, to live peaceably as members of the same community. After this breach, the Moravians, according to their principles and uniform practice, remained silent concerning it, but Wesley departed from his usual candour and charity, in his attacks upon the Moravians, and their illustrious leader.

Wesley's separation from Whitefield, was more painful to him, and was productive of more important consequences, yet it was occasioned solely by himself, and by his persevering attack upon the sentiments of his friend. In particular, Wesley had written a sermon on "free grace," which, however, he was persuaded by Whitefield, before he left England the second time, for America, not to publish. After Whitefield's departure, however, he did publish it, and scattered copies of it, not only over England, but in the different parts of America, where his friend was at that time travelling and preaching with great success and applause. That our readers may see what cause Whitefield had to be grieved at this conduct, and at the same time may notice the manner in which the Methodist preachers, from the beginning, have endeavoured to support their opposition to Calvinistic doctrines, we shall add a few extracts from this most celebrated of their printed discourses.

"Call it by whatever name you please," said he, attacking the Calvinistic doctrine, "Election, Preterition, Predestination, or Reprobation, it comes to the same thing. The sense is plainly this; by virtue of an eternal, unchangeable, irresistible decree of God, one part of mankind are infallibly saved, and the rest infallibly damned; it being impossible that any of the former should be damned, or that any of the latter should be saved."—Vol. II. p. 174.

"Such blasphemy as this, as, one would think, might make the ears of a Christian to tingle! But there is yet more behind; for, just as it honours the Son, so doth this doctrine honour the Father. It destroys all his attributes at once: it overturns both his justice, mercy and truth. Yes, it represents the Most Holy God as worse than the devil; as more false, more cruel, and more unjust. More false, because the devil, liar as he is, hath never said he willeth all mankind to be saved; more unjust, because the devil cannot, if he would, be guilty of such injustice as you ascribe to God, when you say, that God condemned millions of souls to everlasting fire, prepared for the devil and his angels, for continuing in sin, which, for

want of that grace *he will not* give them, they cannot avoid: and more cruel, because that unhappy spirit 'seeketh rest, and findeth none,' so that his own restless misery is a kind of temptation to him to tempt others. But God 'resteth in his high and holy place;' so that to suppose him out of his mere motion, of his pure will and pleasure, happy as he is, to doom his creatures, whether they will or not, to endless misery, is to impute such cruelty to him, as we cannot impute even to the great enemy of God and man. It is to represent the Most High God (he that hath ears to hear, let him hear!) as more cruel, false, and unjust, than the devil.

"This is the blasphemy clearly contained in the *horrible decree* of Predestination. And here I fix my foot. On this I join issue with every asserter of it. You represent God as worse than the devil; more false, more cruel, more unjust. But you say, you will prove it by scripture. Hold! What will you prove by scripture? that God is worse than the devil? It cannot be. Whatever that scripture proves, it never proves this: whatever be its true meaning, it cannot mean this. Do you ask what is its true meaning then? If I say, I know not, you have gained nothing; for there are many scriptures, the true sense whereof neither you nor I shall know, till death is swallowed up in victory. But this I know, better it were to say it had no sense at all, than to say it had such a sense as this. It cannot mean, whatever it mean beside, that the God of truth is a liar. Let it mean what it will, it cannot mean that the Judge of all the world is unjust. No scripture can mean that God is not love, or that his mercy is not over all his works: that is, whatever it proves beside, no scripture can prove Predestination.—Vol. II. p. 175.

Then follows an address to the Devil, and a long apostrophe, or soliloquy of the Devil himself, which is so characteristical of the manner and spirit of the writer, that we are tempted to extract the passage.

"This is the blasphemy for which I abhor the doctrine of Predestination; a doctrine, upon the supposition of which, if one could possibly suppose it for a moment, call it election, reprobation, or what you please, (for all comes to the same thing,) one might say to our adversary the devil, 'Thou fool, why dost thou roar about any longer? Thy lying in wait for souls is as needless and useless as our preaching.—Hearest thou not, that God hath taken thy work out of thy hands, and that he doth it more effectually? Thou, with all thy principalities and powers, canst only so assault that we may resist thee; but he can irresistibly destroy both body and soul in hell! Thou canst only entice; but his unchangeable decree to leave thousands of souls in death, compels them to continue in sin, till they drop into everlasting burnings. Thou temptest: he forceth us to be damned, for we cannot resist his will. Thou fool! why goest thou about any longer, seeking whom thou mayest devour? Hearest thou not that God is the devouring lion, the destroyer of souls, the murderer of men? Moloch caused only children to pass through the fire, and that fire was soon quenched; or, the corruptible body being consumed, its torments were at an end; but God, thou art told, by his eternal decree, fixed before they had done good or evil, causes not only children of a span long, but the parents also, to pass through the fire of hell; that fire which shall never be quenched: and the body which is cast thereinto, being now incorruptible and immortal, will be ever consuming and never consumed; but the smoke of their torment, because it is God's good pleasure ascendeth up forever.

"Oh, how would the enemy of God and man rejoice to hear these things were so! How would he cry aloud, and spare not! How would he lift up his voice, and say, To your tents, O Israel! flee from the face of this God, or ye shall utterly perish. But whither will ye flee! Into heaven? He is there. Down to hell? He is there also. Ye cannot flee from an omnipresent, almighty tyrant. And whether ye flee or stay, I call heaven his throne, and earth his footstool, to witness against you: ye shall perish, ye shall die eternally! Sing, O hell, and rejoice, ye that are under the earth! for God, even the mighty God, hath spoken and devoted to death thousands of souls, from the rising of the sun, unto the going down thereof. Here, O death, is thy sting! They shall not, cannot escape, for the mouth of the Lord hath spoken it. Here, O grave, is thy victory! Nations yet unborn, or ever they have done good or evil, are doomed never to see the light of life, but thou shalt gnaw upon them for ever and ever. Let all those morning stars sing together, who fell with Lucifer, son of the morning! Let all the sons of hell shout for joy; for the decree is past, and who shall annul it? Vol. II. pp. 175, 176.

The whole discourse, is declared by Southey, to be "one of the most able and eloquent of all his discourses; a triumphant specimen of impassioned argument." The "memorable passage" from which we have extracted, he considers "the most remarkable and the most powerful in all his works"—"a tremendous

strain of eloquence." That it is "impassioned" cannot be doubted. Indeed, the attacks of Methodism, upon Calvinism, like those of its author, are too often "impassioned." They too often indicate passion in the speaker, and are addressed principally to the passions and prejudices of the hearers. A manner more mild more deliberate, more humble, indicating greater candor, a sincere desire to know the truth as it is in Jesus, and a greater willingness to receive it, would give much more hope of its being discovered and embraced.

We remark also, in the passages above quoted, as in the attacks of many others, upon the doctrines of the Calvinists, a total and continual misrepresentation of the sentiments of their antagonists. They *never* represent faithfully the sentiments which they undertake to oppose. They are never contented with the language which is used by those who hold these sentiments, when stating their opinions, but always make their own inferences from them and then attack those inferences although they know that they are not maintained, but on the contrary rejected by their opponents, with as much abhorence as by themselves. We are often astonished at this conduct, and in some cases, are at a loss how to account for it. Wesley, many years after the publication of the sermon, when the controversy was still carried on, after Whitefield's death, with perhaps too much warmth and some indiscretion by Augustus Toplady, thus summed up the amount of a volume published by the latter. "The sum of all is this: one in twenty (suppose) of mankind are elected; nineteen in twenty are reprobated. The elect shall be saved, do what they will; the reprobate shall be damned do what they can. Reader believe this or be damned. Witness my hand A— T—."

Toplady of course denied the correctness of this summary and accused Mr. Wesley of intending to palm the paragraph on the world as his. "In almost any other case" said he, "a similar forgery would transmit the criminal to Virginia, to Maryland, if not to Tyburn. The Satanic guilt of the person who could excogitate and publish to the world a position like that, baffles all power of description, and is only to be exceeded, (if exceedable) by the Satanic shamelessness, which dares to lay the black position at the door of other men." We are far from approving the language of the irritated Toplady, but the indignation which he felt, ought to have convinced Wesley of the deep injustice of his own misrepresentations; and would if he had possessed the least particle of candour, or charity in this controversy, have prevented him from again repeating the injury.

Another remark, on the foregoing extract, is, that Wesley does not fairly submit the question of the truth of the Doctrine of Election, to the decision of the word of God. He does not attempt to shew directly that the doctrine is not taught in those numerous passages of the Gospel which are believed to teach it. He does not pretend that the scriptures any where declare that *it is not true.* He makes no dispassionate appeal to Revelation, but grounds his objections on the supposed inconsistency of such a doctrine with the attributes of God and with other doctrines of the Gospel. Here we see that undue reliance on his own logical skill to which we before adverted. He fancies himself capable of deciding what conduct in God would be consistent and what inconsistent with the divine attributes; what doctrines he ought to reveal; and what he *cannot* reveal. He says expressly, "no scripture can prove Predestination."—Now, not to mention the manifest inconclusiveness of his own reasonings,—for those very attributes of God to which he supposes Election is opposed, are clearly known *only* by that same revelation which also declares Election; the other doctrines of the Gospel, to which it is believed

to be opposed, rest on the
ithority with this doctrine, as
rest on the authenticity of the
God; the principle itself on
nis reasonings proceed is in
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We say it on the firmest con-
of Wesley's own sincere be-
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n this instance, really har-
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y principle, on which the
ns proceed to deny every doc-
nich is *peculiar* to the Gospel.
ay take up the word of God,
declaration that "no scrip-
prove" this doctrine or that;
nay settle previously on the
of our own reasonings, what
le can prove and what it can-
l may then open it only to
opinions derived from other
it ceases to be regarded as a
ion from God, and we are
though we may not be aware
scarding its authority, and in
onings arranging ourselves on
of infidelity.

ay well be supposed that
ld, saw this publication with
l degree of pain. He wrote
ey in the following strain:

honoured friend and brother,
hearken to a child who is wil-
vash your feet. I beseech you,
iercies of God in Christ Jesus
l, if you would have my love
l towards you, write no more
bout misrepresentations where-
ffer. To the best of my knowl-
present no sin has dominion
, yet I feel the strugglings of
ng sin day by day. The doc-
election, and the final persever-
bose who are in Christ, I am ten
times more convinced of if pos-
it when I saw you last. You
erwise. Why then should we
when there is no probability of
ig? Will it not, in the end, des-
herly love, and insensibly take
hat cordial union and sweetness
which I pray God may always
etween us? How glad would the
of the Lord be to see us divided!
ny would rejoice, should I join
e a party against you! And in
l, how would the cause of our
Master every way suffer, by our
sputes about particular points of
doctrine! Honoured Sir, let us offer salvation freely to all by the blood of Jesus; and whatever light God has communicated to us, let us freely communicate to others. I have lately read the life of Luther, and think it in no wise to his honour, that the last part of his life was so much taken up in disputing with Zwinglius and others, who in all probability equally loved the Lord Jesus, though they might differ from him in other points. Let this, dear sir, be a caution to us; I hope it will to me; for, by the blessing of God, provoke me to it as much as you please, I do not think ever to enter the lists of controversy with you on the points wherein we differ. Only I pray to God, that the more you judge me, the more I may love you, and learn to desire no one's approbation, but that of my Lord and Master Jesus Christ."—Vol. I. pp. 174, 175.

Perhaps the doctrine of election and of final perseverance hath been abused, (and what doctrine has not?) but notwithstanding, it is children's bread and ought not in my opinion to be withheld from them, supposing it is always mentioned with proper cautions against the abuse. Dear and honoured Sir, I write not this to enter into disputation. I hope at this time I feel something of the meekness and gentleness of Christ. I cannot bear the thoughts of opposing you: but how can I avoid it if you go about, as your brother Charles once said, to drive John Calvin out of Bristol? Alas I never read any thing that Calvin wrote: my doctrines I had from Christ and his Apostles; I was taught them of God: and as God was pleased to send me out first, and to enlighten me first, so I think he still continues to do it.—I wish I knew your principles fully; did you write oftener and more frankly, it might have a better effect than silence and reserve."—Vol. I. p. 177.

The conclusion of one of his letters to Wesley, even Southey admits to be remarkable for the honest confidence and the warmth of affection which it breathes.

"Dear, dear Sir, Oh be not offended! For Christ's sake be not rash! Give yourself to reading. Study the covenant of grace. Down with your carnal reasoning! Be a little child: and then instead of pawning your salvation, as you have done in a late hymn book, if the doctrine of universal redemption be not true; instead of talking of sinless perfection, as you have done in the preface to that hymn book, and making man's salvation to depend on his own free will, as you have done in this sermon, you will compose a hymn in praise of sovereign distinguishing love. You will caution believers

against striving to work a perfection out of their own hearts, and print another sermon the reverse of this, and entitle it *Free Grace indeed;* free, because not free to all; but free, because God may withhold or give it to whom, and when he pleases. Till you do this, I must doubt whether or not you know yourself. God knows my heart, nothing but a single regard to the honour of Christ has forced this letter from me. I love and honour you for his sake; and when I come to judgment will thank you before men and angels for what you have, under God, done for my soul. There I am persuaded I shall see dear Mr. Wesley convinced of election and everlasting love. And it often fills me with pleasure to think how I shall behold you casting your crown down at the feet of the Lamb, and as it were filled with a holy blushing for opposing the divine sovereignty in the manner you have done. But I hope the Lord will show you this before you go hence. Oh how do I long for that day!"—Vol. I. p. 180.

While Whitefield was returning from America, Wesley excommunicated John Cennick and others who opposed him on the points contested between himself and Whitefield. Soon after Whitefield reached London, where he met Charles Wesley, and their meeting was affectionate. "It would have melted any heart, says Whitefield, to have heard us weeping after prayer, that if possible the breach might be prevented." It was not possible. The diversity in their opinions and their firmness and zeal in maintaining them, men too great to admit of cordial co-operation in their measures. They separated therefore, and the Methodists who, heretofore had formed one body, adhered to one or the other, according to their respective sentiments. Wesley completely organized and governed his followers; a course which as Southey says "was neither congenial to the talents or views of Whitefield." The Calvinistic clergy, some of whom were of high birth, were collected about Lady Huntingdon, who patronised them, brought together some of the nobility to hear them preach, built them chapels, and supported a college or seminary in Wales, where Calvinistic Methodism had been planted and propagated by Whitefield and his faithful and benevolent coadjutor, Harris.*

Wesley and Whitefield, however differed lastingly only in their opinions; "for enmity," in the language of Mr. Southey, "could not be lasting, between two men who knew each others sincerity and good intentions so well."

They interchanged letters, not very frequently; and they preached occasionally in each other's pulpits; but there was no cordial intercourse, no hearty co-operation. Whitefield saw, and disapproved in Wesley, that ambition of which the other was not conscious in himself, largely as it entered into the elements of his character; and Wesley, on the other hand, who felt his own superiority in intellect and knowledge, regarded, probably, as a weakness the homage which was paid by Whitefield to persons in high life. Yet they did justice to each other's intentions and virtues; and old feelings sometimes rose again, as from the dead, like the blossoming of spring flowers in autumn, which remind us that the season of hope and of joyance is gone by. It is pleasant to observe, that this tenderness increased as they advanced toward the decline of life.—Vol. II. p. 164.

Whitefield, however, at this time, to use Wesley's language, breathed nothing but peace and love. "Bigotry," said he cannot stand before him, but it hides its head wherever he comes. My brother and I conferred with him every day; and, let the honourable men do what they please, we resolved, by the grace of God, to go on hand in hand, through honour and dishonour." Accordingly Wesley preached in the Countess's chapel, where he says, many were not a little surprised at seeing him, and where, it appears, that he did not expect to be often invited; for he adds,

* To what extent Calvinistic sentiments have spread in Wales, in consequence of the labours of these men and their associates and followers, may be conjectured from the following statement.

"At a quarterly association of the ministers of the Welsh Calvinistic Methodists, held at Caermarthen, on Wednesday and Thursday, November 11 and 12, 1808, it is thought there were above *ten thousand* persons present, and from forty-five to fifty ministers. And at the annual meeting of the Independents, held at Swansea, in South Wales, June 25 and 26, 1806, between NINE and TEN THOUSAND auditors attended, and upwards of fifty ministers."—Gillies, p. 60.

ıs in no concern whether he ıere again or not. Whitefield Harris (a man whose genuine s no ways corrupted by his :tended at the next Conference. p. 164—165.

egree of union and inter- ntinued until the death of l, when according to his pre- 'e and at the request of his , Wesley preached his fune- ı at the Tabernacle in Lon in many other places, wish- ," "to shew all possible res- e memory of so great and ın."

ıuld be pleased to follow ese distinguished persons, separation, to the close of e and useful lives; but our not permit.

eld, who, at the time of ıration was twenty-seven age, continued his labours y years afterwards; during e, he led a life of increas- y, and unexampled labours, les the Atlantic. He had ade two voyages to this nd afterwards he made five 'hile he was in Europe, he ıually engaged in preach- velling. He made the cir- gland at least once every ted Wales repeatedly, Ire- :, and Scotland fourteen ı the last mentioned place, ıiversally received with fa- 'pt by a few of the Cove- ınd preached there with ıishing success than in any ıtry.

er that such a preacher should and followed in a country ıabits of the people were de-)n his second visit to Scotland, on the shore at Leith by mul- eping and blessing him, and 'ed his coach to Edinburgh, welcome him when he alight- old him in their arms. Seats, ;s, were erected in the park, in)f an amphitheatre, for his Several youths left their pa- asters to follow him as his ser- hildren in the Gospel; but he nough to show them their er- ror, and send them back. The effect which he produced was maddening. At Cambuslang it exceeded any thing which he had ever witnessed in his career. "I preached at two," he says, "to a vast body of people, and at six in the evening, and again at nine. Such a commotion, surely never was heard of, especially at eleven at night. For about an hour and a half there was such weeping, so many falling into deep distress, and expressing it various ways, as is inexpressible. The people seem to be slain by scores. They are carried off, and come into the house, like soldiers wounded in, and carried off a field of battle. Their cries and agonies are exceedingly affecting. Mr. M. preached, after I had ended, till past one in the morning, and then could scarce persuade them to depart. All night, in the fields, might be heard the voice of prayer and praise. Some young ladies were found by a gentlewoman praising God at break of day: she went and joined with them." Soon afterwards he returned there to assist at the sacrament. "Scarce ever," he says, "was such a sight seen in Scotland. There were, undoubtedly, upwards of twenty thousand persons. Two tents were set up, and the holy sacrament was administered in the fields. When I began to serve a table, the power of God was felt by numbers; but the people crowded so upon me, that I was obliged to desist, and go to preach at one of the tents, whilst the ministers served the rest of the tables. God was with them, and with his people. There was preaching all day by one or another; and in the evening, when the sacrament was over, at the request of the ministers, I preached to the whole congregation. I preached about an hour and a half. Surely it was a time much to be remembered. On Monday morning I preached again to near as many; but such an universal stir I never saw before. The emotion fled as swift as lightning from one end of the auditory to another. You might have seen thousands bathed in tears: some at the same time wringing their hands, others almost swooning, and others crying out and mourning over a pierced Saviour.—Vol. II. pp. 110—111.

In London, notwithstanding the attachment of multitudes to Wesley, Whitefield's followers were, except for a short time, undiminished.

His popularity, however, was greatly on the increase. So great, indeed, was his confidence in his powers over the rudest of mankind, that he ventured upon preaching to the rabble in Moorfields during the Whitsun holydays, when, as he said, Satan's children kept their annual rendezvous there. This was a sort of pitched

battle with Satan, and Whitefield displayed some generalship upon the occasion. He took the field betimes, with a large congregation of "praying people" to attend him, and began at six in the morning, before the enemy had mustered in strength. Not above ten thousand persons were assembled waiting for the sports; and having nothing else to do, they, for mere pastime, presently flocked round his field-pulpit. "Glad was I to find," says he, "that I had, for once, as it were, got the start of the devil." Encouraged by the success of his morning preaching, he ventured there again at noon, when, in his own words, "the fields, the whole fields, seemed, in a bad sense of the word, all white, ready, not for the Redeemer's, but Beelzebub's harvest. All his agents were in full motion; drummers, trumpeters, merry-andrews, masters of puppet-shows, exhibiters of wild beasts, players, &c. &c. all busy in entertaining their respective auditories." He estimated the crowd to consist of from twenty to thirty thousand persons; and thinking that, like St. Paul, he should now, in a metaphorical sense, be called to fight with wild beasts, he took for his text, "Great is Diana of the Ephesians."—"You may easily guess," says he, "that there was some noise among the craftsmen, and that I was honoured with having a few stones, dirt, rotten eggs, and pieces of dead cats thrown at me, while engaged in calling them from their favourite but lying vanities. My soul was, indeed, among lions; but far the greatest part of my congregation, which was very large, seemed for a while to be turned into lambs." He then gave notice that he would preach again at six in the evening. "I came," he says, "I saw,—but what?—thousands and thousands more than before if possible, still more deeply engaged in their unhappy diversions, but some thousands amongst them waiting as earnestly to hear the Gospel. This Satan could not brook. One of his choicest servants was exhibiting, trumpeting on a large stage; but, as soon as the people saw me in my black robes, and my pulpit, I think all, to a man, left him and ran to me. For a while I was enabled to lift up my voice like a trumpet, and many heard the joyful sound. God's people kept praying, and the enemy's agents made a kind of roaring at some distance from our camp. At length they approached nearer, and the merry-andrew, (attended by others, who complained that they had taken many pounds less that day, on account of my preaching) got upon a man's shoulders, and advancing near the pulpit, attempted to slash me with a long heavy whip several times, but always, with the violence of his motion, tumbled down." Soon afterwards, they got a recruiting sergeant, with his drums, fifes, and followers, to pass through the congregation. But Whitefield, by his tactics, baffled this manœuvre. he ordered them to make way for the king's officers; the ranks opened, and when the party had marched through, closed again. When the uproar became, as it sometimes did, such as to overpower his single voice, he called the voices of his people to his aid, and began singing: and thus, what with singing, praying, and preaching, he continued, by his own account, three hours upon the ground, till the darkness made it time to break up. So great was the impression which this wonderful man produced in this extraordinary scene, that more than a thousand notes were handed up to him, from persons who, as the phrase is, were *brought under concern* by his preaching that day, and three hundred and fifty persons joined his congregation.—Vol. II. pp. 159—160.

In this country it would be particularly interesting to us, and we trust to our readers also to follow his course, and to dwell more upon those labours, the effects of which upon the present state of our churches we believe to be great and salutary. He made no less than six journeys through New-England, and a still greater number through the middle and southern states, preaching sometimes seven times in a day, and often four or five, and generally twice or thrice at different places. He preached often in this city, (New-Haven,) and in all our towns on the coast, and though opposed by some, was generally welcomed here, as well as in Boston and its neighbourhood, where he received many testimonies of the usefulness of his labours from ministers and people. Many are now living among us, who heard him with delight and profit, and well remember the excitement produced by his preaching, among ministers, who were awakened to diligence and zeal, as well as among their congregations; and who even now renew the sorrow so universally felt, when he terminated his glorious career.

His death was sudden; but his constitution which was naturally delicate, was literally *worn out*. He had been sensibly failing for several years; had found it necessary to di-

minish the frequency of his preaching from year to year, and when he left England for the last time, the year before his death, he settled his pecuniary affairs and took an affectionate and solemn leave of his friends, as never expecting to see them again.

"He seemed" says Wesley, "to be an old man, being fairly worn out in his master's service, though he has hardly seen fifty years; and yet it pleases God, that I who am now in my sixty-third year, find no disorder, no weakness, no decay, no difference from what I was at five and twenty; only that I have fewer teeth, and more grey hairs." His life at last was terminated by a fit of the Asthma at Newburyport, Mass. on the 30th of September, 1770, in the fifty-sixth year of his age. When the fit seized him first, one of his friends expressed a wish that he would not preach so often, and his reply was, "I had rather *wear* out than *rust* out."

He died at Newburyport, in New-England, and according to his own desire, was buried before the pulpit, in the Presbyterian church of that town. Every mark of respect was shown to his remains: all the bells in the town tolled, and the ships in the harbour fired mourning guns, and hung their flags half-mast high. In Georgia, all the black cloth in the stores was bought up, and the church was hung with black: the governour and council met at the state-house in deep mourning, and went in procession to hear a funeral sermon. Funeral honours also were performed throughout the tabernacles in England.—Vol. II. p. 165.

Thus terminated the earthly career of George Whitefield, a man, who in his labours, sufferings, and perils, in his disinterested zeal for Christ, and simple faith in God, no less than in the lasting and holy effects of his exertions as nearly resembled the apostles, as any man who is mentioned on the page of history. He had the imperfections and faults, inseparable in this world from our fallen nature, but they were not strongly marked, and he himself was sensible of them and deeply deplored them. He is said to have been quick and irritable in his feelings and sometimes rash in his measures, but he was remarkably meek under reproofs, prompt to confess his faults, and sincere in his repentance, and continually progressive in reformation.—Drawing around him, as he did, by his unrivalled popularity, men of all ranks,—philosophers as well as the multitude, the noble and vulgar, and numbering among his hearers and admirers, not only the orthodox and pious, but such men as Hume, Chesterfield, Bolingbroke and Franklin, it was impossible that he should remain unconscious of his remarkable powers. Yet we see in him none of the pride of talent; no tendency to the haughtiness and overbearing spirit too commonly associated with it; and if Wesley, whose treatment of the great, approached to rudeness, accused Whitefield of an improper desire of their favour, we are sure that the latter did not believe himself to be indulging a mere natural affection, while he wished to enlist on the side of truth, men whose rank and power, would give them extensive influence over others.

In some important points of character and doctrine, there was a strong contrast between Wesley and Whitefield; but in other points, equally important, both of character, and doctrine, there was an equally striking resemblance—we may almost say identity. In labours each was unequalled, except by the other: in zeal, disinterestedness, and self-denial, each was indeed 'a burning and a shining light,' but the constitution of Wesley naturally hardy, and also hardened by labours, which did not overcome it, enabled him to endure hunger, fatigue, and incessant application, without the least appearance of injury, while Whitefield, though remarkably temperate in eating and drinking could not endure the austerity of Wesley, which often resembled in degree, though not in motive, that of an ascetic. The following affecting anecdote, so honourable both to the founder of Methodism and to his followers, deserves to

be transferred from an obscure note in the close of the volume, to the body of the work.

Some years since, I told a gentleman, Sir, I am afraid you are covetous. He asked me, what is the reason of your fears? I answered, a year ago, when I made a collection for the expense of repairing the Foundry, you subscribed five guineas. At the subscription made this year, you subscribed only half a guinea. He made no reply: but after a time asked, Pray, Sir, answer me a question:—why do you live upon potatoes, (I did so between three and four years.) I replied, it has much conduced to my health. He answered, I believe it has. But did you not do it likewise to save money? I said, I did, for what I save from my own meat, will feed another that else would have none. But, Sir, said he, if this be your motive, you may save much more. I know a man that goes to the market at the beginning of every week. There he buys a pennyworth of parsnips, which he boils in a large quantity of water. The parsnips serve him for food, and the water for drink the ensuing week, so his meat and drink together cost him only a penny a week." This he constantly did, though he had then two hundred pounds a year, to pay the debts which he had contracted, before he knew God!—And this was he, whom I had set down for a covetous man." —Vol. II. p. 267.

The labours of Wesley, had so little effect, or rather so salutary an effect upon his health, that in his seventy-second year he could describe himself in the following manner.

"How is this, that I find just the same strength as I did thirty years ago, that my sight is considerably better now, and my nerves firmer than they were then; that I have none of the infirmities of old age, and have lost several that I had in my youth? The grand *cause* is the good pleasure of God, who doth whatsoever pleaseth him. The chief *means* are, my constantly rising at four for about fifty years; my generally preaching at five in the morning—one of the most healthy exercises in the world; my never travelling less, by sea or land, than four thousand five hundred miles in a year." Repeating the same question after another year had elapsed, he added to this list of natural means, "the ability, if ever I want, to sleep immediately; the never [illegible] night's sleep in my life; two vipers, and two deep consumptions; [illegible] true, were rough medicines; [illegible] more of admirable service, causing my flesh to come again as the flesh of a little child. May I add, lastly, evenness of temper; I *feel* and *grieve*; but, by the grace of God, I *fret* at nothing. But still, *the help that is done upon earth*, He *doth it himself*; and this he doth in answer to many prayers."—Vol. II. pp. 246—247.

He could say the same at the close of his eighty-second year, and indeed until within a short time of his death in his eighty-eighth year. In the long period of his ministry, (sixty-five years,) he was in continual motion, preaching from place to place, and although he did not travel to so great distances as Whitefield, he perhaps journeyed as many miles in a year, and preached as frequently. He went once or twice into Ireland, and his coadjutors made many converts there, but in Wales he could make no progress, on account of his ignorance of the language, and in Scotland none on account of the general diffusion of religion and knowledge, and the devotional character of the people; both of which circumstances, while they rendered his labours unnecessary, unfitted the people for that particular kind of influence which he exerted in England. It is computed from Wesley's own account of his labours, that he preached about forty two thousand times, in fifty three years. Whitefield, is supposed to have preached eighteen thousand times in thirty four years; 'This would be something more than ten sermons a week.'

It may be mentioned as a coincidence of trifling importance, and yet perhaps, as illustrating the recommendation of the apostle Paul, concerning matrimony, to such as are placed in circumstances similar to those of the first preachers of the Gospel; that both Wesley and Whitefield were married, and that neither of them seem to have enjoyed much domestic happiness, nor contributed to that of their families. Their itinerant life and their entire devotedness to it, precluded the possibility of domestic enjoyment. Wesley and his wife even separated, partly per-

haps from his own unyielding temper, and partly also from the unhappiness of her disposition. Neither Wesley nor Whitefield left children, although the latter had one child which died in infancy.

In comparing the powers of these two great men, or those effects which are the measure of power when exerted, a difficulty arises from their diversity. Wesley loved power—that is, he delighted in exerting an influence over others, and in directing their conduct according to his own will. "No founder of a sect or order," says Southey, "no legislator, ever understood the art of preserving his authority, more perfectly than Wesley." He shewed equal skill and ability in organizing the society of his followers, in impressing upon it his own character, and infusing into it his own spirit. From the beginning of his ministry until his death in extreme old age, he kept all the power of that community in his own hands. He admitted members into the Society and he dismissed them—and fixed the *terms* of admittance and continuance; he appointed preachers, and directed absolutely where and how long they should labour, and if they displeased him, he deposed them by his own authority—he managed the funds of the Society, and appointed or dismissed its stewards. He called a "conference" of his 'helpers' to ask the *advice*, but never, as he let them know, to be directed by their opinions. They were not a legislative body, they were his privy council. All the regulations of the Society were made according to his plan; and his censures, it is said, reached the farthest limit of his Society with a power and effect, as if they had been personally administered by himself. When he could no longer remain to guide the operations of the Society, he placed it upon a firm legal foundation, and left it such powerful activity, as promised to convey to many generations conclusive evidence of the uncommon powers of its founder.

Wesley's abilities to govern may be seen in the direct personal influence which he exerted over all whom he collected around him; but equal evidence of a powerful mind is found in the effects produced through the instrumentality of the community which he organized. These effects were sometimes such, as he endeavoured, in vain, to regulate. He had organized a living body, so to speak, whose functions were too powerful to be always controlled even by its author. As an example of positive influence on his followers, which extends undiminished, even to the present time, we mention his advice concerning dress.

"Then *I exhort all those who desire me to watch over their souls*, wear no gold, no pearls or precious stones; use no curling of hair or costly apparel, how grave soever. *I advise those who are able to receive this saying*, buy no velvet, no silks, no fine linen, no superfluities, no mere ornaments, though ever so much in fashion. Wear nothing though you have it already, which is of a glaring colour, or which is in any kind gay, glistering, or showy; nothing made in the very height of the fashion; nothing apt to attract the eye of the bystanders. I do not advise women to wear rings, ear-rings, necklaces, laces (of whatever kind or colour,) or ruffles, which, by little and little, may shoot easily from one to twelve inches deep. Neither do I advise men to wear coloured waistcoats, shining stockings, glittering or costly buckles or buttons, either on their coats or on their sleeves, any more than gay, fashionable or expensive perukes. It is true, these are little, very little things, which are not worth defending; therefore give them up, let them drop: throw them away, without another word."—Vol. II. p. 225.

A similar plainness and uniformity he recommended in their houses of public worship.

The buildings themselves were of the plainest kind: it was difficult to raise money even for these; but Mr. Wesley had the happy art of representing that as a matter of principle, which was a matter of necessity; and, in the tastelessness of their chapels, the Methodists were only upon a level with the dissenters of every description. The octagon, which, of all architectural forms, is the ugliest, he preferred to any other, and wished it to be

and wherever the ground would permit: but it has not been generally followed. The directions were, that the windows should be sashes, opening downwards; that there should be no tub-pulpits, and no backs to the seats; and that the men and women should sit apart. A few years before his death, the committee in London proposed to him that families should sit together, and that private pews might be erected; "thus," he exclaims, "overthrowing, at one blow, the discipline which I have been establishing for fifty years!" But, upon further consideration, they yielded to his opinion.—Vol. II. pp. 100, 101.

If, in some few instances, they have deviated from his advice on this subject, it is no more than was done by some wealthier persons in populous places, even in regard to dress.

In spite, however of his exhortations, those of his own people, who could afford it, "the very people that sate under the pulpit, or by the side of it," were as fashionably adorned as others of their own rank. "This," said Wesley, "is a melancholy truth: I am ashamed of it, but I know not how to help it. I call heaven and earth to witness this day, that it is not my fault. The trumpet has not given an uncertain sound, for near fifty years last past.—Vol. II. p. 226.

When however, his precepts opposed, in any degree, the spirit of the Society, or the tendency of its regulations, he found it not so easy to produce obedience. He endeavoured, for instance, to prevent the "screaming," as he called it, of his preachers, but found it impracticable. He did not seem fully aware, that this is really a part of the system, and the almost inevitable effect of its full and vigorous operation. An extract from one of his letters, to a preacher who was guilty of this fault, is too characteristic to be omitted.

"Scream no more, at the peril of your soul. God now warns you by me, whom he has set over you.—Speak as earnestly as you can, but do not scream. Speak with all your heart, but with a moderate voice. It was said of our Lord, 'He shall not *cry*:' the word properly means, 'He shall not *scream*.' Herein be a follower of me, as I am of Christ. I often speak loud, often vehemently; but I never scream. I never strain myself: I dare not. I know it would be a sin against God and my own soul."—Vol. II. p. 96.

Another defect among the early Methodists, which Wesley sorely lamented, was an inattention to family religion. In the opinion of Mr. Southey, this also was the genuine effect of the spirit and regulations of Methodism.

It is not sufficient for such a society that its members should possess a calm, settled principle of religion to be their rule of life and their support in trial: religion must be made a thing of sensation and passion, craving perpetually for sympathy and stimulants, instead of bringing with it peace and contentment. The quiet regularity of domestic devotion must be exchanged for public performances; the members are to be *professors of religion*; they must have a part to act, which will at once gratify the sense of self-importance, and afford employment for the uneasy and restless spirit with which they are possessed. Wesley complained that family religion was the grand desideratum among the Methodists; but, in reality, his institutions were such as to leave little time for it, and to take away the inclination, by making it appear flat and unprofitable after the excitement of class-meetings, band-meetings, love-feasts, and midnight assemblies.—Vol. II. p. 100.

On one subject, he saw and felt that the inevitable effects of his system were much to be deplored. Both *industry* and *frugality* were indispensable parts of Methodism. "Innocent was a word, which Wesley would never suffer to be applied to any kind of pastime." But the certain result of constant industry and frugality, would be wealth, and the effect of wealth he much dreaded.

I fear wherever riches have increased, the essence of religion has decreased in the same proportion. Therefore I do not see how it is possible, in the nature of things, for any revival of true religion to continue long. For religion must necessarily produce both industry and frugality, and those cannot but produce riches. But as riches increase, so will pride, anger, and love of the world in all its branches. How then is it possible that Methodism, that is, a religion of the heart, though it flourishes now as a green bay tree, should continue in this state? For the Methodists in every place grow diligent and frugal; consequently they increase in goods. Hence they proportionably increase in pride, in anger, in the desire of the flesh, the desire of the eyes, and the pride of life

the form of religion remains, swiftly vanishing away. Is to prevent this—this contin- pure religion? We ought not ople from being diligent and *must* exhort all Christians to can, and to save all they can; ct, to grow rich. What way e take, that our money may the nethermost hell?—There and there is no other under hose who *gain* all they can, ey can, will likewise *give* all en the more they gain the ill grow in grace, and the e they will lay up in heaven." 35, 236.

ce the practice recommen- last clause of the prece- t, he exhorted and expos- warned, while he always example in his own con- ding with his advice to t he had to lament the f his influence, when thus the influence of his own ; and he repeated from remark which had been the Methodists, by one lls a holy man, that "nev- a people in the Christian had so much of the pow- mong them, with so little Fletcher, the most d in intellect the most able arlier Methodists, was of the peculiarities of Meth- led to Antinomianism. ne following remarks of lain the fact, we leave our judge; wishing them to that we never commend y's opinions on the subject ental religion, except so are evidently founded on

is error, to which the profes- ity so easily incline, Wesley deavoured to guard his fol- if on this point he was, du- er, and indeed, the greater e, blameless, it cannot be de- system tended to produce ppearance than of the reality It dealt too much in sensa- outward manifestations of t made religion too much a ay, an affair of sympathy and ; it led persons too much mes and their closets: it im-

posed too many forms; it required too many professions; it exacted too many exposures. And the necessary consequence was, that many, when their enthusiasm abated, became mere formalists, and kept up a Pharisaical appearance of holiness, when the whole feeling had evaporated.—Vol. II. p. 238.

But we will trespass on the patience of our readers no further. We merely add, to prevent misconception, that Wesley's ambition is not wholly to be set down, as deducting from his piety. It was not ambition, in the common sense of the word. It did not include the desire of rank, and splendor, of honour and applause. It was the simple desire of directing the conduct of others. It included doubtless a rational love of power, but this power was wholly directed to advauce the progress of Methodism, and the progress of Methodism was, in his view, the progress of genuine Christianity. We can easily believe, therefore, that he considered his actual exercise of power, to be, in other words, active devotedness to the cause of his Saviour.

One of the most remarkable characteristics of Wesley, was his astonishing credulity. It was not confined to subjects of a religious nature. It was constitutional, and mingling as it did, with all his judgments, both concerning the course of Providence, and the actual operations of the Spirit, tended to modify, in no small degree, his religious sentiments. We had intended to give examples illustrating this remark, especially as the fact of his credulity, while it certainly shews some degree of weakness of intellect, clears his character from many imputations of disingenuousness and fraud. But we must turn from this distinguished and singular character, to dwell one moment on the powers of his more interesting fellow-labourer.*

* That our readers may form an idea of the increasing and extensive effects of Wesley's labours, we make the following statement, partly from Southey, and partly from the Methodist Magazine. See No. for Sept. 1821.

At the time of Whitefield's death, there were no Wesleyan Methodists in this country, and few comparatively in England.

Whitefield has left no such monument of his skill and his efficiency, as is seen in the existence and character of Wesleyan Methodism. But it does not follow, that the actual present effects of his labours are not as great, and would not be as imposing, if they stood forth with equal prominence and distinctness. But they mingled as he wished them to do, with the labour of others, and cannot now be separately distinguished. We believe, however, that the influence of Whitefield's labours, is now felt, in a most salutary manner, in almost every church in this State, and generally throughout New-England; and we are sure had he lived to the age of Wesley, with his powers as little impaired, and his labours as little diminished, that not one of our readers would doubt, whether the effects of his preaching in this country were greater than those of Wesley's.—Who can duly estimate the changes which would have taken place in the religious state of our country, if Whitefield had continued to travel and preach among us, with his popularity and influence on the increase, as they constantly were during his life, until the year 1802, for he would then have been of the age of Wesley, when he died. Those can best calculate the effect, if any such are still alive, who saw and compared the state of our churches in 1740 and in 1770; but none except the searcher of hearts can tell in what manner and to what extent, the late revivals in this state, are connected with the prayers of those whose faith was strengthened, or perhaps their minds first awakened by the powerful appeals of that distinguished servant of God, and who have been waiting to see the salvation of the Lord before they could depart in peace.

We cannot dismiss these volumes, especially that of Mr. Southey, without adding a word concerning the merits of the author. Volumes so well fitted as these are to acquire extensive popularity, and what is more, to have an extensive influence, are peculiarly the legitimate subjects of criticism.

We then, with others, admire in the first place, the extensive research which supplied the author with the abundant materials of his work, and which give to it the appearance of entire originality. We should hardly suspect, were it not for the list of memoirs and lives given in the preface, that our author had access to any thing but the original documents. Nothing seems to be taken at second hand. Nor has he been content with the examination of every thing which *directly* relates to the principal person of his history. He has sought the illustration of his character, and the just estimate of his labours, in the lives and writings of contemporary actors and authors, and in the nature of those existing institutions, with which his own could be supposed to have any connection. From this mass of facts he has made a selection so judicious and varied, and has exhibited them with such minuteness of circumstance, that the history has more the interest of a novel, than of the biography of a sober and religious character. We meet indeed, with very little of poetic diction, in the work,—which is no small praise, in the production of a poet, but we see every where, what may be called the poetic power of graphic description, made in common and even familiar language, which is far more interesting in a work, like this, than splendid ornament.

We remark, in the second place, a good degree of candour in *relating facts*. We make the last clause emphatic, because in giving his *opinion* of the conduct and espe-

When Wesley died, the preachers in the British dominions, were 313; in the United States, 198, and the number of members about 79,000 in the former, and about 58,000 in the latter. Members in England at present, 215,000. Members in the U. States, 231,000.

Of these about 25,000 are in New-England, and 40,000 negroes in the Southern States. Above 20,000 were added in America during the last year.

cially of the sentiments of others, there appears no attempt to be candid, and no thorough acquaintance with the subjects on which he dogmatically decides. "Enthusiasm," "Fanaticism," "Madness," "Delirium" and "disease of the mind," are the terms *indiscriminately* applied to all that is called experimental religion; while the extravagance of his language when speaking of the doctrines of Calvinism; exceeds the limits even of poetic license. As a *historian* simply, Mr. Southey certainly appears to great advantage in these volumes,* but not as a Theologian. His candour and faithfulness in relating facts, seem the more striking, when viewed in connection with his hostility to the doctrines of those who were interested in them. He rarely mentions the opinions of Calvinists, or the practices of Methodists, without adding a word of disapprobation, yet when he comes to narrate their history, his hostility mostly vanishes. What is very remarkable, his opposition to Calvinism seems to arise, not from a conviction of its *falsehood*, so much as from an apprehension of its *unhappy influence* on the character and conduct of those who embrace it. Yet in enumerating the causes which prevented the introduction of Methodism into Scotland, he says, "The real cause of its failure was, that it was not wanted—that there was no place for it. The discipline of the Kirk was not relaxed—the clergy possessed great influence over their parishioners; the children were piously brought up, the population had not outgrown the church establishment, and the Scotch above all other people, deserved the praise of being a frugal, industrious and religious nation." And he afterwards speaks of "the devotional habits of the people." In other words, the reformation, which the church of England had left, according to his own account, so lamentably incomplete, in that country, that Methodism itself was desirable, and even indispensable to carry it forward, had been completed in Scotland; and therefore there was no need of Methodism, and no room for it. So the Puritans in England, and their descendants in this country are objects of his strong disapprobation, on account not only of their sentiments, but also of their unyielding resistance to the persecuting spirit of the established church, to which nominally, at least, he seems attached; yet he describes New-England, about the time when Whitefield made his appearance here as follows: "Ecclesiastical discipline in those provinces, seems nearly to have reached its desirable mean. The elders retained a wholesome influence—the means of religious instruction were carefully provided, and the people were well trained up in regular and pious habits. Too little attention had been paid to this point in other states;—indeed it may be said that the mother country,

* In the numbers of the Methodist Magazine for July, August, and September, there is a review, from the Rev. T. Merritt, containing many strictures on Mr. Southey's work, and on the review of it, in the Christian Disciple. It is not surprising that the Wesleyan Methodists should dislike parts of Mr. Southey's life of Wesley. We are not certain however, whether they directly convict him of misrepresentation, in his history. He says, that Wesley was not *so* addicted to sortilege as Southey represents him; that he consulted the lot only when the arguments on both sides, seemed nearly equal. He shews that the intimacy and friendship of Wesley and Whitefield, after their separation was greater, than we might suppose from Mr. Southey's representations, and on the subject of "paroxysms of mind" he says "we do not know one among his (Wesley's) followers, that ever considered them essential to a change of heart; but many believe with Wesley, that much good has been done, *notwithstanding* them."

As these numbers had not been seen by us, when the review was written, we think it but just to make this statement. Our readers *here* however will see that, except in the single fact respecting sortilege, Mr. Merritt contradicts nothing we have said. We were careful to make an abstract, as much as possible of the writings of Wesley and Whitefield themselves, so as not to give a representation coloured by the feelings of the author.

in this respect, had grossly neglected one of its first and most important duties towards its colonies."

It is truly surprising, that men of Mr. Southey's information should not cease to speak of the dangerous tendency of the doctrines of grace, when they even record facts which shew a powerful and salutary efficiency in them, not to be found in any other tenets ever held by man. No country, we are confident in saying it, where these doctrines have not prevailed, ever was blessed with such a general diffusion of religious knowledge, such attention to the education of children, such strict and universal morality, and attendance on the outward forms of worship, as have been seen in Scotland and New-England, and in Holland before the spread of Arminianism in that country. No individuals of Christian or of heathen name, have manifested more of disinterested benevolence, of sublime piety, of meekness, temperance and unbending integrity than those who have borne the name of Calvinists. And shall we still be told of the 'perilous' nature and, tendency of doctrines, whose actual influence is so well known?

We do most sincerely regret that an author of Mr. Southey's powers, should have written on such a subject, and have said so little, we believe we may add—nothing, to recommend the doctrines or duties peculiar to Christianity. While he makes us understand that he believes in the Gospel generally, he is specific only in what he disbelieves and disapproves, in the opinions and practices of believers. It is to be lamented that he is so indiscriminate in his censures, we might almost say, in his ridicule of the errors of good men—that he has drawn no line between the exercises of true conviction, repentance, and piety, and the wanderings of enthusiasm—that there is nothing in this work, of his own composition, that has a tendency to do good. but much which will confirm scoffers in their contempt of experimental piety, and much that will be popular with men of a merely worldly character, because it gratifies their dislike of practical godliness, and affords them weapons with which to attack its professors.

Literary and Philosophical Intelligence.

A Stereotype Edition of Dr. Dwight's System of Theology, is in a course of publication at Glasgow, Scotland.

At the late Commencement at Princeton College the degree of B. A. was conferred on forty young gentlemen. The honorary degree of LL. D. was conferred on the Hon. JARED INGERSOLL of Philadelphia.

Amherst Collegiate Institution.—On the 18th ult. the building lately erected for the use of the Collegiate Charity Institution, at Amherst, Mass. was dedicated; a sermon, was delivered by the Rev. Dr. LELAND, of Charleston, S. C. The Rev. ZEPHANIAH SWIFT MOORE, D. D. President, and JOSEPH EASTABROOK, A. M. Professor of Languages, were inducted into their respective offices. The Rev. GAMALIEL S. OLDS, Professor of Mathematics and Natural Philosophy is expected to enter soon upon the duties of his office. The Rev. JONAS KING, Professor of Oriental Literature is on a voyage to Europe for the completion of his education. Forty-seven students have been admitted into this institution; seven hundred volumes have been procured for the Library, and it is expected that a Philosophical Apparatus will be obtained during the winter.

Andover Theological Seminary.—The Annual Examination of the Students in this institution took place on the 26th of September. The following is the "Scheme of Exercises."

Department of Sacred Literature—Junior Class.

Hebrew, S. Adams, J. Ely, C. Isham, G. P. King, W. Page, G. Sheldon, E. Thayer, J. West, S. A. Worcester.—*Greek*, H. M. Blodgett, W. L. Buffett, B. F. Clarke, H. Jones, J. Kimball, W. W. Niles, W. Shedd, M. Southard, J. P. Taylor.

Dissertations.

far should Philosophy be ad- direct the interpretation of ? *J. L. Burnap.*—2. Exegesis 9. *M. Chace.*—3. How great a e Old Testament is written in nd how shall we account for it, a method of writing was pre- the Prophets? *J. C. Goss.*—4. f Matt. ii. 23. *E. Gridley.*—5. f Matt. iii. 11. *L. Bacon.*—6. ilties of interpreting the Sacred . *I. Oaks.*—7. How are these to be removed? *U. Powers.*— nts absent by special leave.

ian Theology—Middle Class.

er rules for studying the Bible discover the doctrines which it '. *Abel.*—2. What views are we f man's natural affections? *E.* —3. On the consistency be- se texts which ascribe anger ge to God, and his infinite be- . *J. Reid.*—4. Does the doctrine nement imply that God is *merce- nplacable? W. Richards.*—5. Is ne of atonement in any measure at with the freedom of divine Forgiveness? *J. C. Brigham.*— tonement any privilege to the *O. Catlin.*—7. Does reason fur- onclusive proof of the Scripture f the divine purposes? *B. C.* —8. Consideration of objections brought against the doctrine of purposes. *F. S. Gaylord.*—9. Is unable to believe in Christ in which excuses him for unbelief? —10. On the application of the of inductive philosophy to the f human depravity. *J. L. Hale.* the application of inductive phi- the Scripture doctrine of man's a by the power of God. *J. Meri-* Moral influence of the doctrine nement on christian character. .—13. Is the duty of prayer con- th the divine immutability? *S.* 4. Errors of the Papists. *S. I.* —15. The efforts of the present e conversion of the world, view- ation to the moral discipline of tian Church. *R. Anderson*—16. nnexion between exertions for ion of the heathen, and for the welfare of our own country. *C.* 17. On the evils of indulging a us spirit. *H. C. Wright.*—18. ttending revivals of religion. *C.* -19. On the use of means in the n of sinners. *H. T. Kelley.*—20. enevolence of God be inferred atural attributes? *D. G. Sprague.* what use to a minister of the gos- philosophy of the mind? *J.* 22. The proper use of reason in the doctrines of Scripture. *J. Fowler.*—22. On submission. *F. Danforth.* —24. The best argument for the inspira- tion of the Old Testament. *I. R. Barbour.* —25. On the import of the Apostolic bene- dictions. *J. Clancy.*—26. What is that moral state of the mind, which leads men to embrace the doctrine of Universal Sal- vation? *M. Clarke.*—27. Character of Ed- wards's treatise on the affections. *J. Bar- ton.*—28. Is the doctrine of a future state of retribution taught in the Old Testa- ment? *W. A. Hallock.*—29. What direc- tion is to be given to the sinner who in- quires what he shall do to be saved? *A. D. Eddy.*—30. Is the influence of the Holy Spirit in regeneration supernatural? *P. S. Eaton.*

Sacred Rhetoric.—Senior Class.

1. Importance of doctrinal Sermons. *S. R. Arms.*—2. Earnestness in a preacher. *J. Bennet.*—3. Faults in the choice of texts. *N. B. Cook.*—4. Ethical sermons. *A. Caldwell.*—5. Connection between in- tellectual philosophy and Christian elo- quence. *W Graham.*—6. Historical sub- jects for sermons. *S. Griswold.*—7. The standard of the pulpit orator. *J. Howe.*— 8. The preaching of Baxter. *S. Moseley.*— 9. The influence of arrangement on the strength of style. *D. Kimball*—10. The difference between dialectical and rheto- rical reasoning. *L. Whitney.*—11. The influence of sacred criticism on the char- acter of preachers. *A. Mead.*—12. Ad- vantages to the preacher of a cultivated imagination. *W. Mitchell.*—13. Speciali- ty in style. *E. Newhall.*—14. Utility of theoretic principles in oratory. *E. Poor.* —15. Strength of style as depending on number of words. *J. Prentiss.*—16. The influence of sympathy between the preach- er and his hearers. *J. Silliman.*—17. Abuse of figures in style. *C. D. M. Pig- eon.*—18. Influence of native temperament on eloquence. *D. C. Procter.*—19. Bold- ness of Paul. *C. Walker.*—20. Sensible imagery a medium of enforcing moral truth. *G. E. Pierce*—21. Influence of the *spirit* of preachers on the *number* of preachers. *C. Eddy.*—22. Comparison of sacred and secular eloquence. *T. C. Up- ham.*—23. Answering objections in ser- mons. *H. Smith.*—24. The eloquence of Curran. *M. Smith.*—25. Hortatory preach- ing. *S. Spring.*—26. The influence of e- motion on delivery. *N. Smith.*—27. The reciprocal influence of a minister's studies and active duties. *T. L. Shipman.*—28. Sublimity of conception. *F. Norwood.*— 29. Sermons of Robert Hall. *A. Woods.* —30. Valedictory address. *B. Dickin- son.*

By the returns presented to the British Parliament on the state of Education in England, including endowed schools and those supported by voluntary subscription,

it appears that no less than nine hundred and seventy six thousand, three hundred and twenty-one children, of both sexes, receive education by means of public funds, and eleemosynary assistance.

Reading Societies.—It has been estimated in one of the periodical journals, that there exist at present not less than eight thousand, five hundred Reading Societies of various degrees, and for various purposes, in the United Kingdom (of Great-Britain); and that above one thousand new ones have been formed within the last three years.—About two hundred and sixty of them have permanent and circulating libraries; about six hundred circulate the books from member to member; and every two or three years sell them to augment their capital; others, to the number of seven hundred and fifty, are *Magazine Societies*, for the Magazines, Reviews, and periodical Journals. The two hundred and sixty permanent libraries accommodate about eight thousand families with books and periodical works; the six hundred book societies about fourteen thousand families, and the Magazine societies about nine thousand families; hence above thirty thousand families become by these means more or less literary, at an individual expense varying from half a guinea to two guineas each.

[*Chris. Observer, June*, 1821.

List of New Publications.

THEOLOGY.

A Review of Dr. Emmons' Theory of God's Agency on Mankind; addressed to the Congregational Clergy of New-England. Also a Refutation of the Views entertained by the Advocates of that Theory respecting the Necessity of the Moral Evil existing in the Universe to the display of the Divine Glory. 12mo. New-York.

A Plea for the Theological Seminary at Princeton, (N. J.) By Philip Lindsly. Third edition. Trenton.

Two Discourses, containing the history of the Old North and New Brick Churches united as the Second Church in Boston: delivered May 20, 1821. By Henry Ware, Minister of the Second Church.

The Guilt and Danger of Religious Error, a Sermon; by Joseph Lyman, D. D. Northampton.

A Reply to Dr. Ware's Letters to Trinitarians and Calvinists. By Leonard Woods, D. D. Professor of Christian Theology, Andover. 8vo.

The beauty and stability of the Gospel Institutions, a Sermon, delivered at Augusta, Georgia; by the Rev. William T. Brantly.

A Treatise on the Mode and Subjects of Christian Baptism, in two parts: designed as a Reply to the statements and reasonings of Rev. Adoniram Judson, Jr. A. M. as exhibited in his "Sermon, preached in the Lal Bazar Chapel, Calcutta, in 1812," and recently republished in this country, by E. Pond, A. M. Pastor of the Congregational Church in Ward, Mass. Second Edition, revised and improved.

A Manual for the use of scholars of Sunday Schools; compiled by the Superintendent of the Salem Street Sunday School, Boston. [This little work is recommended by several highly respectable ministers, as one calculated to be useful in those Sabbath Schools, where it is adopted.]

MISCELLANEOUS.

Travels in New-England and New-York: by Timothy Dwight, S. T. D. LL. D. in Four Volumes. 8vo. Vol. I. New-Haven.

Biographical Sketches of Eminent Lawyers, Statesmen, and Men of Letters. By Samuel L. Knapp. Vol. I. 8vo. Boston.

Collections of the New-York Historical Society. Vol. III. for the year 1821. 8vo. New-York.

Memoir upon the Negociations between Spain and the United States, which led to the Treaty of 1819, with a statistical notice of that country. 8vo. Washington.

A Discourse on the state and prospect of American Literature, delivered at Schenectady before the New-York Alpha of the Phi Beta Kappa Society. By Samuel L. Mitchill, M. D. LL. D. &c.

Travels through Upper and Lower Canada, with an accurate description of Niagara Falls. 2 vols. 8vo. New-York.

Religious Intelligence.

concerning the State of Religion in North Consociation of Hartford ty.

Committee of the North Consocia- Hartford County, appointed at its nual session, to take minutes from orts of the pastors and delegates, ning the state of religion, at the : time, and during the year past, its limits, and to prepare a narra- publication, respectfully present owing.

e session of the Consociation a year was noticed, with grief and con- at several years had passed over us t any general revival of religion. the stated ordinances of the Sabbath en well attended, and in some of urches a spirit of prayer was at that especially manifest, instances of l conversion, had been compara- few. But through the tender mer- our God, we can now again, set al to the record, "He will regard yer of the destitute, and not despise rayer." He has revived his work us in a more signal manner than last members had ever before wit- . Nineteen of the twenty churches connexion have shared in the gra- isitation; and in almost all these, as been that peculiar state of things is familiarly denominated "a re- ' More than a thousand souls, have dded to the church, and three or ndred besides, have been hopefully ted.

iving a narrative of so extensive a l in the concise form prescribed to must omit the mention of many in- which might be interesting to our s; but we hope that a comparison leading facts which have occurred a number of congregations at the time, may afford instruction and tion with some important advant-

t special prayerfulness for the out- of the Spirit, to which we have d, was, in none of our churches, nanifest, than in those of the city of rd. The North Church particular- , for several months, been evidently med; and instances of conversion in ngregation connected with it, had en unfrequent. This state of things ome alternation of advancement and sion, upon the whole advanced, e month of January; when a power- rk of the Holy Spirit, commenced ry part of the city. Until the latter f March, its progress was rapid. The attention of several hundreds was suddenly and powerfully arrested by the calls of the Gospel; and instances of apparent submission, and spiritual consolation, were frequent and numerous. How many in all the congregations have professed the hope of the Gospel we are unable to state. A hundred and thirty have been added to the North Church, and fifty to the South. The revival here is believed to have been greater than any which have preceded it in this place. We are confident in saying that it has been more powerfully and happily felt by the churches; and they still manifest a spirit of harmony, prayerfulness, diligence and zeal, which is perhaps in no degree diminished, and which certainly calls for our thankfulness to the Author of all grace and consolation.

Early in February, the work began with surprising power in the parish of West-Hartford. Nothing uncommon in the state either of the church or the congregation, had been previously noticed; but within ten or fifteen days after the commencement of the revival, as many as a hundred and fifty persons were accustomed to assemble with the enquiry, what must we do to be saved. The attention of the whole people was roused. Meetings for religious worship were attended daily; and God in very truth, by his Spirit, power, and grace, seemed to come down, and to be in the midst of listening hearers. Many were pricked in the heart. New instances of conviction occurred daily, and after three or four weeks, numbers received illuminations and comfort. After about three months the revival began to decline; yet for more than twenty weeks, in succession, the people were assembled, every day in the week, either collectively, or in some section of the parish, to hear the preached Gospel. As the fruit of the revival in this place, about sixty have been added to the church; forty others have been brought to the enjoyment of hope, and several are still under conviction.

In Windsor there were encouraging appearances of an approaching revival more than a year ago. An uncommon solemnity was visible in religious assemblies; a number were deeply impressed with the word of truth; and instances were frequently occurring of illumination and hope. This state of things progressed till the middle of the winter, when it was disturbed by a division of religious sentiment and feeling, in such a manner, that the hopes of the pious have not been fully realized. Thirty five have been added to the church. Others are expect-

ed soon to join it; and a special solemnity and impression among the congregation, continue.

In the parish of Wintonbury a special attention to religion began about the same time as at Windsor; which gradually increased till February, when the Spirit was poured out with peculiar demonstrations of power. Three days, in three successive weeks, were devoted by appointment of the church, with an evident blessing from on High, to humiliation and prayer. Eighty persons belonging to the congregation have obtained the hope of salvation, of whom forty-six have made a public profession of the Gospel.

In the first Society of Farmington, the triumph of divine grace has been signal. For twenty years, no general revival of religion had taken place, among that people. The vacancies which death and other changes had made in the church had been scarcely supplied; the greater part of its members had never witnessed a revival; and the body of the people, in the eagerness of their worldly pursuits, had been but too well contented with a decent course of religious formality. A few, however, had been long "waiting for the consolation of Israel." These for a number of months, amidst prevalent stupidity, had been pouring out their supplications, with renewed frequency and importunity, "for the promise of the Father:" and about the beginning of February they noticed a state of feeling among the people, which they regarded, though with much solicitude, (so often had their hopes been disappointed) as the first fruits of the blessing. In this state of things, the Rev. Mr. Nettleton by invitation of the Pastor, made them his first visit; and in the happiest union with him, continued his labours among the people, excepting a few intervals of absence, for about two months, "and the hand of the Lord was with him." Of the progress of the work from this time, a judgment may be formed by a comparison of the following facts. Under a discourse delivered on the evening of the 20th of Feb. a number of persons, not less, it is believed, than sixty, were brought under convictions which have led to an established hope of salvation. On the evening of Feb. 25th a hundred and seventy persons were present at a meeting appointed for the anxious, of whom twelve had recently as they supposed, become reconciled to God. On the evening of the 12th of March, at a similar meeting, a hundred and eighty were present, of whom sixty had begun to hope since the commencement of the revival. From that evening till March 19th was a week "much to be observed." The streets had the aspect of a Sabbath; some, in almost every house were pierced with conviction of sin; in a considerable part of the church were "searchings of heart," scarcely less painful than were those of persons to whom, for the first time "the commandment came"; and during the progress of these memorable days, as it has since been ascertained, about fifty persons supposed that they submitted themselves unto God, who have continued hitherto "to walk in newness of life." From that time, the progress of the work has been gradually becoming less rapid, till conversions are now apparently unfrequent. A hundred and ninety-three, on three successive sacramental occasions, have been added to the church. Among these are eighty-six heads of families; almost all the choir of singers; scarcely an exception among those who had been employed as teachers in the Sabbath School, and had not previously made a Christian profession; and about an equal proportion of persons of different classes in society.

In the North parish of Farmington the revival has not been less powerful than in the first Society. It began in both, early in March. In the original Society of Northington about forty persons are supposed to have passed from death unto life: and in the other Society, about seventy. These Societies contain each not more than fifty families; and in the last, scarcely an individual can be found who has not been especially impressed with the truth. But little progress of the work, in these places, has lately been observed.

In Bristol the revival commenced in January, and was at its height, about the middle of February. At three successive meetings in one week the numbers who attended were five, six, and seven hundred. During three or four months, conversions were frequent, and to the present time, the gracious work, in a degree, continues. A hundred and eight, as fruits of it, have been added to the church. Bristol has often been favoured with the showers of heavenly influence. The ingatherings to the church have been large and frequent. But few heads of families belonging to the congregation in our connexion, can be found there, who are not professors of religion; and the present revival has brought into the church, an unusual proportion of persons in very early youth. It is not wonderful, if, in such places, the enemies of the Gospel are more than commonly active. The revival in this place has brought to light a system of operation which had been previously formed, and insidiously prosecuted, to disseminate among the young, some of the most fatal delusions in our country, Deism, Socinianism, and Universalism.

In Simsbury a special attention to religion began a year ago. It is still a time

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son of refreshing from the Lord;
e have had no report from the
we subjoin no particular notices.
ere, as we pass along from one
another, in grateful acknowl-
of the showers of divine mercy
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ment to express our sympathy
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irst parish of East Hartford, a re-
an with the opening of the month
of March. The first permanent impressions upon the minds of the impenitent, which became manifest, were made at a meeting which had been appointed by the church for humiliation and prayer. The work progressed rapidly until the middle of April and from that time as rapidly declined. Sixty-two of the congregation, as fruits of it, have been received into the Church.

In the parish of Oxford, a similar work began a few weeks later than in the first parish, and has continued longer. Instances of hopeful conversion have occurred, at no distant intervals, till the present time. The whole number is about eighty, of whom forty-six have made a Christian profession.

In the revival of religion which it is our privilege to record, it is not difficult for an impartial observer to perceive the same general features with those which characterized the first outpouring of the Spirit, as described by the pen of inspiration.

Over a whole district of country, it has been almost *simultaneous*. During the months of February, March, and April, by far the greater part of those who have been subjects of it, were converted to God.

In its progress it has been *rapid*. This remark is true in its application not only to congregations, but to individuals also. Those who have been subjects of the work, have in general been under deep conviction but a few days, and in some instances but a few hours, previous to their reconciliation. They have been *anxious* for a much longer time; but that peculiar state of feeling, which is so forcibly described by the scriptural phrase, "pricked in the heart," has, we believe, in the majority of cases, been of short continuance.

In its effects it has been *powerful*. It is impossible to give a due impression of this remark to those who have not been witnesses of the scene, or of other scenes similar in their character. With a multitude of examples before our eyes as illustrations, we can only say, that the most inveterate habits of sin have been broken up, the loftiest imaginations have been humbled, and the most obstinate prejudices have been dissolved; while self-righteous moralists, who had been sleeping scores of years over their heartless forms of religion and virtue, have been brought to place all their hopes, on that scheme of mercy which provides for the salvation of the chief of sinners; and in several places a change has been wrought in the general feelings, intercourse, and aspect of society, at which unbelievers themselves have been forced to express their astonishment.

In this work there has also been a display of *sovereignty*, indicative of a divine agency. This was displayed in the circumstances which immediately preceded the revival. In some places there had

for months been a special prayerfulness, and renewed faithfulness on the part of the church; in others the quickening of christians, and the awakening of sinners were simultaneous; and in others, the anxious enquiries of awakened sinners found the body of professing christians asleep. The sovereignty of God has also been remarkably displayed in the progress of the work itself. In most of our congregations, the greater part of the subjects have, as is usual, been taken from the young; but in several of them an uncommon proportion have been heads of families, in middle and declining life, and even in old age. In most of them there has also been an unusual number of persons of talent and influence. In some, the greater part of the subjects have been taken from families of piety; and in others, a great part have been taken from the families of the irreligious. And in all our congregations, numbers, whose previous sentiments and habits had made them the most probable subjects of this work to human view, have passed through the scene with no deep impression; while others the most prejudiced and embittered against the Gospel, have been softened and subdued.

The work has also been commenced and advanced *in the use of divinely appointed means.* Among these we scarcely need to mention first and chiefly the preaching of the Gospel. The entire depravity of the heart; the unabated obligation of the divine law; the atonement and offices of Christ; the freeness of his salvation; the inexcusable guilt and fearful danger of sinners; and the nature necessity and sovereignty of divine influence, were explained and enforced with frequency, simplicity, and affection. The deceitful windings, and false refuges of a depraved heart under the convincing power of God's word and Spirit were traced out; the undiminished sinfulness and guilt of the anxious enquirer quite up to the moment of repentance, were exposed; and the duty, reasonableness, and necessity of immediate submission were pressed, with effects most manifestly, and decisively happy. To preaching of this character, the people assiduously attended. At a season of the year, and in circumstances of travelling, which, in a different state of feeling would have prevented the collection of full assemblies even on the Sabbath, crowded audiences were easily formed almost daily; nor did the inclemency of storms or the darkness of night, prevent them. From the place of solemn meeting, they retired, with few remarks, concerning the preaching, and but little social intercourse on any subject, under a personal application of the word preached, to their Bibles, and their closets at home. In the height of the revival there was a general and marked preference of the Bible to all other books, and a general desire for much retirement and reflection. The salvation of the soul was made the great object of attention; and the sacrifices which were to be made, and the difficulties which were to be encountered for the sake of it, appeared, insignificant, in the comparison.

As soon as this state of feeling commenced in our congregations, meetings were appointed for the anxious. In these they were personally enquired of, and directed by the constituted guides of their souls; and were led collectively on their bended knees, in supplication to the God of all grace; while the members of the church were at the same time assembled, with one accord, in prayer for them. These meetings, together with family visitation, in which a similar mode of instruction was adopted, were eminently crowned with the divine blessing. Among the means by which the revival has been commenced in several of our parishes, we mention with confidence the intercourse which individuals belonging to them have had with other parishes where the work had been previously begun; together with statements in public assemblies concerning the work, and exhortations to the churches, calling upon them "to prepare the way of the Lord." A more remote but most salutary influence has also resulted from Sabbath Schools. To this interesting institution, so far as means are concerned, it must be ascribed, that an uncommon number in childhood and early youth, have been subjects of the work, and have discovered a degree of intelligence on evangelical subjects, which many persons of a maturer age have not been found to possess.

Although in the greater part of our congregations the revival appears not to advance, fruits of a happy character remain in all. Among these we might describe the recovery of professing christians from declension to a consistency of character; the restoration of harmony between neighbors, and relatives whose mutual alienations no arguments or persuasions had been able to remove; the reformation of profligates from obstinate and ruinous vices; a great increase of attention to the word of God, to the ordinances of the Gospel, to prayer in the neighbourhoods, in families, and beyond a doubt, in retirement, and to religious exercises generally, and a corresponding increase of kind offices, especially of plans, labors and contributions for the spread of the Gospel. It is the Lord's work and blessed be his name. It is a work, the happy influence of which, will be felt by our congregations for generations yet to come; and through them by numbers of our fellow-probationers in some of the remotest quarters of the globe. It will be felt by a multitude of immortal and glorified beings, in all the progress of eter-

and every benevolent heart in
, must respond to the ascription,
the Lord God, the God of Israel,
doeth wondrous things. And
his glorious name forever; and
le earth be filled with his glory.

HAN PERKINS,
MAS ROBBINS,
H PORTER,
} *Committee.*

: of the State of Religion with-
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disposition to encourage this
; to see, throughout our
, so great an anxiety to unite
thousands of Israel on the
ening, in praying for the pros-
f the Redeemer's kingdom.
May the united supplications of God's children, bring down upon his Zion the blessings which they desire.

In some congregations, Bible, Tract, Missionary, Moral and Peace Societies have been instituted, and attended with success. In three or four congregations, societies auxiliary to the American Colonization Society, have been established.

We are happy to learn, from the report of our congregations, that the people of colour have not been neglected. An attention to their religious interests is evidently increasing throughout our bounds. Many additions, among this class of people, have been made to our churches during the past year; many Sabbath schools have been established for their religious instruction, and many private exertions are making in families for their salvation.

Some of our congregations have felt for the situation of the Western Indians, and have done something for their civilization and spiritual improvement, by assisting the children at Brainerd and Elliot. Such commendable conduct we cannot too highly applaud, and would recommend to our congregations to follow such benevolent examples. Surely, as far as we have opportunity, we should assist our brethren at these missionary stations, and use our utmost exertions for the savages of the desert.

Thus, while other parts of christendom, in this age of christian philanthropy, are engaged in promoting the cause of the Saviour, by means of pious and benevolent institutions, the churches within our bounds have not been deficient; they too have engaged in the glorious work, and have established societies which God has honoured and made extensively useful.

But while we are thankful for the establishment and success of such institutions, we would peculiarly bless God for the outpouring of the Spirit with which he has visited many of our churches. Since our last meeting, he has been gracious to many of our congregations; reviving the drooping spirit of his children, and displaying his power and grace in the salvation of sinners. In the town of *Hillsborough*, considerable seriousness has prevailed; many have been added to the church, and between twenty and thirty are still under deep convictions.

In the congregations of *Æno* and

Little River, still greater solemnity is visible; fourteen have lately joined the church, and the number of souls in both congregations that are still inquiring, is about one hundred. In the congregation of *Cross Roads*, the same glorious work has commenced, and is extending. Besides the great number that have lately united themselves with the church, many are still seeking the Lord sorrowing. About sixty persons have become the subjects of this revival. The congregations of *Third Creek*, *Back Creek*, and *Unity*, have been specially visited with the influences of divine grace; fifty have lately publicly professed religion; twenty more are hopefully pious, and about thirty are still anxiously seeking. In these congregations, the far greater part of those who were called were in the early period of life, and among these many promising young men. How cheering to see youth rising up to become useful members of the church, when the heads of their fathers are laid in the dust. There is one circumstance connected with this revival, which is worthy of attention: It is remarkable that most of those who, at the commencement, opposed and ridiculed the work, were themselves deeply humbled under a sense of their sins, and brought low at the footstool of mercy. Great attention to religion and universal seriousness have prevailed in the congregations of *Bethany* and *Concord*; many persons, particularly among the young, have become the subjects of divine grace. Forty persons have lately been admitted into the church, and a considerable number are still serious. In the congregations of *Buffaloe* and *Allemance*, there is unusual solemnity; eight at the last communion season were admitted into the church, and fifteen since that period have been hopefully converted. There is one circumstance connected with the conversion of these persons which should be deeply impressed upon ministers and upon the hearts of the young: Almost all those who were here brought to a saving knowledge of the truth, were members of Bible Classes.

These revivals were carried on without noise or tumult during public worship. Every thing like enthusiasm was discouraged. The work was **[illegible]**ap, and often extensive; but yet a solemnity seemed to prevail.

In reviewing such scenes, our hearts swell with the warmest gratitude to God, for the interest and tender care which he manifests for his Zion. We feel grateful that he has not withdrawn his presence from us, but he has visited some of our churches with the copious showers of divine grace, and others with the gentle droppings of his blessed spirit. "It is the Lord's doing, and it is marvellous in our eyes." Let us be encouraged to still greater exertions in this holy work; let every nerve be strained to action; every power of the soul exerted to urge forward the cause of the Redeemer. Let what the Lord has already done increase our exertions, let us strive more ardently to advance the kingdom of our Saviour; and let us not relax our exertions till every church within our bounds be visited with the outpouring of the Spirit; till "the whole earth be filled with the knowledge of the Lord, as the waters cover the great deep."

In consequence of the cheering intelligence contained in the above report, the Synod adopted the following resolution:

Resolved, That the Synod appoint the first Monday in December next, as a day of *Public Thanksgiving to Almighty God*, for the special blessings with which he has favoured several congregations under our care, in reviving religion, and in giving us in general the blessings of health, and in favouring us with fruitful seasons.

And the Synod also recommended, that the churches under our care, on the day above named, offer up their prayers to Almighty God, for a general revival of religion within our bounds, and throughout the world.

SUMMARY.

In Nantucket, a Tract Society, auxiliary to the New-England Tract Society, has been formed. It will be the principal object of this society to distribute tracts 'on board New-England whalers.' As these are at sea generally between two and three years, and as the number of persons thus employed, is said to amount to nearly 4,000, this society has a fair claim on the charities of the religious public.

American Education Society.—The annual meeting of this important institution was held at the Hall over the Massachusetts Bank, on Wednesday last, at 11 A. M. and opened with prayer by Rev. Dr. Palm-

er, of Charleston, S. C. The Report of the Treasurer was read and accepted. The amount of receipts for the last year was $13,108, 97. The Officers of the preceding year were rechosen, and Rev. W. Fay, of Charlestown, appointed to fill the vacancy occasioned in the Board of Directors by the death of the Rev. Dr. Worcester. Rev. B Emerson resigned his seat at the Board, and received a vote of thanks from the Society for his laborious and faithful services. Rev. R. S. Storrs, of Braintree, was chosen in his stead.

At four o'clock, P. M. the Society met by adjournment at Marlboro' Hotel, agreeably to the arrangements of their Committee, where the Report of the Directors was read to a respectable and interested audience by the Rev. B. Emerson. The motion for the acceptance and publication of the Report was made by Samuel Hubbard, Esq. and seconded by Rev. Dr. Palmer. Thanks were moved to the Directors for their great exertions in behalf of the Society, by Rev. B. B. Wisner, and seconded by Rev. W. Jenks. The thanks of the Society to the Auxiliary Societies, Churches and other Associations, were moved by the Rev. Dr. Holmes, and seconded by Rev. Mr. Storrs.—Most of these gentlemen addressed the Society in support of their motions.

At the close of the meeting about $900 were subscribed to the funds of the Society—of which 800 are annual subscriptions. —*Rec.*

Four young men, educated at the Missionary Seminary, Gosport, Eng. have left it during the present year, for the purpose of proceeding as missionaries; one to Madagascar; one to Bellary; one to Malacca, and one to the South Seas.

It is supposed that formerly, in the city of Paris, 'there was one ecclesiastic to every sixty individuals; now there is but one to every six hundred and twelve.'

Geneva—A very visible and surprising progress has marked the interests of Evangelical religion within the last five years, in this celebrated city. The established pastors who had maintained their attachment to the pure doctrines of the New Testament, have been emboldened to preach the truth with increasing clearness and energy, and their labours have been followed with a divine blessing. Monsieur Malan, who was so bitterly persecuted a few years since by the Unitarian Pastors, and ejected both from the Church and the College for his fidelity to Christ, is not alone; he has erected a chapel on his own ground, without the walls of the city, capable of holding nearly 900 persons, and is doing great good. He does not regard himself as a separatist, but still holds to the ecclesiastical constitution of his country, and is strengthened by the hands of several among his brethren.

A separate church was also formed at Geneva about four years ago, on congregational principles—by pious persons who were unable to receive Unitarian doctrines; but they had at first to undergo most opprobrious treatment, and many painful sufferings from dissolute mobs and profane scoffers of the higher classes, but their exemplary conduct has at length procured for them the respect due to them, and liberated them from "cruel mockings." Messrs. Emile Guers, and Jean Guillaume Gonthier, the elected Pastors of this new church, were sent over to England to receive ordination in June last. Sermons were preached on the occasion, by Dr. J. Pye Smith and Dr. Collyer. These two young ministers had long been known by name and character to friends of the gospel in London, and carried with them the most satisfactory testimonials from learned and pious ministers in Switzerland, and also from the Dean, and Professors in the college of Geneva where they had studied, one of them eight years, and the other nine.

May they prove to be bright and shining lights in that city where the candle of the Lord once shone, and where thick darkness has subsequently rested.—*Rec.*

PARIS, July 20.

The Greek Patriarch.—Gregory, the pious and venerable Patriarch of Constantinople, who fell a victim to the infatuation and revenge of the populace, in the 80th year of his age, was a native of Peloponnesus. He was first consecrated to the Archiepiscopal See of Smyrna, where he left honourable testimonials of his piety and Christian virtues. Translated to the Patriarchal throne of Constantinople, he occupied it at three distinct periods, for under the Musselman despotism was introduced and perpetuated, the anticanonical custom of frequently changing the head of the Greek clergy.

During his first patriarchate he had the good fortune to save the Greek Christians from the fury of the Divan, who had it in contemplation to make the people responsible for the French expedition into Egypt. He succeeded in preserving his countrymen from the hatred of the Turks, but he was not the better treated for his interposition, the Turkish government banished him to Mount Athos. Recalled to his See some years after, he was again exposed to great danger in consequence of the war with Russia: and on the appearance of an English fleet off Constantinople, the Patriarch was exiled anew to Mount Athos, and

once more ascended his throne, on which he terminated his career.

This Prelate invariably manifested the most rigid observance of his sacred duties; and in private life, he was plain, affable, virtuous, and of an exemplary life. To him the merit is ascribed of establishing a patriarchate press.—He has left a numerous collection of pastoral letters and sermons, which evince his piety and distinguished talents. He translated and printed in modern Greek, with annotations, the Epistles of the Apostles. He lived like a father among his diocesans, and the sort of death he died, adds greatly to their sorrow and veneration for his memory. This Prelate had not taken the least share in the insurrection of the Greeks—he had even pronounced an anathema against the authors of the rebellion;—an anathema dictated, indeed, by the Musselmen's sabres, but granted to prevent the effusion of blood, and the massacre of the Greek Christians.—*Moniteur.*

DONATIONS TO RELIGIOUS AND CHARITABLE INSTITUTIONS.

The Treasurer of the American Education Society acknowledges the receipt of $591,12, in the month of September.

The Treasurer of the American Bible Society acknowledges the receipt of $2548, 17, in the month of September. The issues from the Depository during the same period, were, Bibles, 3422; Testaments, 1879: Total, 5301.

The Treasurer of the American Board of Commissioners for Foreign Missions, acknowledges the receipt of $4181,56, from July 18th to Aug. 17th, inclusive; besides various articles for different Missionary establishments.

The Ladies' Benevolent Society of Charleston, S. C. received during the year, ending Sept. 15th, $2619,93. Of this sum the Hebrew Congregation in that city, contributed $300,50. During the last year, 247 sick persons received assistance from this society.

View of Public Affairs.

UNITED STATES.

The principal occurrence which has excited public attention has been the imprisonment of Col. Callava, by Gen. Jackson. The former gentleman was Governor of West-Florida while in possession of Spain, and had been appointed by the Spanish Government, Commissioner to carry into effect, the stipulations between the United States and his Catholic Majesty. Gen. Jackson demanded certain papers which not being delivered, Col. Callava was sent to the public jail, where he was retained until the papers had been taken from his lodgings. Judge Fromentin has also been engaged in a dispute with Gen. Jackson for determining to grant a writ of *habeas corpus*, for the relief of Col. Callava. The latter gentleman has published an account of the indignities to which he has been subjected, and 'detailed accounts of the whole affair' between Gen. Jackson, and Judge Fromentin, 'with copies of the correspondence' have been forwarded to the city of Washington, and we may suppose that our Government will express some opinion respecting these proceedings.

We learn, says the Boston Patriot, "that there is a disagreement between the American and English Commissioners under the treaty of Ghent, for determining the eastern boundary of the U. S. It therefore becomes their duty to report their respective proceedings, to their own governments, who according to the treaty, under these circumstances, are to call upon some friendly sovereign, as an umpire. The territory in dispute, contains about five millions of acres, a part of which is good land. It is situated at the north-west angle of Nova Scotia, and at the north east angle of the United States and has within its limits the head waters of the St. John and other important rivers. There is a French settlement on or near this disputed territory, at a considerable distance from any other settlement which has been visited only by hunters and surveyors. It is said to be in a very flourishing condition; its situation removing it alike from the temptation and vices of the world."

MEXICO.

In this important part of the Spanish American possessions, it would seem that a measure has been adopted, which will be decisive of its independ-

ence. An armistice has been entered into by the Royalist and Patriot Chiefs by whom "it is agreed that the country shall be sovereign and independent, and called the Mexican Empire; that it shall be a moderate constitutional monarchy; that Ferdinand VII. shall be invited to come to Mexico, and reign there; in default, his heirs or successors, in due order; that a Provincial Government be erected, like that of the Cortes; and that this agreement be presented to the King for his acceptance."

SUMMARY.

The Grand Canal.—Our readers, especially those who reside at a distance, will doubtless be surprised to learn, that upwards of nine thousand men have been employed the greater part of the season, and are now stretching along the lines of the western and northern canals, viz. about 5000 between Utica and Schenectady; 3500 beyond the Seneca river, and 1500 on the northern canal. This body of workmen would make a formidable army; nearly equal to that with which Washington, in a great measure, achieved our independence.

We are informed that the line of the western canal is principally excavated from twenty miles west of the Genesee river to the city of Schenectady—besides working parties on the line towards the city, by the rout of the Cohoes Fall; and that the whole routes of both the western and northern canals, are laid out and under contracts; that about 70 miles of navigable canal will be added the present year to the middle section from Montezuma to Utica, a distance of 60 miles. A flight of five locks, at the Little Falls, is represented as superior to any similar work in America; and in point of neat execution and durability, may challenge the world.

The northern canal was completed the season past, from Lake Champlain to the Hudson river; the present season, the excavation will be completed to its junction with the western canal near the Cohoes Falls. We are also informed, that operations will commence on the very borders of this city, at the point of termination, in a few days.

Albany Register, Oct. 10.

Interment of the late Queen of England.—"The body arrived at Brunswick on the 24th of August; 50,000 persons followed in the procession.

"As the corpse passed along the aisle into the place of sepulture, a hundred young ladies of the first families in Brunswick, dressed in white, stood on each side and scattered flowers before it. In a few seconds the coffin and the mourners had all arrived in the family vault of the illustrious house of Brunswick. The entire space is very large, and already contains 57 coffins of different branches of that ancient family. A portion, about 7 yards square, was separated from the rest by hangings of black cloth, and was illuminated with wax lights. In the middle of this section stood a platform, raised about two feet from the ground: on one side stood the coffin of the gallant father of the Queen, at the foot was the coffin of her gallant brother, both heroes slain in battle when fighting against the tyranny of Bonaparte."

The price of Flour has considerably advanced in Great Britain, in consequence of rains during the Harvest, which have so much injured a proportion of the crops, as to render it unfit for ordinary uses. In some places on the continent of Europe, great injury has been sustained from the same cause.

Richard Skinner has been re-elected Governor of Vermont.

Several of the Banks in Boston have agreed to loan money for five per cent. interest.

Commercial Protection.—The National Intelligencer, says—"We understand that the following vessels are under orders to cruise in the West Indies and Gulf of Mexico, for the protection of our commerce: sloop of war Hornet; brigs Enterprize and Spark; and sch'rs Grampus, Porpoise and Shark; also several other vessels along the coasts of Florida and Georgia."

In consequence of the death of Napoleon Bonaparte, the British Government has informed Mr. Rush, our minister at that court, that American vessels may visit the Island of St. Helena, in the same manner as before the residence of the Ex-Emperor.

At a Convention of the Connecticut Medical Society, held in the course of the present month, in the city of Hartford, the subject of instituting an Asylum for the Insane, was again taken into consideration.

The committee, to whom the subject was referred in May last, exhibited their report; which was read, accepted, and ordered to be published.

From that report, it appears, that in the 70 towns from which returns more or less incomplete have been received, there are between five and six hundred insane persons; and that a very general interest in their behalf, has been manifested in every part of the State.

The convention, with great unanimity, adopted such measures as seemed calculated to promote the object in view. They adopted a plan for the institution and government of a *Society for the relief of the insane*—to which they appropriated 200 dollars of their funds. They appointed committees in each county, and a committee of correspondence, to whom the subject is entrusted. To them, and to all interested in this benevolent undertaking the Christian and the Patriot will say, *God speed.*"

Obscurity still rests upon the transactions of the Turkish Government; and little can be conjectured concerning the termination of the conflict, to which the eyes of the Christian world are directed. The following article may serve as a specimen of the spirit with which the contest is conducted.

Vienna, Aug. 19.—The following are the circumstantial details of a very remarkable affair, which took place near the Convent of Statina, between the Greeks and the Turks, to the great disadvantage of the latter.

The convent of Statina was inhabited by several Greek monks. It is surrounded by a very high wall. Ninety-seven Greeks under the orders of a Servian captain of their own choice, called Anastasi, had thrown themselves into this Convent, where they were attacked on the 25th of July, by 1590 Turks, under the orders of a Bimbacha, (chief of 1000 men) to whom three Jews acted as guides. The Greeks placed behind the battlements the most experienced marksmen, to whom the rest supplied muskets, loaded, without interruption. At first, the three Jews set fire to baskets of corn, which were placed near the wall, and the wind soon spread the flames into the court of the convent, and the convent being constructed of wood, was soon consumed. The Greeks however, did not give up their resolution to defend themselves. In the wall of the convent, there was a small old door, and through that one of the monks escaped. The Turks, seeing this opening, penetrated by it into the court. The chief then assembled his followers in the church, and barricaded the door as much as possible—while they kept up an unceasing fire from the roof of the church, which was partly wrapped in flames—but those who remained in the court, and who could not withdraw in time, were overpowered by numbers, and all put to the sword. The Bimbacha then summoned Anastasi to surrender, promising him pardon, which the latter rejected with disdain. At the same time a ball from the roof, laid the Bimbacha dead on the spot. Immediately a Turk cut off his head, and carefully wrapt it in a piece of cloth, to shew that it had fallen in battle.

Meanwhile, the flames, which enveloped by degrees the roof of the church, forced the Greeks to descend. The Turks penetrated into the church; they fought round the high altar, and the Greeks continued their fire with such effect, that the Turks demanded an armistice, which was only granted them on condition of immediately withdrawing. The Turks lost 392 killed, and the Greeks 17 killed and 18 wounded. The seven monks were killed. The three Jews fell into the hands of the Greeks, who nailed them to the cross, after having torn the skin from their bodies, and exercised on them other barbarities

The 80 triumphant Greeks, after having laid down their arms, passed the frontier of Bohovina, and were sent by an officer of the Austrian guard to Bovance, where they safely arrived on the 28th of July.

Answers to Correspondents.

G.; An Inquirer after Truth; Servus; P—s; have been received and are under consideration.

THE

CHRISTIAN SPECTATOR.

No. XI.] NOVEMBER, 1821. [Vol. III.

Religious Communications.

For the Christian Spectator.

On advancement in religious knowledge.

It is the object of this paper to suggest a few thoughts respecting the increase of our knowledge of divine truth.

The first thing which we shall mention as necessary to advancement in religious knowledge, is *a just confidence in our own perceptions.*

Many suppose that there is a cloud hanging over the region of truth,—that the doctrines of religion are sheltered by a mist, which no eyes but those of a favoured few, can penetrate. To them therefore resort is had as to the persons who alone can take the bearings and describe the appearance of divine objects; and the mind is surrendered to a guidance which may be correct or which may be erroneous. If the leader be a heresiarch, he will conduct his infatuated adherents far from the paths of light and life; and wandering, they will continue to wander, until a just God summons those who are the farthest removed from him, to his holy tribunal. But if we suppose that the teacher, in this case, or in every case, be a faithful and laborious instructor in divine knowledge, his exertions will be of little avail, unless he can induce his pupils to see for themselves. A faith which is not the result of a personal perception of the truth, is destitute of worth. It is not, as it should be, an image in the mind cast upon it by the object of faith, but a simple idea that in the mind of another man, such image exists. It is not a mental acquisition which its possessor first obtained with pleasure, and preserves with care, as what should have influence upon his conduct, but is an idea that has been thrown into his mind, and which he supposes must be kept from dropping out of it. His mind may indeed preserve it, and it may also serve as a repository for many just opinions, but he can neither show the sources from which they were originally derived, nor reap the benefit which their first discoverer received from them. They do not form a sound and healthy part of his moral system.

The evils, and they must be apparent, under which such a person labours, result from an undue estimate of his own perceptions, and from a belief that the doctrines of the gospel can but with difficulty be ascertained. These doctrines however, are discovered with comparative ease. They are great; but they are not more distinguished by their majesty than by their simplicity. 'I believe' said Henry Martyn, 'that Language is from God, and as in his other works so in this, the principles, must be extremely simple.' We quote this only for the purpose of observing, that the same remark can certainly be made with respect to the principles of religion. There are mysteries in revelation, it is true, but they are revealed as mysteries. God has told us that they are so; and that we may receive them, he has furnished us evidence, that they are in fact, revealed by himself. Apart from these, how-

ever, he has placed before us in his word, doctrines which rest upon that basis of eternal truth, which supports not only these but which is the foundation of all correct opinion. This foundation we can approach. On it, we can stand; and view the objects which surround us, for ourselves. The faculties which God has given us, we can use. Eternal consequences depend upon the opinions which we form, and our righteous Governor has not imposed a duty, and will not dispense retribution, where he has not given the means and the power to do his will. The faculties of our mind, employed aright, will make the contemplation of truth, not only safe, but in the highest degree, profitable; and while this course can be confidently recommended, it can also be affirmed to be the only course, which an immortal being, favoured with a revelation from God, can, without great hazard, and without incurring guilt, pursue. The Being who gave the revelation, gave also the power of examining it. Our faculties were by him, fitted for the task which he has assigned us to perform. We cannot discharge the duty by proxy; and we must answer for a failure in our own proper person.

The evils which result from a want of confidence in our ability to discover religious truth, are perhaps greater, than at first view, will be supposed. There are large bodies of professing christians, and some who hold opinions which the writer of this article, believes to be substantially correct, who can state the tenets comprised in the confession of their faith, and can refer to the passages of scripture by which they are supported, and who yet fail of enjoying the full benefit resulting from mental effort directed to religious enquiries. These doctrines, and their proofs, have descended to them, perhaps, as a legacy from their fathers, and the inheritance is valuable and should be prized; but it is not so valuable, and is not so truly, personal property, as when in the hands of their ancestors. The statements, the distinctions of truth from error, when originally made, were the result of thought, were made after a comprehensive view of the whole subject, by men, who, in most respects, rightly divided the word of truth. But it is not sufficient for one who wishes to increase his religious knowledge, to be able to repeat what are only the *results* of a laborious investigation. Granting, that his opinions are correct, he loses, by the omission of effort on his own heart, that confidence in his opinions which is the result of investigation properly conducted; he has not, and cannot have, that love for the truth in itself considered, which he would have possesed, had he deliberately weighed the objections which have been brought against it, the evil tendency of the opposite error, and the good which in its nature it is calculated to produce. The truth therefore will not probably have its just influence upon his conduct, nor will he exert so happy an influence upon the society of which he is a member, as though he was more fully possessed of the merits of religious controversies. But this is the fairest view of this part of our subject. There are evils great and incalculable, resulting from a blind attachment to hereditary opinions, and from a feeling that we should be wanting in respect to departed worth, and be making too high an estimate of our own powers, to undertake the examination of the grounds of all our opinions. We would remind those who adopt this course, that their conduct is precisely similar to that of many whom they believe to adopt dangerous error, and request them to consider whether their duty to God, to the church, and to themselves, does not require them to use the faculties with which they are intrusted, for the discovery of truth, and to adopt without hesitation what, after an investigation properly conducted, appears to their minds to be the revelation of God.

2. He who would improve in religious knowledge, must make a

proper use of all the *means* which may assist his progress.

It is of course supposed that every christian will regard the Scriptures as the repository of divine truth, and that he will derive all his opinions from that source. The Bible, therefore, will be the subject of study, and when reading works on religious subjects, will form his constant book of reference. Among the means of advancing in religious knowledge then, we must first mention those helps which we may obtain for a correct interpretation of the sacred text. It is not intended to insinuate, nor is it believed, that our present translation of the Scriptures is substantially defective, or that, we can ever expect a translation, which, all circumstances considered, will be preferable. Still there are passages, in our present version, upon which a degree of obscurity, arising from the translation, may rest, and every judicious man will be anxious to consult those works which shed light upon what is obscure or correct what is erroneous. What we thus obtain must be regarded simply as the testimony of the authors we consult respecting the points in question, nor in any instance, is our present translation to be lightly set aside. In reading the scriptures, also, every person will be at some loss to form his opinion respecting the import of particular texts or passages, which are correctly translated, but whose meaning may not be obvious, or may be doubtful. In all such cases the value of a commentary will be apparent; not as furnishing a second revelation, or as authoritatively deciding what the meaning is, but as giving us the opinions of able and pious men concerning the passages in question. What we find in their works however, we must regard as expressing the opinions of men liable to error, and after duly weighing what they advance, as we would the opinions of a friend, we must form a decision for ourselves.

We shall doubtless be anticipated, when we refer to valuable theological works in which the doctrines of the gospel are explained and defended, as furnishing a most useful auxiliary to the inquirer after religious knowledge. In recommending the perusal of such works, we advance nothing which is inconsistent with what we have said respecting the necessity of entertaining a just confidence in our own perceptions. Much advantage may evidently be derived from this course, and the object of such reading should be, to examine with care what every author advances, or in the words of Lord Bacon, 'to weigh and consider.' God has, in different ages raised up men, who have been the luminaries of the times in which they lived, and their works have been left as a legacy to the church. These men have unquestionably made great advances in divine knowledge, and we can, and should, avail ourselves of the assistance which their works are calculated to give us. If ministers of the Gospel are of assistance to those among whom they labour, as the teachers of divine truth, surely no enlightened christian can permit himself to neglect the writings of those who were qualified by nature and by grace to point out the paths of life, and to remove the obstructions which error has thrown into them. Of these men, we have the matured thoughts. Their opinions were formed with care, and are presented to us, with the grounds of them, not as articles to be subscribed, but as matters to be considered. No harm can result from their proper use, but much good may be the forfeiture of not diligently examining them.

Many good men deny the propriety of carefully attending to the works which have been referred to, because the word of God is the only rule of faith and practice, and because also this word is of easy comprehension. Reference is also, sometimes had to the labours of the schoolmen, which are supposed to present a signal instance of the folly of theological discussion. Of the folly of trifling, of indulging in conceits, and useless

investigation, their works do give sufficient evidence; but instead of showing the futility of theological inquiries, the plain lesson which may be derived from them is, that as minds in any degree active, especially minds impressed with a sense of the importance of truth, will form some opinion upon religious subjects, it is of the greatest importance that reason should know and exercise her office; and that the mind should thus acquire a correct knowledge, of that kind of learning which has the mightiest influence on the destinies of man. Nor is it true that the doctrines of the Gospel will, in their full force, and with their proper limitations, be received, at once, by a common reader. If it is granted that a person of common understanding, may, without assistance, learn from the word of God, what is essential to salvation, he may yet derive much benefit from the helps which have been mentioned. The first principles of the doctrine of Christ, are good, but it is also proper, that leaving these, we should go on to perfection. "For when for the time ye ought to be teachers," says the Apostle in the Epistle to the Hebrews, "ye have need that one teach you again the first principles of the oracles of God; and are become such as have need of milk, and not of strong meat. *For every one that useth milk is unskilful in the word of righteousness; for he is a babe; but strong meat belongeth to them that are of full age, even those who by reason of use, have their senses exercised to discern both good and evil.*" The Apostle when he exhorts Timothy to give attendance to 'reading,' 'to doctrine,' and when he enjoins him to 'meditate on these things' doubtless supposed, that to receive the full benefit of the revelation imparted to us, it was necessary to bring our minds to it, in the vigorous exercise of all their powers, and that *meditation*, close and long continued thought, would amply repay the man who exercised it, by enabling him rightly to 'divide the word of truth.'

Those who object to theological inquiries on the ground of the plainness of scriptural declarations, in themselves considered, may, perhaps, remit somewhat of their opposition, when they reflect, that whatever may be deduced by fair inference from the Bible, is as much a part of revelation, and as really binding upon us, as the declaration 'Thou shalt love the Lord thy God, with all thy heart.' That this is the fact, will be obvious to every mind. When we read a human production, and can show that from the premises of the writer, conclusions may be drawn which are absurd, or false, or contradictory, we lay the work aside as of little worth. A rule which applies to all other writings applies to the Bible, and if it could have been shown that absurd, or false, or contradictory inferences could be fairly drawn from it, it had long since been laid aside. It has stood, and will forever stand, the test of such criticism; and while many may pretend to infer truths, for which no authority can be found in it, the Bible still remains, as a source from which rules of faith and practice can with immense advantage be derived. He who is himself, the Truth, has sanctioned this mode of considering the word of God. In combating the Sadducean opinion, that the spirit ceases to exist, when the body dies, he says 'God is not the God of the dead, but of the living,' and he also reminds those with whom he is conversing, that, in that Pentateuch, which they professed to believe, and long after the death of the Patriarchs, Jehovah styled himself the God of Abraham, of Isaac and of Jacob; and from these two facts, one a declaration of the word of God, the other a fact which might be ascertained from the tenor of scripture, that Jehovah was a Preserver, a Benefactor, to those of whom he styled himself the God, he leads them to infer that Abraham and Isaac and Jacob still existed, and that consequently the Sadducean opinion must be incorrect. In this manner Paul, and the other writers

pistles, used the word of God. en is a proper mode of using d, and in addressing the f truth, or the advocates we may 'reason' with them, the Scriptures.' We may f course, this mode of discov- th in our more private inves- . We should inquire res- *ll* that, by fair inference, it but theological works are ritten with a view to this very the inferences which may be from the Scriptures. What ferences are, constitutes the f the disputes which agitate stian world. Let it not be they are unimportant. They doctrines and to practice; t important doctrines, and ntly the most serious ques- duty. Under these circum- theological works form an which may prove highly le, and to many minds they considered as indispensable advances in divine knowl-

is danger indeed, to be ap- d from an improper use of ans, as of every other. A- ving the mind too readily to lance of an author, we have iven a caution, while dwel- he necessity of entertaining a idence in the power of our on. The danger to be ap- d may also be guarded a- y permitting ourselves to ex- e theological writings of those r in opinion,—of those who osed to canvass the whole

is the constitution of our that we almost insensibly the opinions of the age in e live, and particularly of h whom we associate; and inions when they coincide, nay be supposed to do, with the writers which fall in will have a powerful influ- our decision of questions re- religious truth. For the of guarding against the evils which may possibly result from these sources, we would recommend an acquaintance with the history of the church, or, more particularly, of those opinions which at different times have been received. We shall, in this way, be less likely to receive the incorrect opinions which may pass current in the circle in which we move. We shall there see that new systems of religion have been rising and traversing, and receding from, the theological hemisphere, in all directions; and instructed in this manner, we shall rise superior to the influence of party prejudices, shall shake off those chains which confine the minds of multitudes, and in the exercise of a mental liberty, honorable to those who use it, go to the word of God and read it with the diligent use of the helps which have been mentioned. This word duly understood, will preserve us from the ignorance and fanaticism which deform so many of the professors of christianity, and preserve us from being blown about by every wind of doctrine.

We will conclude our observations under this head by remarking that a constant regard should be had during our investigations, to the temper of mind with which we pursue them. We should be impressed with a deep sense of the importance of the work. As in the presence of God we should proceed with the performance of the duty, and free from all improper bias should give ourselves up to the divine guidance. While making a proper use of our own reason we shall not exalt it above the word of God. Assured that the Bible is indeed this word, where we cannot comprehend, we shall trust. Reason will receive those doctrines which she is assured are divine, and hand them over to faith without blushing, because unable to 'understand all mysteries;' at the same time we shall refuse to 'receive for doctrines the commandments of men,' or repeat with reverence the tenets 'which man's wisdom teacheth,' but shall 'comparing spiritual things with spiritual,' ascer-

tain 'what the Holy Ghost teacheth.' *Truth* should be the object of research; and no efforts should be made to evade it when discovered, from fear that it may mar a theory in which we have delighted, or impair a confession of faith which the interests of a sect may render precious. The recollection that many, if not all, advocates of error are *ultimately* sincere in their belief, however dangerous to the welfare of the soul, will induce us to say, 'let God be true, and every man a liar.' Thus shall we avoid yielding ourselves to the base interests, or evil affections, which have induced many to close their eyes, when revealed truth presented itself before them, and to attempt discovering some method of avoiding it, until they have been given over to that 'strong delusion' which made them 'believe a lie.' Leaving those who thus love darkness rather than light to their melancholy fate, and pursuing honestly and faithfully the plain path of advancement in divine knowledge, we shall not 'labour in vain, nor spend our strength for nought.' He who thus does the will of God, 'shall know of the doctrine whether it be of God.'

3. We will briefly advert to some of the motives which should induce us to make efforts for advancement in divine knowledge.

These have, in some degree, been anticipated; but, avoiding repetition, we will observe, that the study here recommended is calculated to enlarge and strengthen our mental powers. This is one great object of all study, but the branch of learning here spoken of can urge superior claims. It has been degraded by unworthy teachers, and what science has not? It has been distorted by fanaticism. Other branches of learning have suffered from the same cause. They still remain,—this still remains, a proper object of attention. Reason has no nobler employment than that of stating, defending, and enforcing divine truth. No class of men have exhibited greater powers of mind, than those who have been migh scriptures. The subjects haustible; the wonderful God,—the perfections of t rious Author,—the charac and destiny of man. Surely can be unprofitably employ such subjects. It must be ened by the exercise.

But that which we woul as the great motive to the divine truth, is, that this tru instrument of our sanctificati

Doctrines are inculcated may influence our conduct. taught the perfections of God may love, obey, and confide We are taught the character c that viewing him as 'head things to the church,' we may as the Dispenser of spiritual are told of a day of Judgment may prepare for it, and rule of conduct, which will the rule of decision, put into o that we may be able to stan day of Christ. Knowledg especially the handmaid o and the sinner who desires soul may be freed from the the practice of sin, must have ual recourse to the 'doctrine according to godliness.' not say that knowledge is attended with sanctification ny, indeed all sinners are the condemnation of knowi master's will, and refusing Numbers, we may also suppo made far greater advances in tive knowledge, as it is terme is made by the great body o ers, and yet being destitute love to God, are, notwiths their knowledge and their elo only 'as sounding brass, or a cymbal.' We must not then religious knowledge as that will sanctify of itself, but loo it as the means which vain, unless God condescend gracious. These means are, er, of his own appointment. blessed them to the conversi sanctification of a multitude

an number.' All who were to salvation,' were to be made it, 'through the sanctifica- ie Spirit and the belief of the They were to be brought to l assurance of understanding, cknowledgement of the mys- d, and of the Father, and t," being "rooted and built im, and established in the We may therefore believe wledge is necessary to sanc- , and trust in the mercy of a blessing on the means of intment. In this manner we only become wiser but bet- ntemplation of the divine per- as exhibited in the word of ll assimilate us to God, or nguage of the Apostle, "with e, beholding as in a glass, the the Lord, we are changed same image from glory to ren as by the spirit of the

nan therefore who has a pro- e of the benefits connected ancement in divine knowl- ill not permit his attention to ted from the important work, ng considerations. He will e to heap up unto himself un- iches, when, from the trea- God he can procure 'gold the fire.' He will not per- ary pursuits to interfere with ruction of him who spake as er spake. He will not join pany of the sensual, who in are receiving their good while, in the word of God, he in that good part which en- nto everlasting life;—a part e can share with the excellent rth here, and with the saved ord, hereafter. E. R.

A Sermon.

. 12. *I have yet many things y unto you, but ye cannot hem now.*

haracter of Jesus was a char- acter of tenderness. As he found his disciples possessed of the common prejudices of their countrymen, he did not force upon them at once the whole of that system of religion which it was one object of his life to intro- duce. He considered their frame, and remembered that they were dust. It was in the exercise of such a dispo- sition that he uttered the words of the text. He had told them of his suffer- ings and death, which were shortly to be accomplished at Jerusalem; and of the office of the Comforter, who was to be sent into the world; and as he perceived they were very sorrow- ful at the thoughts of his leaving them, he did not proceed with the instruc- tions which he had begun. He did not think proper at that time to en- large on the doctrines of the gospel; for his disciples were but babes. They could not bear the strong nourishment which those doctrines afford. It was deemed expedient, that the Spirit of truth should be sent to enlighten their minds; to clear away the mists of ignorance and prejudice; and to pour upon them the light of the gospel day.

These things being premised, we lay it down as a fact, which it will be the object of this discourse to sub- stantiate, *that our Lord Jesus Christ while he was upon earth, did not complete the system of evangelical truth.*

The instructions of Christ were in- deed sublime—they were indispensa- ble. "He spake as never man spake." But it was not his object to enter into a full delineation of the plan of his salvation during his per- sonal ministry.

It will be admitted that the three following things are fundamental points in the christian system:—The abolition of the ceremonial law, or the extension of religious privileges to all nations; the doctrine of justification; and the object of Christ's death. If it can be shewn that our Lord did not teach these things, or that he taught them obscurely; the position which we have taken will be established.

I. *The abolition of the ceremonial law.*

Christ punctually observed all the ceremonies which the law of Moses enjoined. He was circumcised the eighth day; he kept the Passover; he conformed to the Jewish worship in the Synagogue; and went with his parents at twelve years old, to be presented before the Lord. And with all this conformity to the ceremonial law, he did not explicitly teach his disciples that it was to be abolished. Full of attachment as they were to that law; and seeing their Master so rigidly conform to it; no wonder they expected it was to be continued in full force. So far were they from even *suspecting* that the ceremonies of Judaism were done away, that for a long time after the resurrection of Christ, they continued rigidly to adhere to them. It was matter of great offence to the brethren at Jerusalem that Peter should visit Cornelius, an uncircumcised man, and eat with him. And when Peter made his defence before them, he alleged scruples of a similar nature to them, which had existed in his own mind; and nothing short of a vision from heaven, was sufficient to remove them. When the brethren heard that Cornelius had received the Holy Ghost, and thus had a seal put upon him that God had accepted him, they were surprised. "Then hath God," exclaimed they, "to the *Gentiles* also granted repentance unto life." Before this they had imagined that the privileges of the Redeemer's kingdom were to be confined to the Jews. Although the parting instructions of our Lord were, "*to preach the gospel to every creature;*" yet, as he did not, in his life, give such instructions, they were ignorant on that subject.

So little had our Lord said respecting the abolition of the ceremonial law, that the great body of the Jewish converts would have imposed on the Gentiles the rite of circumcision, and a strict observance of the law of Moses. Had Jesus Christ, while he was among them, clearly taught the abolition of the ceremonial law, no such opinions had obtained. It is clear, then, from these considerations, that the abolition of the ceremonial law was no part of the instructions which Jesus, while he was upon earth, gave to his disciples; for this plain reason, that they were not, at that time, able to bear such a doctrine.

II. *Christ did not open to the view of his disciples the doctrine of justification.*

He disclosed this doctrine so far, that by comparing it with the full explanation of the apostles afterwards, it is clearly taught; but he was not sufficiently explicit on the subject, during his personal ministry, to render the system complete. Had he spoken of justification by faith, in the clear manner in which Paul speaks of it, no man in his audience could have understood him: for they did not know the full extent of his character. It was uniformly the expectation of his followers that he was to sit on a temporal throne. "We trusted," said one of them in his despondency, on account of Christ's death, "that it had been he who should have redeemed Israel;"—evidently alluding to a temporal deliverance, which the Messiah should effect for his chosen people.

Now had Christ insisted largely on the necessity of faith in him to being justified in the sight of God, it is very obvious that his disciples could not have understood him. The removal of their erroneous notions must be a work of time, and could not, therefore, be effected in a moment.

It was indeed a favourite remark of our Lord's, if we may so speak, that he that believeth on the Son hath everlasting life; but the nature of that faith would have been little known to us without the subsequent instructions of the apostles. Our Lord spoke too of his being "the way, the truth and the life," and declared, that no man cometh unto the Father but by him. Yet these declarations were very im-

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subject, in a great degree, till the Spirit should be sent to guide them into all truth.

III. *Christ, while he was upon earth, did not clearly make known the object of his death, which he expected to suffer at Jerusalem.*

What he said on this subject was always said to his *disciples*, and not to the multitude. But it is remarkable that such was the blindness of their minds, that they did not perceive. Nor did our Lord fully instruct them on this subject, till after his resurrection, while walking in company with two of them, to Emmaus. When Moses and Elias talked with Christ on the subject of his decease, on the Mount of Transfiguration, in the presence of Peter and James; so solicitous was our Lord to conceal this fact from the knowledge of the Jews, that he charged his disciples to tell no man till he was risen from the dead. And so little were they acquainted with the object of his death, that "they questioned one with another, what the rising from the dead should mean;" and our Lord did not think proper, at this time, to inform them. Although he often reproved them for their gross and worldly ideas of his kingdom, yet he did not set himself systematically to oppose them; the time for that not being yet come. Towards the close of his ministry, he began to speak freely of his death to his disciples, but he generally mentioned the *fact* merely, and did not enlarge on the *consequences* of it. As his disciples were slow of apprehension on this subject, he left it for some future opportunity.

Nor did he speak but rarely, of his being the Messiah. On one occasion, when Peter confessed that he was "the Christ, the son of the living God;" he charged him and his brethren to tell no man of it. The reason of such a charge is obvious. The time was not yet come for the promulgation of the gospel; for the disciples themselves were not acquainted with it. And it was inexpe-

dient that the Jews should know the full extent of his character, at that time.

It appears then that when Christ left the world, that some important parts of evangelical truth were either unknown, or unregarded; and from the manner in which our Lord conducted his instructions, that he did not *intend* to make them known, till after his resurrection from the dead.

From our subject we infer;

I. *That Christ did not come into the world merely as a religious teacher.*

He taught, because his benevolent feelings prompted him so to do; and this was a part of his mission; but it was not the principal object for which he lived and died. "This is a faithful saying," says an apostle, "and worthy of all acceptation, that Christ Jesus came into the world *to save sinners.*" The business of teaching might have been accomplished by a person far less dignified than he. Christ, having all power in his hands, might, if he pleased, have made his preaching effectual, to the conversion of multitudes. But that was not his present, though ultimate object. The goal at which he aimed from the first, was, death for a world lying in wickedness. As he travelled onward towards that goal, he scattered along the way the fruits of his benevolence. He instructed the ignorant, healed the sick, raised the dead, and wrought many other miracles; but he still kept his great object in view. Had the ultimate object of his visit to our world been, to act as a religious teacher, as is affirmed by some, he would have been more ample in his instructions. Perfect as he was, and furnished with all power from on high, he would have made out a full system of religion, without leaving any thing to be communicated in after times; for he could have prepared the hearts of his disciples to bear whatever he pleased to tell them. So then, if we affirm that Christ's ultimate object in coming into the world, was, to teach us a system of religion; we must allow that he has very imperfectly executed the duties of his office—because he left some important points unsettled. A far less dignified person than Jesus might have been commissioned to publish a system of religion; but he was the only one in the universe that could take away the sins of the world, by the sacrifice of himself. The apostles, therefore, made it a chief part in their preaching, not that Christ was merely a teacher of religion, but that he died the just for the unjust. "I delivered unto you," says one of them, "*first of all*, that which also I received, how that Christ *died for our sins* according to the scriptures." "We preach Christ crucified," says the same apostle, "unto the Jews a stumbling block, and unto the Greeks foolishness." Christ crucified then, according to Paul, is the whole sum of the gospel; and the fact that his doctrine was a stumbling block to the Jews, and foolishness to the Greeks, was no objection in his mind to its being preached.

The same prominence is given to this point throughout all the Epistles. Christ came into the world then, partly to teach religion, but *principally* to make an atonement for our sins.

2. *If Christ did not complete the system of evangelical truth, then the Epistles, including the Acts, are as valuable, and as much to be reverenced and depended on, as the Gospels.*

Our Lord had many things to say to his disciples, which he chose to communicate by the Holy Spirit, after he himself had left them. Many of these things were committed to writing, for the use of the churches, and they have come down to us for our use. The Epistles are a part of the revealed system of truth, as much as the Gospels. If the latter contain the life of Christ, the former contain the doctrines of Christ. If the doctrines of Christ are intimated in the Gospels, they are more fully disclosed in the Epistles. While Christ did not, as

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behold it; so by similar gra-
in the light of the gospel, the
were prepared to receive it.
Epistles are the consumma-
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but the beginning, surely
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f God, on account of their
Yet our Lord did not of-
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were not prepared to re-
It would have prevented
n doing the good which he
, by unnecessarily exciting
es against him. This doc-
s not to be concealed, but it
was to be made known in its proper time. Accordingly it is largely explained by the apostle Paul. So also at the present day, a minister must *prepare the minds* of his hearers, as much as he can, for the reception of the truth. In ordinary cases, however, he has, in this country, but little necessity of this in his public addresses, because people are generally informed as to the first principles of the Gospel. He is particularly bound to deliver the truth in its proper proportions. Private christians also are required to instruct those who are committed to their care, in the truth, as they are able to bear it. A child is to be brought up "in the nurture and admonition of the Lord." You would not begin with the abstruser points in theology any more than if you were teaching mathematics, you would begin with geometry. The foundation should be laid in first principles.

You are a professor of religion, and you have made some advances in the knowledge of the gospel. A man who knows nothing of the subject, (and unhappily there are some such, even in this favoured land,) comes to you for instruction. Now you would not begin with the abstruser points, how important soever those doctrines might be; for this plain reason, that your pupil is not yet able to bear such communications. An infant must be fed with milk. You would carefully lead him along to Jesus Christ, the Captain of our salvation. As you proceed, you would open divine knowledge to his view by degrees, as his faculties for comprehending it continued to expand. In imitation of Jesus you would consider his education, his habits of life, his prejudices, and as far as your duty permitted, accommodate yourself to all these, that you might train him up for everlasting glory.

4. *We learn from our subject the tender compassion of Jesus Christ.*

It was from this amiable principle that he did not make known the full extent of evangelical truth, while he

was upon earth. When giving his farewell advice to his disciples, instead of upbraiding them for the little advances which they had made in divine knowledge while he had been with them; he felt for their infirmities. Because his disciples were, at that time, unable to bear them, he did not proceed in his instructions. In all his life and actions, as recorded by the Evangelists, we behold the same compassionate Jesus. When the widow of Nain was carrying her only son to the grave, he could not look on her but with compassion; and he commanded the dust to stand up alive. When he beheld the sisters of Lazarus weeping at the heavy loss which they had sustained, he wept also; and called the dead from the sleep of the grave. When he approached towards Jerusalem, and recollected the troubles which that devoted city was about to endure, he mourned over it in the tenderest manner. When denied by Peter, he looked the fallen disciple into repentance. When on the cross, he forgave his murderers, and breathed out a tender prayer that God would forgive them also.

Christians, the same compassionate Jesus is your friend. He can be touched with a feeling for your infirmities even on a throne of glory. He will bear with your imperfections and follies, as he did with those of his companions on earth. The burdens laid upon you, will be such, and such only as his grace will enable you to endure. The Lord knoweth them that are his, and marketh out their portion accordingly, that none of them may lose eternal life.

Ye who have but just entered on a religious course, the Lord Jesus has many things to say unto you, but ye cannot bear them now. Many and great are the struggles which you are to have with a sinful heart: many and great are the troubles which you are to endure while travelling on to heaven; many and great also are the blessed consolations which the Lord Jesus will give you in all these conflicts with your spiritual enemies and in partaking of the common woes of humanity. You know not what is before you in life, and it is best you should not know. His Providence will gradually unfold the part which you are to act. Could you look down the vale of time, and take a view of the scenes through which you must pass, your hearts would sink within you at the prospect of sorrow, and overlook the joys which will be scattered along the road. Could you be certain, at the beginning of your course, that you are the true disciple of Jesus, it might slacken your diligence in the Christian calling, and thus bring upon you many a woe to which you are now strangers. Could you look forward with an undoubting confidence to the crown of glory, it might take away your humility, and inflate you with spiritual pride. Doubts and fears are permitted to molest you, not to give you uneasiness merely, but to quicken your diligence in making *your calling and election sure.*

Aged saints, whose heads are whitened by the frosts of many winters, and whose hearts beat high with expectation of immortal life, little do you know how precious that hope is which you now feel to be an anchor of the soul. Little do you realize the value of that crown which awaits you. Little do you imagine the extent of that ocean of happiness on which you are shortly to embark. Could you now be made acquainted with the joy which another world will reveal, those frail tenements of clay which you inhabit, would dissolve, and crumble away under the mighty weight. The soul while detained in its earthly house, is unable to bear the delights of the Paradise above. Out of mercy to your weakness therefore, the Lord Jesus does not suffer you now to conceive that fullness of joy which you are shortly to experience.

Impenitent sinners, could you lift the veil which conceals eternity from your view, your souls would not only

ithin you, but you would be
to make exertion for your
The sight would so overpow-
that your frail bodies would
efore it, and perhaps expire.
ill have trouble while on earth
well as the Christian, but no
ations of the Spirit, no cheering
m the throne of God to illu-
your path through the wilder-
f life, and enable you to drink
p of affliction with resignation.
hen the grave shall open its
to receive you, no voice from
h will salute you to dissipate
; all will be darkness, and woe,
utterable despair.

For the Christian Spectator.

the defence of the Truth.

e Apostle Jude, in his short
r address to the churches, ex-
l them *earnestly to contend for*
ith, once delivered to the saints.
eason assigned for this exhor-
was, that *certain men* had
in unawares, who were before
l ordained to this condemna-
ngodly men, turning the grace
r God into lasciviousness, and
ng the only Lord God, and our
Jesus Christ. By this decla-
, it is obvious, that the persons
the Apostle had in his eye,
distinguished both for the here-
antinominanism, and for profli-
of character. Denial of Christ
in some form, constituted a
inent feature in their character,
ontributed, among other things,
der it odious and deformed. In-
we learn not only from the Epis-
Jude, but from other Epistles,
ese primitive heretics, not satis-
ith the simplicity of the christian
n, as taught by the Apostles,
pted to effect a change in its
ines and duties. They oppo-
penly and directly, and with
acrimony of temper, the funda-
l truths of Christianity, and in-
ced such novelties of opinion
and practice, as were subversive of the very design of the gospel. Though during the lives of the Apostles, their attempts to pervert christianity were but partially successful, yet they laid the foundation of divisions and heresies, by which the christian church was for a long time agitated and troubled. Even then, the church of Christ began to be disfigured by many and various apostacies, under different heresiarchs, the most distinguished of which in point of magnitude and duration, was the system of papal Rome. This was that *mystery of iniquity*, that monument of human credulity and wickedness, which began to operate on the human mind in the apostolic age, and which gradually extended its operations through all orders of men, and in all countries bearing the christian name, till in process of time, it prevailed almost to the extinction of the religion of Jesus Christ, a religion so justly celebrated for its purity and simplicity. In view of this and of all the heresies, which, both in the primitive and subsequent ages of the world, disturbed the tranquility of the church, there was much need of the exhortation, by which this dissertation is introduced.

The exhortation, though originally intended for those churches, which were planted by the Apostles, is applicable in the present day. There is the same reason for it now as formerly. There is now in substance, the same heresy. There is the same substitution of vain philosophy, for the truth, as it is in Jesus; the same liberality of sentiment, so celebrated for tolerating every kind of religion. There are now, in some form or other, the same errors, which early crept into the christian church, and which infested it both before and after the Reformation; errors, marked with equally strong delusions, and involving consequences, equally dangerous and fatal to those who embrace them.

Gross and destructive errors in faith did not exist in the primitive ages of New-England The sys-

tem of religion, which was published in the wilderness, by the puritan adventurers, was pure and simple. It was the same with primitive christianity. To the end that it might be maintained and perpetuated in an uncorrupted state, they fled to this country. Here they found an asylum from the storm of prelatical persecution, which began to discharge itself upon them in the Island of Great Britain. Here in the bosom of the forest they planted themselves, and were exposed, without sufficient means of defence and protection, to the violence, to the ferocious attacks of savage men. Here they laid a deep and broad foundation on which the church of Christ rose and shone with peculiar splendor and glory. Their posterity for more than a century, continued to revere and love those truths, which were *once delivered* to *the saints*. But at length, a change took place in that religious system, which the Pilgrims of New-England believed and adopted; a change, as great and visible and alarming, as that which was accomplished in the faith of the primitive christians. It is a change from Orthodoxy to Unitarianism. It has been silent and gradual, but as yet confined in its progress to a comparatively small portion of our population. Nor is this change confined to the faith, but it extends to the practice of the puritan religion. Its advocates are disposed not only to fritter away the most obvious meaning of those passages of scripture, by which that religious system is supported, in which the doctrines of grace are recognized, but to lower down the preceptive part of it, in accommodation to the inclinations of the heart, to the varying tastes, and to the fluctuating customs of the times. This system, thus changed and degraded and mangled, is at variance with the true gospel. It stigmatizes as *foolishness* some of the doctrines and duties of christianity. While it overlooks the importance of believing those doctrines, which were delivered by Christ and his Apostles, it enjoins but little as the duty, which reaches beyo ward character. While it a cruel indifference, th opinions of men, it insists as the characteristics of th but a punctual attendance institutions, and a dispos upright and honest in ou and faithful to our promis kind, chaste and tempera and liberal. While it und foundation of our hope an while it tears from us thos for which the first chri their blood, and for which *contended* amidst the hosti world and the evils of per provides no remedies for o exigences, but leaves us, i sense poor and destitute a ble, in that depraved and r in which we commenced existence. And may I another trait in the charac religion, which, in some di been so materially chang startles more at the appr ligious zeal in regard to re christian exertions, than at godliness and infidelity. in which the humbling d the cross are not acknow which the standard of chri acter is lowered down, and to the principles of whic are indentified with illusic thusiasm, is as gross a from the primitive faith an of New-England, as the Pelagian doctrines of the fifth centuries, were, from the first christians; of cour *now* the same reason that churches should be exhort *tend earnestly for the f delivered to the saints*, as faith was assailed by prim tics and deceivers.

Let the churches of Chr er themselves as exhorte Apostle. Let them feel of obligation, which this e imposes. The religious which they are required t

l and earnestness, was openly
by the holy Apostles and
by the Reformers, by the
of New-England, and it is
ɛived and taught and estab-
i the truth of inspiration, by
ajority of the christian com-
It has been blessed, when
r preached, as the grand in-
: of revivals of religion. The
i innumerable instances, have
ebted to it as the instrumental
ɔr their hope and salvation;
tent, for their light and joy;
afflicted, the sick and the dy-
their consolations and assur-
It is the commencement and
nation of the christian char-
Under its salutary influence,
ve become submissive, faith-
obedient to God; humble,
ɛntle, peaceful, and forgiving
njuries and reproaches; be-
: in the bestowment of chari-
ɛxible in their attachment to
and zealous for the advance-
his kingdom in the world.
doctrines of the cross, which
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now exhibited in the ex-
r conduct of believers in gen-
d particularly in that high and
ve benevolence, peculiar to
x christians. It is the spring
remarkable movements in the
for which the present period
ich distinguished, as any pre-
ɔeriod was by the exertions
l of patriots, to achieve our
independence and glory.
ghly, from these considerations
should churches value an or-
faith. Since in religious
ersy, it is represented by its
enemies in an odious and distorted view, since it is opposed and explained away, till nothing is left which rises above the level of mere natural religion, how deeply concerned should christian churches be, to stand up with boldness and decision in its defence before an ungodly world, contend for it in a manner correspondent with its gracions design, and with its high and everlasting importance. This is a duty, which they owe to Christ, to his cause, and to the spiritual interests of their fellow men. This is a duty, to which they are especially called at this day; a day in which the advocates for a change of religion in our country, though the minority, are strenuously contending for a system, which is hostile to the genuine doctrines and precepts of christianity, which is opposed to missions, one which, should it become general and permanently prevalent, would sweep away every vestige of true religion; put a stop to the progress of the present benevolent operations, recall our missionaries from their stations, and leave the heathen to perish in that wretched state of degradation and idolatry, to which they are subjected. We have no reason, however, to fear, either the general and lasting prevalence of Unitarianism, or the prostration of that system of orthodoxy, for which the Apostle exhorted christians to contend. That long and unbroken series of revivals and christian exertions, which distinguish the present day, operate, we have reason to believe, in favour of that form of christian faith, which we have advocated. Let the churches of Christ be roused to promote these revivals and exertions, by their prayers, and by the consecration of their hearts and wealth and lives to God, and no doubt would remain of the speedy triumph of that faith over delusion and wickedness. C. C. M.

Miscellaneous.

[The following is taken from the 'Washington Theological Repertory,' printed in the city of Washington, and 'edited by the Clergy of the Protestant Episcopal Church, in the District of Columbia; assisted by several literary gentlemen.']

Messrs. Editors:—I hear great disputes going on in our parish about baptism; and they seem to have arisen from your late publications upon that subject. After all I have read and heard about it, my own opinions remain as they were before I ever heard of these controversies; and if I did not get them from the Bible, I know not how else they came into my head; and this makes me think that they are right, and that perhaps they may be worth giving to your readers.

The act of baptism, like every other reasonable service, in order to be acceptable to God and beneficial to the party baptized, must be done in faith. If so done, the blessing is promised; if done in form only, God, who cannot be mocked, cannot be expected to bless it.

This cannot be doubted as to adults. If a man is died and baptized by force, no one would pretend that he was regenerated, or his spiritual state at all changed, so if he comes willingly, but without faith, from mere temporal motives. I should like to know if any disputant in this controversy will deny this.

If this be conceded, does it not settle the case as to the baptism of infants? Their sponsors present them, and answer for them. In them, therefore, must be found the faith, to which alone the blessing in the ordinance is promised. If parents or sponsors have no faith, their children have no promise, for the promise is only to believers and their children. And if, because it is the fashion, or because they want to give a ball or a party, they open their doors, send for the fiddler and the parson, a pack of cards and a prayer-book, and have a great christening, that is the wonder and envy of all their neighbours, can it be expected that God will look down upon them assembled together in his name; and has he promised to send down any thing but a curse upon such a profanation? If an adult tied or made drunk, and baptized, remains in his sin and condemnation as before, will not an infant, baptized under such circumstances, continue as before, a child of wrath?

But if pious parents offer their child in faith, with prayers to God that he may be born again, and made a new creature in Jesus Christ, will it not afford sufficient ground to hope that the promised blessing will attend the administration of the ordinance, or follow it in God's appointed time, and authorize us, as directed by the church, to thank God for it?

This, Messrs. Editors, seems to me to be all that the Scriptures authorize us to believe about baptism; and I thank God that it is enough, and think that we ought to have "all joy and peace in believing it." QUERIST.

The late President Dwight travelled extensively in New-England and New-York; of his several Journies he prepared an account that is in a course of publication, and of which one volume has already appeared. This work was commenced in 1796, and the execution of it was continued, so far as his other labours permitted, during his life. 'Some incidental circumstances,' says Dr. Dwight, in his preface, 'excited in my mind a wish to know the manner in which New-England appeared, or to my own eye would have appeared eighty or a hundred years before. The wish was found to be fruitless; and it was soon perceived, that information concerning this subject was chiefly unattainable. A country changing as rapidly as New-England

must, if truly exhibited, be described in a manner, resembling that, in which a painter would depict a cloud. The form, and colours, of the moment must be seized; or the picture will be erroneous. As it was naturally presumed by me, that some of those, who will live eighty or a hundred years hence, must have feelings similar to my own, I resolved to furnish, so far as should be in my power, means of enabling them to know what was the appearance of their country during the period occupied by my journeys.'

Some pieces of history are also contained in the work, and many notices of individuals, and of occurrences, are given, of which no account can elsewhere be found, and which, but for this memorial, would have passed away, and been forgotten. The character and institutions of the first settlers of New-England, are also vindicated.

All who have a knowledge of the character of the late President Dwight will be sensible that he was peculiarly qualified for the task he undertook. His acquaintance with distinguished individuals, and his knowledge of men, gave him superior advantages for the acquisition of that kind of information which was necessary for his purpose; while his talents and extensive information enabled him to attach a just value to what he saw, and to present the results of his observations in the happiest manner before his readers. When the three remaining volumes are published, we hope to prepare an account of them, for our work. At present we publish from the interesting volume which has appeared, the following history of Major-General Phinehas Lyman and his family. This gentleman resided for a time in Suffield in this State.

At a small distance, Westward from the Presbyterian church in this town, lived Major-General *Phinehas Lyman*. Few Americans have a better claim to the remembrance of posterity, than this gentleman: and the history of few men, who have been natives of it, can be more interesting.

He was born at Durham, of a reputable family, about the year 1716. He entered Yale College in 1734; and received his first degree in 1738. When a Senior Sophister, he was chosen one of the Berkleian scholars; and in 1739 was appointed a Tutor. In this office he continued three years, with much reputation. He then devoted himself to the profession of the law; and, after being admitted to the bar, began the practice in this town; at that time considered as belonging to the Province of Massachusetts Bay. His business soon became extensive, and his character distinguished. In 1749, the inhabitants of Suffield, convinced by his arguments, that according to the original boundaries of Connecticut, and the dictates of their own interest, they ought to belong to that Jurisdiction, employed him as their advocate, to procure them an admission into that colony. His mission was successful. The following year he was chosen their Representative; and in 1753 was elected into the Council, of which he continued a member until 1759. In 1755, he was appointed Major-General and Commander-in-Chief of the Connecticut forces; and held this office until the Canadian war was ended. He then went as Commander-in-Chief of the American troops in the expedition to the Havannah, in the year 1762. In all these employments he rendered important services to his country; and acquired a high reputation for wisdom, integrity, bravery, military skill, and every honourable characteristic of a soldier. In the battle at Lake George, the first link in the chain of splendid successes, which raised so high the power and glory of the British nation, the command devolved on him immediately after its commencement: Sir William Johnson having been early

wounded, and obliged to retire from the scene of action. During the whole course of the war, beside the high testimony given to his worth by the State, he received many others; particularly from the British officers, who were his companions in service; by several of whom he was holden in peculiar esteem. By these gentlemen, he was so advantageously spoken of in Great Britain, that an invitation was given him by some persons in high office to visit that country.

A company had been formed, by his exertions, under the name of Military Adventurers; composed chiefly of such as had been officers, and soldiers, during the preceding war. Their object was to obtain from the British government a considerable tract of land bordering on the Rivers Mississippi and Yazoo: on this tract they proposed to plant themselves, and as large a colony of their countrymen, as they could induce to join them. General Lyman went to England as agent for this company; and entertained not a doubt, that his application would be successful.

Soon after his arrival, his own friends in the ministry were removed. Those who succeeded them had other friends to provide for; and found it convenient to forget his services. It will be difficult for a man of mere common sense to invent a reason, why a tract of land in a remote wilderness, scarcely worth a cent an acre, could be grudged to any body of men, who were willing to settle on it. It will be more difficult to conceive how it could be refused to a band of veterans, who had served their country faithfully through a long war, and had contributed by their gallant efforts to bring that war to a glorious conclusion. Still more strange must this appear, when it is remembered, that the settlement of these men in that wilderness would have formed an effectual barrier against every enemy in that quarter; and that their agent was a man, who might fairly expect to find a favourable answer to every reasonable request. General Lyman, however, found insuperable difficulties embarrassing this business. In his own country he had never solicited public favour otherwise than by faithful services; and was experimentally a stranger to all Governmental promises, except such as were punctually fulfilled. For a while his open heart admitted the encouragements given to him in London; and charitably construed the specious reasons, alleged for successive delays, in the most favourable manner. After dragging out several tedious years in the melancholy employment of listening to Court promises, he found, in spite of all his preconceptions, that the men, with whom his business lay, trifled alike with his interests and their own integrity. Shocked at the degradation, which he must sustain by returning to his own country without accomplishing his design, and of appearing as a dupe of Court hypocrisy, where he had never appeared but with dignity and honour, he probably, though not without many struggles, resolved to lay his bones in Britain. The imbecility of mind, which a crowd of irremediable misfortunes, a state of long-continued, anxious suspense, and strong feelings of degradation, invariably produce, he experienced in its full extent. His mind lost its elasticity; and became incapable of any thing, beyond a seeming effort. Eleven years, the best of his life, were frittered away in this manner.

At length Mrs. Lyman, who in endowments and education was superior to most of her sex, being equally broken down with the distresses, in which his absence had involved his family, sent his second son to England in 1774, to solicit his return. The sight of his son called up the remains of his resolution; and determined him to revisit his native country. The tract in question was about this time granted to the petitioners. Many of these were, however, in the grave; others were already hoary with age: and all of them were removed beyond that period of life, at which men are willing to plant themselves in a wilderness, lying under a

climate, and a thousand miles their homes. Of the conditions ne grant I am ignorant. But it lly failed of producing any benefit e grantees. Had it been season- and generously made, West ida might now have been a pro- e of Great Britain.

or himself he obtained a tract of , sufficient for cultivation, and at e future period for the establish- : of a fortune, and was promised nnuity of two hundred pounds ing. But the land he was too to cultivate ; and the promise never performed. He revisited ountry however, in 1774, with ppearance of success, and repu- n.

Then he had spent a short time in necticut, he embarked, the follow- rear, for the Mississippi, with his it son, and a few companions, to e some preparation for the recep- of his family, who were soon to w. This young gentleman had educated at Yale College ; and, e a youth, had received a com- ion in the British army. This nission, however, he had given r the practice of law ; and that tice he had waveringly pursued r a conviction, daily felt, that he soon to remove into a distant try. The irresolution, which this iction produced, was continually ased by the long suspense, result- rom the absence of his father, issued in a broken heart, and a irmed delirium. In this situation ather found him at his arrival in necticut ; and carried him to t Florida, with a hope of amend- is health and spirits by the influ- of a new climate. But the hope vain. He died soon after he lan- in that country. His father fol- d him to the grave, when he had cely begun the accomplishment of nterprize. The next year, 1776, . Lyman, together with all the iving family except the second embarked for the same country. was accompanied by her only her. Within a few months after their arrival she died ; and was followed by her brother the succeeding summer.

The rest of the family continued in the country, until it was invaded, and conquered, by the Spaniards in 1781 and 1782.

These adventurers, together with a small number of their friends, had planted themselves in the neighbourhood of Natches: a town built by the French on the eastern side of the Mississippi, one hundred and eighty miles north of New-Orleans by land, and twice that distance by water ; and now the capital of the Mississippi Territory. Here the French erected a fort, which was afterwards repaired by the English. To this fortress these people, and the other neighbouring inhabitants, betook themselves for safety, when they were informed that the Spaniards were ascending the river. The fort was speedily invested: and, not being tenable for any length of time, or being unfurnished with provisions, or ammunition, for a long siege, was surrendered upon easy and honourable terms of capitulation. But the Spaniards shamefully violated all their engagements; and treated the inhabitants with gross indignity and abuse. This conduct roused them to resentment. A messenger was immediately dispatched to General Campbell, then commanding at Pensacola, to enquire of him whether this breach of faith, did not completely release them from their engagements. The General returned an affirmative answer; and declared that they were at full liberty, by the law of nations, to make any exertions for his Majesty's service, which their circumstances would permit. Upon this information, they flew to arms, and retook the fort. But they had scarcely regained possession of it, when they learned that the Spaniards were advancing in force up the river, to attack them. There was no alternative left, but either to submit, and suffer whatever Spanish wrath and revenge should choose to inflict, or seek their flight through an immense wilderness,

inhabited by savages, to Savannah in Georgia, the nearest post in possession of the British. From the Spaniards they had every thing to fear. A flight through the wilderness involved distresses without number; but presented a possibility of safety. These unfortunate people determined therefore, to attempt it without hesitation.

The contention between Great-Britain, whose subjects they were, and the American States, rendered a direct course to the place of their destination too dangerous to be hazarded. To avoid this danger, they were obliged to ascend into North-Carolina, then to descend below the Altamaha, and then to cross the State of Georgia again to Savannah. In this circuitous route they wandered, according to their reckoning, more than one thousand three hundred and fifty miles, and occupied one hundred and forty-nine days.

The dangers and hardships, which they encountered in their progress, resembled more the adventures of knight-errantry, than the occurrences of real life. The caravan was numerous; including women and children, as well as men: some of the children infants at the breast. They were all mounted on horseback: but the ruggedness of the ground obliged such as were able to walk, to make a great part of their way on foot. The country through which they passed, was intersected by numerous, and those often broad and deep rivers, steep and lofty mountains, equally difficult to climb, and to descend, obstructed their path. Marshes impassable forced them to take long and tedious circuits. The rivers they were obliged to swim on horseback; and in attempting to cross one of them several of their number had well nigh perished. Their sufferings from the dread of wild beasts and savages were incessant. The Choctaws, through whose territory, and along whose borders, their journey lay for a great extent, had espoused the Spanish interests: and become their enemies; and from Indian enemies no concealment, no speed, no distance, can furnish safety. The most quiet, the most secure moments, are like the silence before a stroke of lightning, a mere prelude to danger and death.

Famine, also, threatened them in their best circumstances; and frequently stared them in the face. Once they were reduced to their last morsel. Often they suffered intensely from thirst. In one instance, when both they and their horses were nearly famished, a lady who was of their company, wandered in search of water some distance from their encampment, and found a small spot which exhibited on its surface a degree of moisture. She scraped away the earth with her hands; and, having hollowed out a basin of considerable size, saw it soon partially filled with about a quart of perfectly pure and sweet water. Having assuaged her own thirst, she called the rest of the company; who, together with their horses, all drank at this little spot, until they were satisfied; the water returning regularly to the same height, as soon as it was exhausted. It ought not to be forgotten, that disease attacked them in various instances; and obliged those who were well, to halt for the recovery of the sick.

After they had reached the State of Georgia, they separated into two companies. Those who composed one of these companies, were taken prisoners by the Americans. The company which escaped, crossed the Altamaha; and made their journey towards its mouth in East-Florida. On the southern bank of this river they constructed with great labour and difficulty, a raft of logs; and on that perilous vehicle floated themselves and their horses across. Thus they finally arrived in safety at Savannah, without losing one of their number. Those, who had been taken prisoners, were after a short time released.

One of their adventures deserves a particular relation.

About two days before they reached the first village of the Creeks, or Muscoghees, which was on their way, their provisions were exhausted. As they had lived for some time on a scanty allowance; many of them had lost both their strength and spirits. How long it would be before a new supply could be obtained it was impossible to determine. In this situation those, who suffered most severely, gave themselves up to despair; and, pronouncing all further efforts fruitless, concluded to die on the spot. It was with no small difficulty, that their more robust and resolute companions persuaded them to renew their exertions for a short time, and to proceed with a slow and heavy progress on their journey. At the moment when every hope was vanishing, they discovered that they were in the neighbourhood of this village.

Three of their company were then deputed to go forward, make known their wants, and if possible, obtain relief from the savages. Colonel Mc Gillivray, who for several years exercised an entire control over the Creek nations, had for some time resided in this place; but unfortunately was now absent. As they approached the village; the Indians observed that their saddles * were such as were used by the Virginians, with whom they were then at war; and declared them to be Virginians, and enemies. In vain they asserted, that they were subjects of the King of Great Britain, and friends of the Creeks. The saddles refuted their assertions. About seventy of the savages formed a circle around the messengers. In vain did they allege the defenceless state of themselves and their company; the presence of their women and children: their destitution of arms, and even of bread; and the frank, friendly manner, in which they had entered the village. The expedition appeared to be mysterious; the motives which led to it strange and inexplicable, and the unfortunate saddles decisively contradictory to all their professions. An earnest, and in the end a very vehement, debate commenced among the savages, of which only a few ill-boding words were understood by the messengers: such as *Virginian, long-knife, no-good*, and some others. From these they determined, upon the best grounds, that their fate was nearly, if not quite, decided. At the same time, every warrior seized his knife; every face became distorted with wrath; and every eye lighted up with fierce and gloomy vengeance. At this desperate moment, a black servant of Col. Mc Gillivray, returning from abroad, entered the circle; and demanded the cause of the tumult. The Indians replied, that these strangers were Virginians; as was clearly proved by their saddles; that, of course, they were bad men, enemies to the Creeks, and to their father the King of Great-Britain; and that therefore, they ought immediately to be killed. The black fellow then asked the messengers who and whence they were, and what was their errand to the village. To these enquiries they returned an answer with which he was perfectly satisfied. He then told the Indians, that they had wholly mistaken the character of the men; that they were not Virginians, but British subjects, good men, and friends to the Creeks; that they were in distress, and, instead of being killed, ought therefore, to be instantly relieved. When he found, that his remonstrances, did not satisfy the Indians, and that they still believed the messengers to be Virginians; he called them rascals, fools, and mad-men. This abuse they took very patiently, without attempting a reply; but still declared themselves wholly unsatisfied. At length one, more moderate than the rest, said, "If they are Englishmen, as they profess, they can make the paper talk;" meaning that, if they were Englishmen, they must have kept a journal, which they could now read for the satisfaction of the Creeks.

The black fellow seizing the hint,

*These saddles were of English manufacture; as were those also which were then generally used by the people of Virginia.

asked the messengers whether they had kept any such journal. They replied in the negative. He then asked whether they had any written paper about them: observing that it would answer the purpose equally well. One of them examining his pockets, found an old letter.* Fom this letter the black directed him to read a history of the expedition; and promised to interpret it to the Indians. Accordingly, looking on the letter as if he was reading it, he briefly recited the adventures of himself, and his companions, from the time, when they left Natches. The black fellow interpreted sentence by sentence: and the Indians listened with profound attention. As the recital went on; their countenances, which at the sight of the letter had begun to relax, gradually softened; and before it was finished, the gloom gave way to a smile, and the ferocity was succeeded by friendship. The whole body put up their knives; and coming one by one to the messengers, took them cordially by the hand; welcomed them to their village; declared themselves satisfied, that they were good men, and Englishmen; and promised them all the assistance in their power. With these joyful tidings the messengers instantly set out for their company; and brought them immediately to the village. Here they were entertained with a kindness, and hospitality, as honourable to the Indians, as it was necessary to themselves; and rested, until they were recruited for their journey.

To this expedition the two daughters of General Lyman fell victims, after their arrival at Savannah. Three of his sons were of this company: of whom the eldest came to New-York, when the British evacuated Georgia; the second went to Nova-Scotia; and the third to New-Providence. I have been informed, that the eldest came afterwards into Connecticut, and disposed of the remains of his father's estate. What finally became of him, and his two brothers, I am ignorant.

His second son, a man brilliant, gay, and ingenious, beyond most of mankind, received, while in England, a military commission, and a little before the commencement of the American war, was required to join his Regiment at Boston. He continued in the army until the year 1782; and then with a heart, rendered nearly torpid by disappointment, sold his commission. A part of the purchase money he received: the remainder he never demanded. Most of what he received he lent, without requiring any evidence of the loan. With the rest he came to Suffield; where within a short time he was literally penyless. In this situation he was solicited to instruct a school. He consented; and for a while pursued the business without any apparent regret. The stipend, however, when it became due, he made no attempt to collect; nor when it was collected to expend it for necessary purposes. His clothes became indecent. Cloth was purchased by his friends; and a suit of clothes made, and brought to him. But he was too broken hearted, and listless to put them on. In a state of discouragement, approximating to a lethargy, his mind, once singularly brilliant and active, languished into insensibility. After a short period he fell a victim to this mental consumption; and joined his friends in the grave.

Such is the history of what, I think, may be called by way of distinction the *Unhappy Family*. Few persons in this country begin life with a fairer promise of prosperity, than General Lyman. Few are born, and educated, to brighter hopes, than those cherished by his children. None, within the limits of my information, have seen those hopes, prematurely declining, set in deeper darkness. For a considerable time no American possessed a higher, or more extensive reputation: no American, who reads this detail, will regard him with envy.

* This was my eldest brother.

Review of New Publications.

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:t: by THOMAS BROWN,
h. Third Edition.

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y superiority, but with an unwavering assurance of their truth. We do not remember a single instance, in which he advances an opinion, on the main subject of inquiry, with any degree of hesitancy or doubt. He never advances it, with diffidence as *his opinion*, which perhaps may be controverted; or as what *seems* to be true, but as what *is*, unquestionably, true:—and he is less surprised at his own discovery of the truth, than he is at the fact, that the acutest philosophers, as well as men of common sense, should, for so long a time, have overlooked a truth so very obvious; and have amused themselves, with modes of expression, which, really mark no distinct object of thought.

We remark, further, in Doctor Brown, a never-failing *elasticity* of mind; of which we know not where to find a parallel. In the volume before us, we believe there is not a single page in which the writer flags:—not one, which seems to have been written with an intellect fatigued or drowsy. Every where, he is animated and spirited: and if a subject of controversy is started, he engages in it, without animosity, but with that keenness of investigation, which marks a man, eagerly impatient to apprehend the truth, and confident of his power to discover and ascertain it. If, again, the inquiry only touches on a subject, fitted to excite emotion, his imagination breaks away from a course of ratiocination, and bounds forth, in a strain of lofty and brilliant imagery, which he clothes with as rich and splendid a drapery of language, as ever poet selected to adorn the pictures of his fancy. On other occasions, when the discussion of some more abstruse point, requires unusual simplicity of language, his style becomes merely elegant, or even plain. The general character of his style, however, is lofty and inclined to the majestic,—yet, always, perspicuous, if not always possessed

of philosophical precision. A treatise on metaphysics, formerly, led one to expect, abstruse and incomprehensible speculations,—distinctions, when there were no differences, and all made doubly repulsive by being expressed in the barbarous jargon of the schools, or, at best, in a dry, technical phraseology; but the modern Scotch metaphysicians have shewn the world, that sound philosophy may be taught, in polite and elegant language. Doctor Reid's style possesses, in a high degree, perspicuity, ease, and simplicity; while Dugald Stewart has added as much elegance and ornament, as was thought to be compatible with the severity of philosophical reasoning. Doctor Brown's style, however, as much surpasses Stewart's, in these respects, as his does that of Reid. Never, surely, since the days of Plato, has philosophy been decorated with so gorgeous a robe, as that which was thrown around her by her late professor.

Let us not be understood, however, wholly to approve the style of Doctor Brown, as applied to philosophical investigations. It is indeed adapted to catch attention, and to hold it delighted. It is fitted to recommend severe studies to persons of imagination and taste, but it is not well adapted to express, precisely, the abstract truths of a deep philosophy, with all their limitations, and the various degrees of evidence, with which they are supported. The brilliancy of the style, is often too great to give us a distinct view of the object. Its fulness and flow are incompatible with the rigorous precision of close reasoning; while its enchanting beauty, diverts our attention, fills us with pleasing emotions and disposes us to adopt, at once, the opinions so delightfully conveyed, rather than to subject them to a rigid scrutiny.

Another quality of Doctor Brown's writings, which cannot fail to recommend them to a large class of his readers, is the plainness and simplicity, which they seem to give to ·cts, heretofore considered the most abstruse and difficult. He attempts to clear our speculations, even on the subject of power and efficiency, from mystery and incomprehensibility. Every thing is made visible, and even tangible. The truth is pointed out to our perception, as distinctly as the objects of vision to the sight. Our author moves in a flood of light, which every where surrounds him in his path; and he almost makes us astonished, as he seems to be himself, that obscurity should ever have been supposed to rest on these enquiries. We suspect, however, that some of Doctor Brown's readers, who have been usually considered the deepest metaphysicians, will find fault with the work, on the very ground, on which others will commend it. The simplicity of his system, they will consider as evidence of its defects. Its plainess they will ascribe to the utter rejection of all that is most profound and interesting in the subject, because it is incomprehensible. Metaphysics, thus deprived of its deep and abstruse speculations, will appear, to them, as the mere facts of chemistry would do if stated to a modern chemist, by one who denied the doctrine of definite proportions, and the atomic theory. They will even deny, that he has made his own system distinctly intelligible, or that he perfectly understood it himself. This has already been said, we are told, by illustrious authority on the other side of the water. The light, which brightens his path, is not, it will be said, the light of truth:—it proceeds not so much from the understanding, as from the imagination; it is an illumination flung from the brilliancy of his images and the splendour of his diction: and like that which a painter throws upon the objects of his pencil, it gives a strong lustre to the prominent parts of an object, while it casts the others into a deeper shade.

But it is time to close our remarks on the general characteristics of Doctor Brown, as a writer, while we proceed to exhibit his theory of Causation.

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all we know of power and causation; he declares that it is all there *is* in causation, or that can be conceived or believed, respecting it; and even that it is absurd to suppose causes and effects *connected* together, at all; or related in any other way, than by uniform succession. This *denial* of any thing, in power or causation, but what is visible, seems to us, if we rightly understand it, to be the leading peculiarity, of Doctor Brown's theory. Philosophers, and those who were not philosophers, have always noticed the uniformity of past events, and have always believed, that the same uniformity will continue; that the future will resemble the past, that the same physical causes will, invariably, be followed by the same effects,—the same antecedents, by the same consequents. But they also, believed, that there is more in causation than what *appears;* that there is some *ground* of this apparent uniformity,—something, in efficient causes, at least, which *connects* them with their effects; the supposition of which, produces the conviction, in our minds, that they always will produce the same effects. Doctor Brown, however, after examining the *idea* and *belief* of power, as it exists in the mind, finds nothing on the most careful analysis, but the bare *perception* of past sequences in events, followed, immediately, by the *belief*, that the same sequences will be observed in future. Farther than this he contends, we have no notion, whatever, of power or causation; and neither philosophers nor common people, would ever he supposes, have imagined, that they had such a notion, had they not been bewildered by abstract terms and figurative expressions, which they found already existing in language, and which they of course, supposed were used to indicate some mysterious kind of connection in events.

In answer to the question, why do we believe, that the future will resemble the past, that the sequence of events is invariable, or in common

language, that the same cause will always produce the same effect; he says in one word, *it is because we cannot help it.* The belief is intuitive, or instinctive, or, as Doct. Reid, would say, 'constitutional.' It is *the immediate and invariable consequent* of the perception of past uniformity. It is, therefore, the *effect* of such perception; and is no more to be explained or accounted for, than is any other effect.

Such is the result of Doct. Brown's 'Inquiry into the Relation of Cause and Effect;' expressed with as much simplicity and plainness as we can give to it. He illustrates and endeavours to confirm his doctrine, by a reference to the successive events in the material world, to the supposed influence of the mind and will over our bodily actions, and even the train of our thoughts, and lastly to the power of that great First Cause, from whose will every series of events received its commencement. In all, he finds the same thing; one event *immediately and invariably succeeding another*, and he finds nothing else. He can detect nothing like *power*, and finds no reason to believe in its existence; though he has no objection to the term, if used merely to signify the relation of invariable antecedence.

In respect to the successive events of the *material* world, such a theory has long been adopted by philosophers. It was advanced by Descartes and Malebranche, under the head of 'Occasional causes;' a name given to regular antecedents, which were supposed to be destitute of efficiency. The efficiency or active power which was thus denied to matter, was supposed by Reid and Stewart to be found in mind, and to be suggested also by all the changes observed in nature. This efficiency, however, is not ascribed to the physical causes or antecedents of such changes, but is properly attributed to that Eternal Omnipresent Mind which first created matter, which constantly upholds it, and by his unceasing energy causes forward the operations of nature.

In answer to the question, "In what manner do you acquire the idea of causation, power, efficiency?" Stewart says, "The most probable account of the matter seems to be, that the idea of causation, or of power, necessarily accompanies the perception of change, in a way somewhat analogous to that in which sensation implies a being who feels; and thought, a being who thinks. A power of beginning motion, for example, is an attribute of mind, no less than sensation and thought; and wherever motion commences, we have evidence that mind has operated." "Are we therefore to conclude" he continues, "that the divine power is constantly exerted to produce the phenomena of the material world, and to suppose that one and the same cause produces that infinite multiplicity of effects which are every moment taking place in the universe?" And he lets us know that he prefers this "simple and sublime doctrine, which supposes the order of the universe to be not only at first established, but every moment maintained by the incessant agency of one Supreme Mind; a doctrine," he says, "against which no objection can be stated but what is founded on prejudices resulting from our own imperfections." Doctor Brown, however, thinks differently. He discovers no efficiency, no active power in mind more than in matter. Volitions precede certain motions of our limbs, immediately and invariably; while they themselves follow in a similar manner certain states of the mind and feelings, of which they may be said to be the effects. They are no more free than our desires, from which they are not to be distinguished, except by unessential circumstances. The amount of it is, certain changes of mind precede certain changes of matter, and on the other hand, certain changes of matter precede certain changes of mind. The one class is not more efficient than

the other. *All causes*, according to Doct. Brown, *are equally efficient, all are alike physical.* To the Almighty Cause himself, he attributes no other efficiency or power. God, he says, desired the existence of a world, and a world arose into existence, just such as he had desired. He spake, and it was done; and we doubt not that a similar effect will immediately and invariably follow every such desire of that great First Cause, who can truly be styled Almighty, since his every desire is immediately and invariably followed by its object. It is in vain and indeed absurd to inquire *why* the world arose when God desired it? or *how* he created it out of nothing? There is no *how* or *why* to be inquired after in this case, or in any other instance of causation. Causation, power, efficiency, it is to be remembered, are only abstract terms, used to denote the fact of uniform antecedence, and have no such significance as men have supposed. Matter thus created, is the efficient cause of its own changes, and has no need of the continued energy of its Author, to carry forward its operations.

In this theory of 'the Relation of Cause and Effect,' the Author agrees with Mr. Hume; but he differs wholly from that acute but sceptical philosopher, in respect to the *origin* of our *belief* of this relation; and consequently in respect to all the sceptical conclusions to which the latter arrived. The general prejudice against Mr. Hume's theory, and even the very general misapprehension of it, Doct. Brown ascribes to the important errors interwoven with it, and to the obscure, unphilosophical manner in which it is expressed. Those errors, our Author exhibits and confutes with great effect. Nothing, certainly, short of mathematical demonstration can surpass, in conclusiveness, the reasonings by which Doct. Brown exposes, even to ridicule, the sophistical arguments and sceptical conclusions of Mr. Hume. Were he living, he must, we think, acknowledge himself completely overthrown; and feel compelled to crown as conqueror his triumphant antagonist. This he would be the more willing to do, as Doct. Brown invariably carries on the contest, not only according to the most honourable rules of warfare, but even with the delicate courtesy of chivalry. The passage in which he draws the character of Mr. Hume, as a philosopher, seems to us almost without a parallel, for the originality, justness and beauty of the execution. We give a part of it, as a specimen of our Author's plain or middling style.

> Before entering on the examination of the Theory itself, however, I may, perhaps, be indulged in a few remarks, on the character of Mr. Hume's mode of writing, on the abstruse subjects to which some of his Essays on the philosophy of mind relate; not with a view to the consequences, or the truth or error, of the opinions delivered in those Essays, but simply with regard to their degree of clearness and precision, as expository of doctrines whether true or false.
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> That he was an acute thinker, on those subjects to which the vague name of Metaphysics is commonly given, there was, probably, no one, even of his least candid antagonists, who would have ventured to deny. That he was also an exact and perspicuous metaphysical writer, has been generally admitted, but it has been admitted, chiefly as a consequence of the former praise, or from the remembrance of powers of style, which, in many other respects, he unquestionably possessed. We think of him, perhaps, as an historian, while we are praising him as a metaphysician; or, in praising him as a metaphysician, we think of qualities, necessary indeed for the detection of error, but different from those which the developement of the system of truths of an abstruse and complicated science peculiarly requires.
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> In the Philosophy of Mind, where the objects are all dim and fleeting, it is the more necessary, to remedy as much as possible, by regular progressive inquiry, and methodical arrangement, and precision of terms, the uncertainty that otherwise might flow from the shadowy nature of the inquiry itself. The speculations of Mr. Hume, however, as I conceive, are far from being marked with this sort of accuracy. The truths, which his acuteness is quick to find and to present to us, rather flit before our eyes in gleamy coruscation, than fling on the truths which follow them that harmonizing lustre which makes each in progressive illumination more radiant by the brightness that preceded it, and

more fit, therefore, to reflect new radiance on the brightness which is to follow. The genius of his metaphysical style,—discursive and rapid, and sometimes in consequence of that very rapidity of transition slow in its general results, from the necessity of recurring to points of inquiry that had been negligently abandoned,—is not of the kind that seems best fitted for close and continuous investigation: and though in the separate views which he gives us of a subject, we are often struck with the singular acuteness of his discernment, and as frequently charmed with an ease of language, which, without the levity of conversation, has many of its playful graces, still, when we consider him as the expositor of a theory, we are not less frequently sensible of a want of rigid order and precision, for which subtlety of thought and occasional graces of the happiest diction are not adequate to atone.

It is when we wish to unfold a system of truths, that we are most careful to exhibit them progressively, in luminous order: for, in the exposure of false opinions the error, whatever it may be, which we wish to render manifest, may often be exhibited as successfully, by varied views of it in its different aspects, as by the closest analytical investigation. The want of strict continuous method, in some of the theoretical parts of Mr. Hume's Metaphysical Essays,—in which we discover more easily what he wishes us not to believe, than what he wishes us positively to believe, or in which, at least, the limits of the doubtful and the true are not very precisely defined to our conception,—may thus, perhaps, in part be traced to the habits of refined scepticism, in which it seems to have been the early and lasting passion of Mr. Hume's mind to indulge. It was more in the detection of fallacies in the common systems of belief, than in the discovery of truths, which might be added to them that he loved to exercise his metaphysical ingenuity; or, rather, the detection of fallacies was that species of discovery of truth, in which he chiefly delighted. —pp. 326—331.

That Doct. Brown, when he adopted the essential parts of Mr. Hume's theory, did not himself suppose that it led to the sceptical results in which its Author gloried, is evident in every part of his work; more especially when he inquires into the nature of power and causation as attributed to the Deity. We are tempted to make two or three extracts, as they will exhibit our Author in his loftiest and most splendid style of composition.

successions of phenomena, whether spiritual or material, that have been as yet considered by us, are those which are exhibited by created beings, that have derived from a Mightier energy all the qualities which they display. That original Energy itself, which, in our ignorance how to offer it a due homage of admiration, we can designate only by a title which expresses our ignorance of any limits to its sway.—The Omnipotent, who has made every thing around us what it is, and has given us a spirit susceptible not merely of the influences of external things, that render the soul itself a bright and ever varying mirror of the universe in which it is placed, but of feelings of a nobler order, which reflect on that outward world a beauty, and glory, and sanctity, which no masses of earthly mould can possess,—the Power, to which every secondary power is far less than a single ray to that orb which has never ceased to pour forth its dazzling flood, since the moment at which it was fixed in the heavens, to gladden nature, and be an emblem of more divine magnificence,—the Cause of causes, and Author of every thing which has been, and is, and is to be,—has not yet been considered by us, as distinguished from the works that image his invisible sovereignty.—pp. 98, 99.

It is of so much importance, for the strengthening of human weakness, and the consolation of human suffering, that we should have a full conviction of the dependence of all events on the Great Source of Being; that a doctrine would indeed be perilous, which might seem to loosen, however slightly, that tie of universal nature. But we may err, and in this case, as I conceive, have very generally erred, in our notion of the sort of dependence, which seems at once best accordant with the phenomena, and most suitable to the Divine Majesty. The power of the Omnipotent is indeed so transcendant in itself, that the loftiest imagery and language, which we can borrow from a few passing events in the boundlessness of nature, must be feeble to express its force and universality. When we attempt therefore, to add to it in our conception, we run some risk of degrading the Excellence, which, as it is far above every earthly glory, it must always be impossible for us to elevate by expressions of earthly praise, that are the only homage which we can offer to it, from the dust on which we worship.

What the holiest views of God and the Universe require of us to believe, is, that all things are what they are, in consequence of that Divine Will, to the fulfilment of whose gracious design it was necessary, that every thing should be what it is; and that He, whose will was the source of all the qualities which created things display, may, if it seem good to

pend, or variously modify, the which Himself had given, or be, ther way, the direct operator of ary changes. We know God, or, in the things which are real-; that mark, in the harmony of ual agencies, however varied seem to be, a general purpose, fore a contriver;—and we be-od, as the Providential Governor rld;—that is to say, we believe orld, which he has so richly en-nd the living beings, for whose ems so richly to have endowed be indifferent to him who made nificent provision, but must on ary, be a continued object of his nt contemplation; and therefore, hings are subject to his will, and r power seems necessary to sus-tendency of nature than what produced it,—*if* there should nstances in which it would be r advantage, upon the whole, ordinary tendency should not we see no reason, *a priori*, for ng, that a difference of event *may* y produced by Him, even with-nowledge, in those rare cases, in s temporary deviation would be me gracious end, as that which general regularity.—pp. 102—

nnipotence of God, it must in-llowed, bears to every created same relation of awful superi-ch his infinite wisdom and good-to the humble knowledge and his creatures. But as we know m and goodness, only by know-that human wisdom and good-which with all their imperfection it permitted to know and adore it is only by knowing created eak and limited as it is, that we o our feeble conception of His nce. In contemplating it, we nly His will, as the direct ante-those glorious effects, which the displays. The power of God is hing different from God, but is ghty himself, willing whatever him good, and creating, or alter-s very will to create or alter. It for our devotion, to trace every characters of the Divinity,—of arrangement, *prior* to this sys-hings,—and to know, therefore, nout that Divine will as antece-hing could have been. Wherev-n our eyes,—to the Earth, to the to the myriads of beings, that nove around us, or to those more iads of worlds, which seem them-nost like animated inhabitants of ty through which they range,—, beneath us, on every side, we with a certainty that admits not of doubt, Intelligence and Design, that must have preceded the existence of every thing which exists. Yet, when we analyze those great, but obscure conceptions, which rise in our mind while we attempt to think of the creation of things, we feel that it is still only a sequence of events which we are considering, though of events the magnitude of which allows us no comparison, because it has nothing in common with those earthly changes, which fall beneath our view. We do not imagine any thing existing intermediately, and binding as it were the will of the Omnipotent Creator to the things which are bursting upon our gaze: we conceive only the Divine Will itself, as if made visible to our imagination, and all nature at the very moment rising around.—pp. 125—128.

In the liveliness of the impression produced by a change so rapid, is to be found the chief sublimity of the celebrated passage in Genesis, descriptive of the creation of light; whatever charm additional it may receive, from the ethereal purity of the very object that is imaged to us,—which seems itself of a nature so heavenly, as to have been worthy of being the first material emanation of the divine glory, to connect it afterwards with the grosser forms of earth. It is by stating nothing more than the antecedent and consequent, that the description is majestically simple. God speaks, and it is done. We imagine nothing intermediate. In our highest contemplation of his power, we believe only, that, when he willed creation, a world arose, and that, in all future time, a similar volition will be followed by the rise of whatever he may will to exist,—that his will to destroy any of his works, will be in like manner followed by its non-existence,—and his will to vary the course of things, by miraculous appearances. The will is the only necessary previous change; and that Being has *almighty power*, whose *every will* is immediately and invariably *followed* by the existence of its object.—pp. 130—132.

In this abstract of Doct. Brown's Inquiry we have merely stated its results, without noticing the reasonings which led to them, still less with an intention of giving a decided opinion of their correctness. We have not omitted to do this however, from an apprehension that the subject was too far removed from religious concerns to be discussed at large in the Christian Spectator; certainly not from a supposition that the Author or his work, is undeserving of partic-

ther notice. So far from it, we are confident that no inquiry is more intimately connected with all our reasonings on moral and religious subjects, than that which is here pursued. 'The philosophy which regards phenomena as they are successive in a certain order, is the philosophy of every thing that exists in the Universe.' It lies at the foundation of all our reasonings concerning the existence of the Deity, and is connected with all our notions of moral agency. It is, for instance, a startling conclusion to which the author arrives, that power cannot properly speaking be ascribed to man, as such. It is man, *willing*, who has power, and his power extends only to those effects which actually follow his will. Consequently no man has power to do any thing, which he does not actually perform. To which we may add, that this theory, as advanced by Mr. Hume, has ever been supposed, both by his followers and opponents, to lead to the scepticism, by which that author was so distinguished.

If the *subject* of this treatise is important, as it relates to our most momentous concerns, the *manner* in which it is treated, is not calculated to lessen its importance. Doctor Brown will be read, he will be admired. Many will adopt his theory, and some will controvert it. His works must excite great attention and exert a great influence, and no christian philosopher can look on them, or on their influence, with indifference. We presume not to hazard an opinion on the merits of this work, as a philosophical 'inquiry,' until we shall have an opportunity of becoming better acquainted with his whole system of mental philosophy; neither do we think that any person who has not unusual confidence in his own powers, would dare, without mature deliberation, to give a decided opinion on such a subject as is here examined, especially if he were to oppose such an antagonist as Doct. Brown.

Several notes of no moderate [illegible] written with great ability and annexed to the 'Inquiry,' the Author has discussed two or three questions of the deepest interest, and most intimately connected with the faith and piety of the christian. As the opinions and reasonings contained in them have no necessary connection with the author's peculiar theory of cause and effect, they are very properly thrown into the notes, and not embodied in the inquiry. If any of our pious readers have not been interested in the subjects there examined, they can hardly fail to be in the questions here discussed, or in the manner in which they are treated by the author. To place his reasonings and conclusions on these subjects before our readers, is the principal design of this article.

In one of these notes, Doctor Brown examines an essay of Mr. Hume, on the possibility and probability of miracles; in another, he considers the presumptions of reason respecting a Particular Providence. The essay of Mr. Hume was considered by himself and his followers, as one of his most masterly performances, and was vainly imagined by its author to have forever set at rest, in the minds of philosophers, the question concerning miracles. Doctor Campbell however, immediately corrected this presumption of vanity, but Doctor Brown, in attacking it, has triumphed still more signally. We do not, of course, intend to compare the abilities of these two champions for truth, or to say how far Doctor Brown has introduced arguments essentially new, but he has brought the points of the controversy within a small compass, has stated them with great distinctness, and has so arranged his remarks as to bring to our minds an overwhelming conviction of the truth which he maintains. Indeed he seems to have studied Mr. Hume's writings with great diligence, and to have acquired a wonderful power of detecting his ingenious fallacies, and of exposing with irresistible effect the sophistry of his argumentation.

In this discussion Doctor Brown

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tion of such a connection that we can prove any thing; if we must believe that it has failed, we may as well believe that the failure is in the chain of evidence, as in the supposed fact to be proved by it. If then we suffer Mr. Hume to define a miracle to be "a violation of the laws of nature," and attach to these words the meaning which Doctor Brown does, we must admit that he has indeed demonstrated the impossibility of proving that a miracle ever took place.

The proper method of meeting Mr. Hume's argument, is by denying the correctness of his definition. A miracle is not 'a violation of the laws of nature;' if by laws of nature be meant the connection between cause and effect. We add that those who believe in miracles, never believe that the connection between cause and effect was broken, or that the sequence of events, properly understood, has ever failed. So far from it, they always take for granted that every effect must have an adequate cause; and since in a miracle, there is no *visible* cause adequate to the effect, they infer that there must have been the interposition of a higher power. If a being, for example, in the form of man, could, with a word, heal incurable diseases, raise the dead, command the elements, in short, perform such wonders, as were never known to follow human volition, and consequently are not within the limits of human power—such, in a word, as we cannot believe to be the effect of any power less than that which first gave existence and laws to nature; then the belief that every event *must* be connected with an adequate cause, compels us to believe that such cause has here operated; that the same Almighty Power which gave existence to matter and its properties, has himself interposed to vary the common sequence of events. A miracle then supposes the introduction of a new power producing a new effect; a new antecedent must be premised, where a new consequent is observed. Just as when stones are seen to fall

from the sky, the fact cannot be doubted by those who witness it, nor can it be by any who examine the evidence of such facts; yet no one ever supposed that these bodies came into existence without an adequate cause, although such cause is not seen and cannot be even conjectured. No event, common or uncommon, ordinary or miraculous, can be believed to take place without an adequate cause; and from these appearances which are called miraculous, viewed in all their circumstances, we infer that God himself is the immediate and proper cause.

That a miracle, thus considered, is *impossible*, no man who believes in the existence of a God, can affirm. The God who made the universe, and gave to nature its laws, can doubtless, if he please, suspend their operation. This inference, does not depend, in any degree, on a particular theory of cause and effect. Those who believe with Doctor Brown, that God has made matter and endowed it with properties to become the efficient cause of the changes which take place in nature, no less than those who consider matter merely as the physical or occasional cause of changes, of which God himself is the sole efficient, will admit that the Almighty Power which first gave, can, if he please, take away or vary the properties and laws of matter. Surely, if ever *our* will can give motion to that which would otherwise have remained at rest, and can vary to a certain extent the ordinary sequences of events, it is not too much to claim for the Creator, on any hypothesis of causation, an unlimited power of the same kind, over nature. None therefore but an Atheist, can deny the *possibility* of miracles.

It is of no importance to this argument, whether or not Mr. Hume, intended by "a violation of the laws of nature," a disruption of the connecnection of cause and effect, as Doctor Brown understands him. If he did not intend this, his argument has no force whatever. With his usual courtesy, Doctor Brown has given to the language of his antagonist, the only meaning which can give any appearance of consistency and strength to his argument.

Whether it is *probable, a priori*, that the Author of the universe, should, in any case, interpose to produce events out of the ordinary course of nature, is a different question. It cannot be denied however that the God who made the world in infinite benevolence, continues to regard it with the same benevolence; and if he sees, that the end for which he made it, will be promoted in any case, by interposing to vary the common course of events, it is highly probable that he will do it. If then a fact, asserted to be miraculous, has a manifest tendency to promote the end for which the world was evidently made, to a degree to which it could not, so far as we can see, be otherwise promoted; then there is a previous presumption in favor of its existence. We may be, and doubtless are, to a great extent, incompetent to decide, what events will finally conduce to the accomplishment of the purposes of God in creation; but the *apparent tendency* of revelation, and of all the interpositions recorded in it, to promote the glory of God and the best interests of his intelligent creatures, is justly considered by believers as affording a strong presumption of its truth.

Such is a very brief sketch of Dr. Brown's luminous train of reasoning, on the *possibility and previous probability* of miracles. Our abstract cannot do justice to the argument: but as it stands in the work itself, we consider it quite unanswerable. We should be amused to see an infidel attempt fairly to meet it. Mr. Hume himself, we are persuaded, would shrink from the task.

We should have been more sparing of our abstract, and have quoted more largely from our author, if he had given his arguments in a form so condensed, that we could have found room for them in his own words. But the

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result has now taken place; as, when an earthquake first shook the hills, or a volcano first poured out its flood of fire, after the earth itself had perhaps existed for many ages, there was that combination of circumstances of a different kind, of which earthquakes and volcanoes are the natural results.—pp. 523–525.

There is not a phenomenon, however familiar now, which had not at one time a beginning; and I may say even, that there is not a phenomenon which was not originally, as flowing from the Creative Will, an event of this very class. Every thing has once been miraculous, if miraculous mean only that which results from the direct operation of a Divine Power; and the most strenuous rejecter of all miracles, therefore, if we trace him to his origin, through the successive generations of mankind, is an exhibiter, in his own person, of indubitable evidence of a miracle. —p. 527.

It will readily be seen, that all the arguments which shew the *possibility* and *probability*, *a priori*, of miracles, apply, in all their force, to those supposed interpositions of God, in regulating the general course of events, which are termed a particular Providence. That such interpositions are *possible*, no believer in the existence of God, will deny;—that they can be proved by experience, is not to be expected;—that they are in themselves *probable*, a priori, Dr. Brown seems inclined to believe. We shall here let the author speak for himself; and first in respect to the *evidence* of such interpositions.

Unfortunately, however, the successive phenomena are not so clearly known to us, in all their circumstances, as to afford a satisfactory decision of the question. In the mixed series of events in nature, every thing is so complicated with every thing, and the analysis is often so much beyond our power, that in innumerable cases it is impossible for us to predict the particular effect that may be expected, and to determine the particular moment, at which it may be expected. We may know, for example, when we look at some tottering wall, that the first great hurricane will throw it down among the ruins which have long been mouldering at its base; but who is there that can venture to predict the very instant, at which it is to be overthrown? And if it should fall, the very moment after some wanderer whom it had been sheltering had quitted it, who is there that can venture to say with confi-

dence, from his knowledge of the laws of gravitation and of the lateral force of currents of air, that its fall was at the very moment which might have been predicted, and, without any providential interference, could not have taken place, while the wanderer was near enough to be a sufferer? Our experience of the order of events may be sufficient, indeed, to render less probable the Divine interpositions supposed; but it certainly is not sufficient to disprove what might or might not be, while all which we know of the order of nature had continued exactly the same.

That the supposed agency of the Deity is not made visible to us by extraordinary appearances,—that, for example, we do not see a falling wall suspended in the air in its descent, till some individual have passed safely beneath,—is no proof, that the Divine interposition is falsely supposed. If the interposition were to be equally effective, as to its immediate object, in either way, there can be no doubt that, in conformity with his own benevolent view, the less obvious mode is that which the Deity would prefer; because, while it produced equally the particular good intended, it would not seem to violate the general uniformity of nature, and would thus leave all the advantage of that general uniformity, in relation to which every plan of conduct might be arranged, in the same way, as if the providential interposition itself had not taken place.—pp. 533—534.

In respect to their previous probability, he reasons thus—

It must be admitted,—an asserter of it may justly say,—that the Deity, with a view to the good of mankind, *has*, at one time, directly operated, since the race of mankind, and all the objects which surround them, have existed only by his creative will;—that there is no reason to suppose the creatures, for whose happiness he at one time operated, to be objects of less interest to him, at one period, than at any other period;—that, if he love mankind, he loves individuals, since *mankind*, which is only a name for a number of individual living beings, is nothing in itself, but as significant of the individuals whom it comprehends;—that it was not for the letters or syllables, therefore, which form the word *mankind*, but for the living individuals denoted by it, that he provided, by his own direct operation, this beautiful system of things, which has been the home and rejoicing-place of so many generations;—and that, if he truly love the happiness of the individuals of mankind, he may, on the very principle which he must suppose to have led to the original act of creation, be expected to promote that happiness which he loves, if circumstances should occur, in which more good would flow from a temporary change of the seeming order of nature, than from a continuance of the same apparent order.

In this progressive reasoning, if the question were to be considered wholly *a priori* there does not seem to be any inconsistency. The only opposite argument, in such a primary view of it, would be found in the good which must be allowed to flow from continued uniformity of order in the phenomena of nature, as enabling us to calculate on their future sequences, to be the planners of our own conduct, and to the lessons of experience to derive wisdom from the very errors and evils of the past. —pp. 529, 530.

Such views of the possibility and probability of a particular Providence, are delightful to every child of God. They encourage him to look directly to his Heavenly Father for help, in every time of trouble;—they animate his prayers, give him a deep sense of the divine goodness, and enliven, beyond expression, his gratitude, when he receives surprising deliverances or unlooked for blessings.

When a house falls down, a few moments after an individual has quitted it, or a wave brings within the reach of a shipwrecked mariner, who has almost ceased to hope, and is resigning himself, after a long and weary struggle, to the death that seems awaiting him, a plank, or other floating body sufficient to bear him up,—it is impossible to trace all the series of physical causes, which retarded till that particular moment the fall of the house, or brought the instrument of succour, at the very moment of feebleness and despair, within the reach of that arm which had strength only to grasp it. It is impossible, therefore, to say positively that the effects were not the result of providential aid; and it is a very pleasing influence of gratitude to Heaven, that, after escape from peril so imminent, lends, in the vividness of joy, to this very supposition, as a reason for still increasing gratitude.—pp. 535, 536.

This gratitude, however, and the love which it awakens, may be in danger of becoming selfish, and less worthy of the Giver of every good and perfect gift, than that which flows from more extended views of his beneficence.

The gratitude, which, in acknowledgment of blessings received, looks to Heaven as the source from which they have directly flowed, is a feeling that at once may increase devotion, and increase the very

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rules the world,—let us bless him indeed for this act of his bounty; but while we are devoutly thankful for the personal good, let us bless him still more for those general arrangements, from which the production of that personal good, in harmony with the great end which they serve, was only a momentary deviation,—arrangements, that have made the happiness of the world, and, in the equal and uniform order of which he may be considered as exercising, at every moment, some act of providential bounty, not to a single individual only, but to thousands of our race, and perhaps to myriads of myriads of rejoicing creatures.—pp. 538—540.

We know nothing of Dr. Brown's religious character and sentiments, but we are rejoiced to observe, that, under his inquisition, philosophy speaks a language which harmonizes with the doctrines and evidences of Revelation. As nature and revelation both spring from the same Author, philosophy, which declares the laws of the former, must, when correctly understood, harmonize with the truths of religion contained in the latter. To the interrogatories of some, however, who have been considered as her distinguished votaries, philosophy has been thought to give answers so much at variance with the declarations of the Gospel, that pious minds have been tempted to turn with disgust from her instructions on moral subjects; and it is truly refreshing to hear, from Dr. Brown, her unsophisticated and decisive declarations of truth. It will be understood, of course, that we do not now speak either of his peculiar theory of cause and effect, on which we reserve the privilege of giving an opinion hereafter, or of his system of mental philosophy, which we have not seen. It is when, in the work before us, he incidentally speaks on subjects not necessarily connected with his theory, that he appears to us, the acute, the able, as well as the eloquent philosopher; and if this theory does lead to those sceptical results which have been attributed to it, we are sure Dr. Brown was indeed so happy as not fully to understand his own system.

***God's Ways not as our ways:—A Sermon occasioned by the death of the Rev. Samuel Worcester, D. D. Senior Pastor of the Tabernacle Church, in Salem, Mass. by* ELIAS CORNELIUS, A. M. surviving Pastor: Salem, 8vo. pp. 56.**

In our number for September, we republished from the Missionary Herald, part of a well written memoir of Dr. Worcester. Our principal object in noticing the sermon before us, is to lay before our readers a few extracts, in which his character as a minister of the Gospel is more particularly considered.

The sermon is founded on Isaiah, lv. 9. "For as the the Heavens are higher than the earth, so are my ways higher than your ways, and my thoughts than your thoughts." In a pertinent introduction, the meaning of the text, in its connection, is explained; and in accommodating it to the occasion on which he speaks, the preacher considers "The Governor of the Universe as acting according to an established plan, the full comprehension of which infinitely transcends the power of created intelligences." In illustrating this sentiment, he first endeavours, "to establish the fact, that God has a plan according to which he governs the Universe; and secondly, to shew in what respects the operations of this plan necessarily transcend our conceptions; and to prove that they are of such a nature as to deserve our implicit confidence." The proof of the first mentioned fact, is derived by the preacher from the perfections of the divine nature, and the obvious declarations of scripture; and in illustrating the second proposition, he shows that "God acts for the Universe, and that he acts for Eternity." This portion of the sermon scarcely yields in interest to the biographical part; and in shewing how entirely incapable we are of determining whether particular acts of Providence will have a happy or adverse influence on our condition, Mr. C. makes the following very judicious and interesting remarks.

But if God has formed men for eternity, then to give such a direction to his Providence, as shall ultimately promote the highest interest of that state, is no less a proof of his wisdom, than it is of his benevolence. Nor does it alter at all, in his view, the reality of those interests, nor the supreme importance of taking measures to promote them, that those whom they concern, do not always perceive them, or are not disposed to regard them with the attention which they deserve. The child is not less in danger, who is sporting on the brink of a precipice, because he is wholly ignorant of his situation; nor is the parent less kind for rescuing him, though he do it in opposition to all his entreaties to remain where he is. Let him have time to discover the danger from which he has escaped, and he will regain the friend who delivered him with the warmest gratitude of his heart. With infinitely more reason shall we, my brethren, if we trust in God, look back in eternity, upon some of the darkest and most distressing occurence, of our earthly pilgrimage, and bless the hand which chastised us with its severest strokes, and dealt out to us the most bitter ingredients in the cup of sorrow.

What man will undertake to say, that the Almighty may not be promoting, in the most direct and effectual manner, the highest good of his creatures, at the moment when his Providence is spreading its heaviest clouds over their present prospects? Be it so, that in accomplishing this result, a thousand tender ties are broken; the most endearing relations dissolved; and the whole train of events with which their influence was connected, left to move on without them,—it is only a momentary breach, which however much it may appear a disruption to us, will be found at last, to have been only a connecting link in the mysterious chain of Providence.

"What I do," said our Saviour to one of his disciples, "thou knowest not now, but thou shalt know hereafter." Little did the Patriarch of Israel imagine, when repiningly he said "All these things are *against* me;" that they were so eminently *for* him;—that the system of Providence, which he deplored as most portentous in its aspect, was a cloud big with blessings to him and his posterity; and that, having discharged its contents, it would suddenly disappear, and leave the sun of prosperity to shed its mildest beams on the evening of his days. Still less, did the disconsolate disciples of Jesus think, when their Master was torn from them,

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, by which he is seeking to
ie final happiness of his cho-

ılfil an important end, in the
'rovidence, that our Pastor
), and endowed with those
ntellectual qualities, which
r extensive usefulness in the
to fulfil another, and a still
ant end, in the same plan of
that he has been called to an-

There, we trust, he lives,
gmented powers, devotes his
abours to the service and glo-
and Redeemer. Why, then,
murmur? He is not lost to
for a time, he may seem lost
who is it, that has called him
eld of labour, but he who in
gave him to us, and to the
earth. Yes,—and let the ex-
our hearts with gratitude,—
gave and the Lord hath taken
ed be the name of the Lord."
ouds and darkness are round
righteousness and judgment
tation of his throne." "He
ays chide, neither will he
er forever." "For he doth
illingly, nor grieve the chil-
."

and precious as are these as-
surances of the word of God, it will not—
it cannot be concealed, that the loss we
have sustained, is one of no ordinary mag-
nitude. I confess when I look around,
and survey the deep and mighty chasm
which it has produced, not only in this
church and region, but in the christian
world, I cannot help exclaiming—"O
daughter of Jerusalem! What shall I equal
to thee, that I may comfort thee, O virgin
daughter of Zion? For thy breach is great
like the sea, who can heal thee?"—pp
14—16.

We make the following extracts, which have reference to some of the incidents in the life of Dr. Worcester, and to his character as a christian, and a minister of the gospel.

Your Pastor was born at Hollis, in New-Hampshire, Nov. 1, 1771. His father, who was a respectable farmer of that town, was descended from the Rev. THOMAS WORCESTER, who was the first minister of Salisbury, in this State, and who settled there in the year 1639.

When only twenty months old, he had the misfortune to lose his mother, who is said to have been highly distinguished for her piety and good sense. During his infancy, he suffered much from sickness, and in one instance was brought so low that his life was entirely despaired of. But that God who had destined him to important services in the church, watched over his cradle, and at length raised him to health and strength.

While a youth, his time was occupied at home, without any remarkable occurrences, except that he frequently discovered in his conduct, the same coolness and deliberation of plan, the same patience of application, which in after life, so strongly marked his character.—pp 17, 18.

At the age of sixteen, during one of those seasons of the gracious outpourings of the Holy Spirit, which have so often visited New-England, and conferred on her churches the richest and most durable blessings, his mind became impressed with the importance of his spiritual and eternal interests. After a period of six months of anxious enquiry, he began to cherish a trembling hope that he had "passed from death unto life." His feelings during this time, had nothing in them peculiarly extraordinary. "It was," to use the language of an elder brother, whose mind was impressed at the same time, "apparently by a still small voice that he was led to see that he was entirely without the love of God in him, and to feel his dependance on the free grace of God for

regeneration, pardon, and eternal life, and brought to receive Christ Jesus the Lord, as his chosen and beloved Saviour." He still, however, had many doubts; and his fear of being deceived was such, that he could not prevail on himself to make a public profession of religion till some years after.—pp. 18, 19.

It was while he was a member of College, and during a winter season employed in the care of a school, in Salisbury, New-Hampshire that his attention was called anew to the importance of making a profession of religion. There had been a considerable revival in the place, the summer and autumn preceding, "in view of the fruits of which," says his brother, who was already settled there, "his heart was warmed, and he obtained such additional evidence of his vital union to Christ, and such a deep sense of the great importance of such duty, that he could no longer refrain from owing Christ before men." Accordingly, he offered himself for examination, and with a number of others, united with the church on the 18th day of February, 1793. His relation to this church continued, with great satisfaction to the serious and good people of the place, until the time of his ordination.

In the autumn of 1795, he finished his academical course, and left College with distinguished honour, being appointed to deliver the Valedictory Oration on the day of Commencement.

From this period he turned all his thoughts to the ministry; devoting what time he could from the necessary avocations of an Instructor of an Academy, in preparing for the duties of the sacred office. In about one year from the time of leaving college, he was licensed to preach; and not long after, received a call to settle in the ministry at Fitchburgh, in this state.

Here he was ordained in Sept. 1797. The two following years of his life were spent in performing the duties of a Pastor, amid various scenes of trial and success. It pleased God, soon after his settlement, to grant him the satisfaction of witnessing an extensive revival of religion among his people; the effects of which contributed much to the promotion of evangelical religion in the place. But they did not eradicate those seeds of error, which he perceived had long been sown among his flock. These sprang up with increasing vigour, and gave rise, three years after his settlement, to the publication of a small volume of sermons, in which the doctrine of Future Punishment is stated and defended, in a manner peculiarly calculated to convince the serious and candid mind.

There were those, however, who could not endure his sound doctrine, nor the plain and pungent application which he made of it to the conscience and the heart. Difficulties were started, and as is usual in such cases urged with persevering assiduity, until it was judged expedient that his pastoral relation should be dissolved. The transactions which led to this result, are contained in a small pamphlet, prepared by himself, and published at the request of his church. On some accounts, it is one of the most valuable of all his publications. It not only exhibits the leading traits of his character, elicited under circumstances peculiarly calculated to call them forth; but it contains a discussion of some of the most important principles of Congregational church government—and although written in the early part of his ministry, shows sufficiently well, that the foundation was already laid, for all that preeminence to which he afterward attained, on the subject of ecclesiastical government, and the order of churches.

On the 29th of August, 1802, he delivered a solemn and impressive sermon to his church and people, which was the close of his ministerial labours in Fitchburg. By a unanimous vote of the church, who had remained stedfastly attached to him during the whole of his conflict, the sermon was published, and will long remain, a memorial worthy of its author.

The same month in which he left Fitchburg, the pastoral office in this church and society having become vacant, by the dismissal of the Rev. Mr. SPALDING, Mr. WORCESTER was invited to supply the desk. His preaching, as many now present well remember, was heard with great satisfaction. On the 23d of November following, the Church made choice of him to their Pastor, and having received the unanimous concurrence of the Proprietors of the House, presented him with a call to settle among them in the ministry.

About the same time the first church and society in Rowley, in this vicinity, being destitute of a Pastor, and having had opportunity to hear Mr. WORCESTER for a few sabbaths, presented him with a similar call. In making up his mind, which invitation to accept, he was governed by what he thought to be the will of Providence, and finally decided in favour of the church and society. Here he was installed, Pastor, on the 20th day of April, 1803, at which time he was in the 33d year of his age.

Having already had five years experience in the ministry as Pastor of a church, and being endowed with distinguished moral and intellectual qualifications for his work, it was to be supposed he would enter upon the duties of his office with many advantages. Nor were the ex-

people disappointed.—
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WORCESTER; and made
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it there," he added, "I
felt the least anxiety for
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—pp. 21—25.

r, Dr. WORCESTER was
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to every variety of occa-
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e them a peculiar richness
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of his ministry, he applied
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ositions of its most difficult
passages. It should be ad-
i *practical* preacher. His
ot addressed to the under-
standing alone. Whatever the subject might be, he always found opportunity to deduce a variety of important inferences which he applied directly to the consciences and hearts of his hearers—at the same time, he expressed himself in a manner so affectionate and solemn, that the most indifferent were often made to feel.

In his character as a Pastor, one of the most conspicuous traits which Dr. WORCESTER, discovered, was his *devotedness* to his work. He gave himself wholly to the ministry; and allowed no private or secular end to divert his attention from what he considered, its appropriate duties. With a mind qualifying him for any station, and possessed of resources which he might easily have rendered subservient to his pecuniary interests, he was satisfied to spend his days in laborious exertions for the good of others, with no other compensation than what was merely necessary for his present support.

If we enquire the cause of this devotedness, we shall find it to have originated in an ardent *love* for the duties of the sacred office. In the discharge of these, he found ample scope for all the powers of his mind, and the best feelings of his heart. From these, therefore, no temptation could allure him. He applied himself with unwearied effort to the performance of them, and coveted no other profession or pursuit, on earth.

He was an *affectionate* Pastor. He felt a tender interest for all his flock. If they were blessed with prosperity, he rejoiced; if they mourned under adversity, he was always ready to impart consolation. Perhaps no man could express a livelier sympathy in the trials of those who were endeared to him, than your beloved Pastor. For this, it is true, he was in some measure fitted, by the repeated afflictions which he suffered in his own family; but he possessed a natural sensibility, which easily entered into the feelings of others. With what tenderness of manner, and appropriateness of language, he could adapt his conversation to the circumstances of those who were in distress, you, my hearers, who heard him in seasons of sorrow, can better remember, than I describe.

In his *pastoral visits*, he was frequent, and to a high degree faithful. He regarded them as constituting an important part of ministerial duty; and in the early period of his ministry, before his time became so much occupied with public engagements, he devoted himself to them, with uncommon assiduity. Several hundred visits of this kind has he made in a single year; with how much benefit to those who enjoyed them, it is unnecessary for me to say.

To the *sick and afflicted* he was peculiarly *attentive*. He considered them as

possessing the first claim upon his services, and allowed them to make large demands upon his time. Nor were the instructions, which he gave upon these occasions, lost. Few ministers have been so highly favoured in this respect, as himself. Some of the most precious fruits of his ministry were derived from his visits to the sick and afflicted. His faithful warnings were heard; and in a number of instances, became the means of permanent good.

Dr. WORCESTER earnestly desired the spiritual welfare of *his church*. He believed the church to be an institution of Christ—possessing a character wholly distinct from the world; invested with special priviliges; and designed for the most important ends. He considered it as the "light of the world,"—the "salt of the earth"—"the pillar and ground of the truth." Every encroachment upon its rights—every attempt to destroy its separate character and merge it into the world, whether made by political or religious men; he regarded, not only as dangerous to morality, but an act of open hostility to the Gospel itself.

It was his fervent wish that the members of his church might live, in all respects, conformably to the character and privileges of an Institution of Christ. To this end a large proportion of his labours was directed. In public, and in private; at the sacramental table, and in the social conference; he took occasion to impress on those who "named the name of Christ," the sacredness of their profession, and the nature and magnitude of the duties which it imposed. Ye yourselves, brethren, "know how he exhorted, and comforted, and charged every one of you, as a Father doth his children; that ye would walk worthy of God, who hath called you into his kingdom and glory."

He was strongly *attached* to the members of his church. Of this the following declaration contained in one of his last letters, affords sufficient proof. He had been informed that the week after his departure, the church held a day of fasting and prayer upon his account. In a letter to a friend, he says, "By the account you have so feelingly given me, of the meeting of the church for prayer on my behalf, on the Friday after my embarkation, my heart is melted. God will not forget that day of fasting and prayer, nor the fervent supplications, nor the tears of tenderness, nor the tremblings and fluctuations of hope, nor the anticipations of the meeting in our Father's house not made with hands. I beg you to say to that church for yourself, and to repeat for me, with the tenderest emphasis of love and gratitude,—"Peace be within thy walls, and prosperity within thy palaces. For my brethren and companions' sakes, I will now say, Peace be within thee. Because of the house of the Lord our God, I will seek thy good."

Dr. WORCESTER devoted much of his time to *study*. He believed that no man, however great his talents might be, could discharge the duties of the Pastoral office in an able and faithful manner, without frequent meditation, and a laborious application to study. From the commencement of his ministry, his habits were, therefore, those of a diligent and thorough student. Upon the time, which he held consecrated to this object, he allowed neither pastoral visits, nor any other parochial engagement, to encroach.—pp. 40—44.

Another remark to be made respecting Dr. WORCESTER, is, that he was a *successful* Pastor. From the description of his character which has been given, it is evident that he possessed, in an eminent degree, those qualifications which give strength and stability to a society. Accordingly, his own congregation never flourished more than during the period of his ministry. When he began his labours, as you well know, the society was weakened by divisions, and required the wisdom and energy of an able and devoted Pastor to recruit its strength. These he combined in so remarkable a manner, that the highest hopes and expectations of his people were realized.

But this is not the success to which I principally allude. His labours were blessed to the *souls* of his people. He had the happiness to witness several revivals of religion, in which he greatly rejoiced—and in the fruits of which, it is to be hoped, he will rejoice forever. During the eighteen years of his residence among you, two hundred and fifty-five persons were added to the church—most of whom, as we trust, were the seals of his ministry.

It is proper to add in this connection, that Dr. WORCESTER cherished a lively concern for the welfare of *other churches*. He believed that the churches of Christ were united by a common bond; that if one member suffered, all the members suffered with it; and that they were bound to afford mutual aid. It was impossible that one so well qualified to give assistance as himself, should not have been often called upon. In the course of his ministry he attended more than *eighty* ecclesiastical councils, and was invited to many more. The services which he rendered upon some of these occasions, were of the highest moment, and will long be held in the most grateful remembrance.

It was his concern for the welfare of other churches, which called forth those able vindications of the truth, which have given such just celebrity to his name. To some, it might seem, from the frequency with which your Pastor appeared upon these occasions, that he was a lover of con-

But no man was more sincere-
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ridence which no candid mind
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r life, have never suspected me,
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e of those *errors* which were
o subvert the peace and purity
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46—48.

lowing is alike honourable
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ie man who spoke it in
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doubtless expect, that I should
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R, as an *Associate* Pastor. On
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hat I shall ever regard the pe-
connection with him, as one of
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xions of a similar nature, with
atitude to God, I desire to re-
that no incident ever occurred,
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I that I shall sit at his feet, and
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its forbid us to increase the
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article by a few remarks.
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ted to form in distant and heathen lands. He will be numbered among those distinguished servants of God, who have contributed 'to make known his way upon the earth, his saving health among all nations.'

Men possessing such qualifications as Dr. Worcester, are particularly valuable, and are peculiarly called for by the exigences of the times. Great talents and as great acquisitions are too often lost to the world. They contribute to the enjoyment of their possessor, but not being brought to bear upon the interests of society or of the church, they have not the value which they would otherwise have possessed. To persons of this class, who by timidity, or by indifference, are prevented from exercising a just and salutary influence on those around them, Dr. Worcester was a perfect contrast. It was his desire, his determination, to *do the work of him that sent him, while it was day.* He cultivated his mind, knowing it was that which in every trying condition, must, under God, sustain and direct him; and his great public services were the result of duty clearly apprehended, and deeply felt. We can hardly desire or conceive of a greater blessing for the church, than that she may have such men for the defence of her truths, and for the extension of her empire. Such men we have no doubt God will raise up. The field of philanthropy is already occupied by many labourers, and although some may sink under the burden and heat of the day, new accessions will be continually made, their numbers and their labours will be increased until the wilderness shall be as Eden, and the desert, as the Garden of the Lord.

Great offices will have
Great talents. And God gives to every
man
The virtue, temper, understanding, taste,
That lifts him into life, and lets him fall
Just in the niche he was ordained to fill.

We have no wish to conceal the pleasure which we have derived from the production before us. It is a ser-

mon which indicates talents and industry. Its respectable author, after having, with almost unparalelled success, laboured in the service of the American Board, and called upon the church to consecrate its wealth to the service of God, has engaged in another department of the same great work, and is successfully discharging the duties of the christian ministry. We devoutly pray that God may continue to make him the instrument of much good, and afford to him, as to his distinguished predecessor, consolations in life and peace in death.

Literary and Philosophical Intelligence.

Yale College.—A new and very commodious edifice has been erected in addition to the other buildings of this Institution. The number of students now in the seminary are; Medical 76; Academical 325, of whom 80 are Seniors, 74 Juniors, 91 Sophomores, 80 Freshmen:—Total 401.—Of the Academical students, 163 are from Connecticut, 44 from New-York, 43 from Massachusetts, 11 from South Carolina, 9 from Pennsylvania, 8 from Virginia, 7 from Georgia, 7 from Ohio, 6 from Vermont, 4 from New-Hampshire, 4 from North Carolina, 4 from Mississippi, 2 from Kentucky, 2 from Maine, 2 from Maryland, 2 from the Island of Bermuda, 1 from Rhode Island, 1 from Alabama, 1 from the District of Columbia, 1 from Louisiana, 1 from Demarara, S. A. 1 from Lower Canada, and 1 from the Island of St. Thomas.

Harvard University.—In this Institution the number of students is 372: of whom 29 are Theological, 13 Law, 53 Medical; of the Academical students 69 are Seniors, 77 Juniors, 77 Sophomores, 65 Freshmen.

Brown University.—The number of students is 156; of whom 32 are Seniors, 30 Juniors, 44 Sophomores, 50 Freshmen.

Columbian Printing Press.—Mr. Clymer, the inventor of this celebrated press, had, in August last, put into operation 36 presses in England, several in France, Russia and South America, and four in Asia.

New Invention.—Mr. James M'Donald of the city of New York, has invented a machine for the dressing of flax, which promises to be productive of much benefit to the country. The machine is intended to be moved by animal or water power, and dresses flax or hemp in an unrotted state. Its operations are such, that it will carry through the machine three lengths of flax in a minute: and its performance is so perfect that the flax is completely broke and dressed. It is supposed that when moved by a force equal to that of a yoke of oxen, it will dress a ton of flax in a day. The flax if boiled, after having passed through the machine, is left in the finest order.

Action of Cork on Chalybeate Waters.—It is stated in the London Medical and Physical Journal, that on the examination of some bottles of chalybeate water, no signs of iron could be discovered in them. It was discovered that the astringent nature of the corks had combined with the metallic substance. It is advised, that, when chalybeate waters are kept in bottles, the corks should be first well steeped in the waters, in order that the astringent matter they contain, may be saturated with the iron.

Ireland.—A very calamitous event occurred about ten days since, in Joyce Country, in this county, similar to the late movements of the bogs.—Upwards of one hundred acres of the lands of Letterbricken, part of the property of the Provost of Trinity College, prime pasture and mountain, on which a number of tenants resided, commenced moving, and after carrying before it huge rocks, large heaps of earth, the entire crops, together with every other obstacle which was likely to impede its progress, totally disappeared. Previous to its movement a great noise was for some time heard, resembling that of distant thunder, and the earth became convulsed. Thus, in the presence of an astonished and paralyzed people, did this terrific moving mass continue in easy pro-

il its arrival at the brink of the which it plunged with rapid leaving the whole route which complete and frightful waste, lpless, homeless tenantry in a wretchedness easier to be imthan described. The only ich can be assigned for this and awful revolution of the this, that the great drought e had some time ago, parchhe surface or slimy earth vered these immense rocks, ildering of which caused such cavities as to force the mountain away, it then not having a sufficient bedding. Two days after the above singular and destructive occurrence, a large tract of land, thickly inhabited, the property of R. Martin, Esq. M. P. and in the same neighborhood, was visited with a like phenomenon, but even of a more destructive nature, as the loss of the wretched sufferers in this case was not confined to their land and crops, but their entire stock and property were also swallowed up in the dreadful and sudden earthquake.—*Tuam Gaz.*

List of New Publications.

THEOLOGY.

ion on the Foreknowledge of God; on Thursday evening, Sept. 6th he North Brick Church in Newand on the following Lord's Day, in the First Ecclesiastical Sociest-Haddam. By Nathaniel Em-. D. Pastor of the Church of Franklin, Massachusetts: Mid-

ss of the Committee of St. Mary's of Philadelphia, to their brethren man Catholic Faith, throughout ed States of America, on the subreform of sundry abuses in the adtion of Church discipline. New-

non delivered in Wells, June 27th fore the Maine Missionary Societir Fourteenth Anniversary. By Benjamin Tappan, A. M. Pastor of the Church in Augusta: Hallowell.

MISCELLANEOUS.

Poems; by William Cullen Bryant. 12mo. Cambridge.

Considerations upon the Art of Mining. By W. H. Keating, A. M. 8vo. Philadelphia.

History of the United States; by William Grimshaw.

Remarks on Capital Punishments: to which are added, Letters of Morris N. B. Hull, &c. Second Edition, with Additions. Utica.

Report of a Committee of the Connecticut Medical Society, respecting an Asylum for the Insane, with the constitution of the Society for their relief. Accepted by the Medical Convention, October 3d, 1821: Hartford.

Religious Intelligence.

AGE (OHIO) MISSIONARY SOCIETY.

s from the Third Annual Re- of the Directors, presented Sep- r 4, 1821.

presumed to be an indisputa-, that since this region was set- civilized inhabitants, it was nore destitute of the preaching Gospel, in proportion to the of the people, than it has been st year. In the four counties d in the bounds of this Society, Presbyterian or Congregationsters, and perhaps as many of the and Methodist denominations. But what are these among more than 26 000 inhabitants scattered over a territory containing more than 28000 square miles. If 20 ministers of the Gospel were conveniently located on this territory, each must have a parish about 15 miles long and 10 broad, and on an average including not less than 1300 inhabitants. But when we reflect that these ministers are not conveniently located to visit all the inhabitants in our bounds; that the labors of some are confined to a small territory and to but few people; that almost all of them extend their labors to other sections of our country, and are frequent-

ly in regions beyond the bounds of this Society, one fourth or even one third of the year; and that some of them will every year be prevented from engaging in active service, a longer or shorter period, by bodily infirmity, we see that many of the people within the bounds of this Society must be almost entirely destitute of a preached Gospel.

And when we take a view of this territory as respects our own denomination, the picture assumes a darker aspect. Scattered through this region are many who would prefer a preacher of the Presbyterian denomination, and but few, perhaps not any, who might not receive benefit from his labors. In this view of the case, there are only ten ministers among 26,000 inhabitants, and were each minister located over an equal extent of country, he must have a parish 20 miles in length and 15 in breadth; and were the inhabitants equally distributed through the whole extent of territory, each minister must have under his care 2600 souls. Or let each have a parish of the above named extent, and those two who might fall wholly in Portage county, would each have under his care 4000 souls scattered over 300 square miles.

Six ministers are settled in Portage county, which is better supplied than any other county in the bounds of this Society But were the inhabitants of this county equally divided among these 6 ministers, each would have under his care 1683 souls, scattered over an extent of 125 square miles. But there is one Baptist minister and perhaps the labors of as much as three or four Methodist ministers in the county. On the supposition that there are ten regular ministers in the county, each must have the charge of more than 1000 souls, and a parish containing three townships. Medina county contains more than 3000 inhabitants, on an extent of territory 40 miles in length and 20 in breadth, and has but one Presbyterian minister. Huron county has only three Presbyterian ministers among a population of 6675 inhabitants, scattered over more than 30 townships. And Cuyahoga county with a population of 6328, has not a single Presbyterian minister, and it is believed not more than three or four regular ministers of any other denomination.

When we take a view of the Presbyterian or Congregational churches within the bounds of this Society, the prospect is truly alarming. Here are no less than 37 churches to be superintended by ten ministers, who have many calls to visit places where there are no churches, and places without the limits of this Society. And it is a lamentable truth that some of these churches, have for several years been on the decline; have been wounded and torn for the want of a spiritual shepherd to guide, protect and heal.—Must these flocks be left to perish? Can nothing be done to furnish them with pastors? Or shall it be said that a supply will be furnished without special exertion? Will it be supposed that ministers are constantly coming into this country from the eastward, and thus our congregations will soon be supplied with able and faithful teachers?

A few facts will shew the fallacious ground on which such a supposition is built. In the year 1810, there were in the limits comprising this Society, 4,454 inhabitants and three Congregational or Presbyterian ministers; that is, one such minister to every 1485 souls. In 1820, there were in the same bounds 26,180 souls and nine Presbyterian or Congregational ministers; that is, one such minister to 2908 souls, which is almost double the number to each minister that there was in 1810.

In 1810, there were six or seven Presbyterian and Congregational churches within the present limits of the Society, and three ministers; that is, about two churches to each minister, and now there are almost four churches to each minister, and several of the churches three or four times more numerous than any of them were. Add to this, that it is now a year since any minister or candidate has come from the eastward to settle within the bounds of this Presbytery; nor during that period has any one been licensed by this Presbytery to preach the Gospel: nor do we know of any one in our bounds who is expecting to be licensed for several years to come; nor do we know any minister or candidate for the ministry whom we may expect to arrive in this country from the eastward with a view of laboring here as an ambassador of Jesus Christ.

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Do you desire their spiritu-
nd where will they be ten
e? Gone perhaps to some
own in this region, where
ear the voice of no faithful
the Gospel; but will prob-
thed and flattered down to
syren song of those who
ord that bought them, and
when there is no peace.—
fondly believe that all is
se there is none to tell them
ithin ten short years your
ildren may be in this awful
nless some special effort is
crease the number of faith-
ful ministers. Do you inquire what shall be done?

Pray the Lord of the harvest to send forth laborers into his harvest.—Pray that he would incline the hearts of many in the older settlements to come hither to preach the unsearchable riches of Jesus Christ. Pray also that God will pour out his Spirit on our youth and raise up a host of young men from among ourselves, who shall become the heralds of salvation to those who are perishing in sin.

J. Seward, *Sec'y.*

Aurora, Ohio, Sept. 1821.

Extracts from the Sixth Report of the Directors of the American Education Society. Oct. 3rd, 1821.

The Directors congratulate the members and friends of the American Education Society, on the return of another Anniversary; and unite with them in devout acknowledgments of that divine goodness, which has hitherto smiled upon the benevolent design of this Institution. As this design is to give the blessings of the gospel ministry to the destitute, and ultimately to glorify God, by the salvation of ruined men, it commends itself to the reason and the heart of every christian philanthropist. In point of utility this society can scarcely yield to any other charitable institution, whether we regard the influence it proposes to exert on the character of the Clergy, upon the prosperity of the American churches already in existence, or that may hereafter exist, or upon the heathen of our own country, and of Asia and Africa. It is not the rival of any other institution, but lies at the foundation of every scheme for the conversion of the world. For "how shall men believe on Him, of whom they have not heard? and how shall they hear without a preacher? and how shall they preach except they be sent?" But where shall we find pastors for the thousands of destitute churches and congregations in our land? How shall the waste places be built up? And where shall missionaries be found, to carry the gospel to the hundreds of millions perishing in pagan darkness, if young men, who love the Redeemer, be not raised up and qualified for this service, by the hand of christian charity?

Though the Directors have cause for much gratitude to God for the prosperity that has attended the discharge of their arduous duties, they have found their way obstructed by disheartening difficulties. While the number of beneficiaries was rapidly increasing, they beheld, with painful apprehensions, a great diminution in the receipts of the Treasury. The prospect that the claims on the Board would continue to increase beyond its resources, suggested the obvious necessity, either of rejecting a part of the young men, or of requiring them all to refund a portion of what they receive, to be applied when refunded to the aid of others equally necessitous and deserving with themselves.

At the quarterly meeting of the Board in October last, it was accordingly adopted as a general rule, That each beneficiary, in making application for the continued aid of the Society, shall transmit to the Treasurer a promissory note for one half the sum of the appropriation, which he had last received from the funds. This note is to become due within one year after the beneficiary shall have entered on his professional labors; and if not paid by the end of that year, to be thenceforward on interest. If any beneficiary, however, choose not to obligate himself, in this manner, he may, notwithstanding, receive one half the usual appropriation.

While this measure will require an increase of economy and personal effort from the beneficiaries, and to the most destitute will be a severe trial of their perseverance, it will not, in any case, it is hoped be an insuperable difficulty. The Directors are persuaded, that pious young men, who shall have been thus furnished with means of pursuing an education and obtaining the great object of their desires, will cheerfully devote the necessary time, after entering on the business of their profession, to restore to the common stock, the above proportion of what they shall have received, for the purpose of helping others, in their pursuit of the same great object.

The beneficiaries have, generally, complied with this requisition.

The correctness of the views, which led to the adoption of the measure, in October, was confirmed by the state of things in January. At the quarterly meeting of the Board, in January, the Treasurer reported, that the whole amount of money, in his hands, for current use, was only $1 446. As no relief to the funds, from the payment of the beneficiaries' notes, can be expected under several years, the Directors were brought to the alternative, either to dismiss from their list a part of the young men, who were looking to them for aid, or to reduce the sums allowed to each, at least twenty five per cent, below what had been usually granted. After serious deliberation, they chose the latter part of the painful alternative.

This equal distribution among the whole number of beneficiaries, they considered decidedly preferable to make the customary appropriations to a part of the number, and leaving the rest entirely without help. A burden might be borne for a time, if laid on all, which would be insupportable, if laid only on a part. It seemed also to be the dictate of impartial justice, that equal aid should be afforded, where the general claims to charity were equal.

Still, after making this reduction, in the ratio of their grants, the Directors found themselves obliged, at that meeting, to make appropriations amounting to $2,403, almost a thousand dollars more than the sum, at their disposal, in the Treasury. This they did, relying on the good providence of God, and that generous cooperation of the Christian public, which two years before had furnished prompt relief, in a similar emergency.

In the mean time they made efforts of no ordinary kind to increase the funds of the Society. They spread their wants before the public, in the hope and belief, that they would not be compelled, for want of means, to abandon any of the young men, who are training up for the ministry, under their guardian care. To every one of them, the Directors consider themselves as standing in a very sacred and endearing relation. And it has never been without pain, that they have found themselves obliged to leave any one of them to pursue his studies in circumstances of embarrassment or anxiety. But notwithstanding all the exertions that were made, it appeared at the quarterly meeting of the Board, in April, that the receipts of the preceding quarter, fell far below what was necessary to make even the scan-

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exertions for their relief.
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Tract, Dr. Porter's Ser-
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is, the New-England Tract
s recently printed two im-
:ts, suited directly to pro-
ject of the Education So-
entitled THE MACEDONIAN
other, an interesting corres-
between a clergyman of
nd, and a beneficiary of
y.

er Tract portrays, in lively
e perplexity and distress,
an indigent young man
to struggle in his way to
y, and makes a forcible ap-
heart.

CEDONIAN CRY, gives a dis-

closure of facts, that show the nakedness of the land, and tell tales of woe, which must make the ears that hear them tingle, and wring tears from the eye of apathy itself.

The receipts, at the Treasury, during the year from Sept. 30, 1820, to Sept. 30, 1821, amount to $13,108, 97. Of this sum $500 are a bequest of Mr. John Pierson, late of Rowley, Massachusetts, for the permanent fund; $1660 the payments of Life Members; $684 annual subscription of members; $967, 54 interest of productive funds; the remainder donations.

The whole number of the present members of the Society, as nearly as can be ascertained, is 425. Of this number, 197 are Life Members; of these 40 were added during the last year, and 26 of them by the contributions of females. Of the 197 Life Members, 153 were constituted chiefly by the liberality of females, in attestation of their love to the Saviour, and of affectionate respect to their Pastors.

The whole number of beneficiaries, who have been aided by the funds of the Society, since its first establishment in 1815, is 321. Of these 63 have been received within the last year. The number now depending on the Society for help, is about 250. These are pursuing a regular course of study in different stages of advancement, at approved seminaries. And from information respecting them, regularly communicated, the Directors have "satisfactory evidence, that, in point of genius, diligence, literary progress, morals, and piety, they are proper characters to receive this sacred charity."

In this great enterprize of christian benevolence, a confident reliance is placed upon the spirited and continued efforts of Branch and Auxiliary Societies. While all these have shown a laudable zeal in this good cause, some of them have set a noble example of systematic and most vigorous exertion.

To excite the friends of this Society to a more systematic and vigorous action, the Directors respectfully propose the following ways and means, for increasing its funds.

1. Let the churches become Education Societies. To christian professors, we appeal with confidence. Those who enjoy the regular ministrations of the Gospel, and appreciate their im-

portance, will naturally care for the destitute. Those who have been washed in redeeming blood, and tasted the sweetness of the liberty of Christ, will have bowels of compassion, for the millions living without God, and dying in spiritual thraldom.

Several churches have given the example. The churches in Hartford, Farmington, Pittsfield, Lenox, Lee, Stockbridge, Goshen, Old South and Park-street, in Boston, in the Theological Seminary in Andover, the Presbyterian church in Newburyport, and the churches in Beverly and Portland, have in effect become Education Societies, and support twenty-seven beneficiaries.

2. Let females adopt, more extensively, the plan of constituting their pastors members for life.

In this way, so easy in itself, and so pleasant to all concerned, more than $5,000 have been already received into the treasury.

Were all the ministers of the Presbyterian and Congregational churches in this country, made life members, the sums would amount to $80,000, more than all the Society has ever received, and, of course, more than enough to do as much as the Society has already done. If we consider the number of ministers this sum would educate, and the number of souls, they would probably be instrumental of saving from eternal death, how great is the object!

3. Let every person, who is able, engage to support a beneficiary.

4. Efforts should be made to increase the number of annual subscribers.

5. Let men of different occupations devote a specific proportion of their income to the object of the Education Society.

Ministers might devote their marriage fees for one or two months in a year, to this sacred charity. Merchants might return a certain proportion of their gain to him who holds the silver and the gold, and holds the winds and waves in his hand. This would be the best insurance of their property.

Let the trader consider how entirely his loss or gain is at the disposal of divine providence, and ask how he can find the best security.

Let mechanics set apart one or two days in each month, to labour for the Education Society, remembering from whom they receive their strength to labor, and all their success in business.

This plan if generally adopted, would greatly enrich the treasury of the Lord, without impoverishing the donors.

6. Let Education Fields be set apart, in all our farming towns.

Let every good man give each of his sons a small piece of ground to cultivate, and encourage a generous emulation to produce the greatest amount for the Education Society.

The young men of every town, with scarcely any sacrifice, might combine to cultivate a large field for this object.

Though little has yet been done in this way, a great revenue might thus be easily obtained.

Let the charity students in every Academy and in every College be furnished with a field to cultivate for their own benefit. While they would thus do something for themselves, they would remove some of the common objections to Education Societies;—that beneficiaries are idle; that they are too proud to work with their hands: that they are in danger of losing their health for want of exercise.

7. The design of the society might be greatly aided by donations in clothing. Articles of clothing are much needed. Donations of this sort, are to the Society equivalent to their worth in money. Those who have made exertions to procure boxes of clothing, will accept the grateful acknowledgements of the Directors.

8. Important aid may be afforded by subscriptions for boarding beneficiaries, in the neighbourhood of academies and colleges. The Directors have the satisfaction to state, that the plan has been adopted in Lenox Stockbridge, Richmond, Pittsfield and several other places with good success.

9. Let Booksellers and other gentlemen be induced to make life subscriptions in books.

In conclusion, the Directors, impressed with the magnitude and sacredness of the object committed to their trust, call upon the friends of religion, and of man, throughout the country, to pause and view this object, and ask themselves, whether, in the midst of privileges, they are duly affected with the wants and woes, which cry to them for relief, and whether they have given to the extent of their ability.'

Missionary Herald.

THE BOARD OF FOR-N MISSIONS.

annual meeting of the A- of Commissioners for For- was held in Springfield, ns' Hall, Sept. 19th and

Present,

hn Treadwell, LL. D.
Lyman, D. D.
Hooker.
. Smith.
h Morse, D. D.
der Proudfit, D. D.
n Reed.
d Woods, D. D.
ah Day, D. D. LL. D.
Davis, D. D.
arts, Esq.
n Allen, D. D.

was opened with prayer by ident; and on the 2d day, Woods.

s communicated from the Princeton, N. J. expresing at he was unable to attend and also letters from the att of London, the Rev. Dr. rampore, and the Rev. T. alcutta, expressing an ac- eir appointment as Corres- ers.

ling Secretary being absent, was chosen Recording Sec- m.

of the Treasurer, for the exhibited.

P. M. the Board attended p, when a sermon was de- merous and highly respect- by the Rev. Dr. Morse,

Ask of me, and I shall give n for thine inheritance, and arts of the earth for thy pos-

first prayer was offered by n, and the concluding prayer Dr. Woods.

Dr. Lyman, Mr. Reed, and len, were appointed a com- ent the thanks of the Board, r. Morse, for his sermon de- day, and to request a copy

Day, Gov. Smith, and Mr. appointed a committee to t measures ought to be taken respect of the Board, for the e Rev. Dr. Worcester, late g Secretary.

Dr. Woods, the Rev. Dr. Ly- nt Davis, President Day, and were appointed a committee ject of the vacancy in the of- ponding Secretary.

ng of the Annual Report of the Prudential Committee occupied the greater part of the first day.

On the second day, the committee on the subject of Corresponding Secretary reported: whereupon,

Resolved,—That it is not expedient, at present, to elect any man as Corresponding Secretary of this Board, with a view to his being employed permanently in that office; and that it be recommended that the Treasurer be chosen Corresponding Secretary for the present year, and that he be authorized, under the direction of the Prudential Committee, and at the expense of the Board, to engage such assistance in the offices of Secretary and Treasurer as shall be found necessary.

The Annual Report being completed,

Resolved,—That the Report of the Prudential Committee be accepted and approved.

Whereas the Missionary Herald is published at the expense of the Board, and the profits are to be disposed of in such a manner as will most promote the interests of the Board, and of the Missionary cause: and whereas it seems proper that a suitable compensation should be made from these profits for the labour bestowed upon the work by that officer of the Board, under whose superintendence it is prepared and published: Therefore,

Resolved, That Samuel H. Walley, Esq. Henry Gray, Esq. the Rev. Sereno E. Dwight, William Ropes, Esq. and Thomas Vose, Esq. be a committee to determine what sum shall be allowed from said profits as a just and reasonable compensation for the labour above mentioned; taking into view any allowances made to the same officer of the Board for his other services, so that he shall receive, in all, no more than a fair compensation for his whole time devoted to the various concerns of the Board.

Resolved, That whatever profits of the Herald shall remain, after the allowance described in the preceding resolution shall have been paid, be vested under the direction of the Prudential Committee, as part of the permanent fund for the support of the Corresponding Secretary.

The Rev. *Joshua Bates*, President of Middlebury College, Vermont, *Samuel Hubbard*, Esq. of Boston, and the Rev. *Warren Fay*, of Charlestown, Mass. were unanimously by ballot, elected members of the Board.

The Rev. Dr. Morse, having given up his charge at Charlestown, Mass. and removed to New-Haven, Con. requested not to be considered as a candidate for re-election as a member of the Prudential Committee.

The Board then proceeded to the choice of the following officers by ballot.

The Hon. *John Treadwell*, LL. D. *Pres.*
The Rev. *Joseph Lyman*, D. D. *V. Pres*

The Hon. *William Reed*,
The Rev. *Leonard Woods*, D. D.
Jeremiah Evarts, Esq.
Samuel Hubbard, Esq. and
The Rev. *Warren Fay*,
Jeremiah Evarts, Esq. *Cor. Sec.*
The Rev. *Calvin Chapin*, D. D. *Rec. Sec.*
Jeremiah Evarts, Esq. *Treasurer*, and
Ashur Adams, Esq. *Auditor.*

Prud. Com.

Resolved, That any Clergyman, on paying Fifty Dollars, and any layman, on paying One Hundred Dollars, at any time, shall have the privilege of attending the meetings of the Board, and of assisting in its deliberations as honorary members, but without the privilege of voting; this latter privilege being restricted by the Act of Incorporation to the members elected by ballot.

The Rev. Dr. Proudfit being by previous appointment, the preacher at the next annual meeting, the Rev. Dr. Moore, was chosen to preach in case of his failure.

The vouchers of the Treasurer's report were presented as complete, with the certificate of the Auditor, and the report was accepted.

The Committee appointed to consider what measures ought to be taken to testify the respect of the Board for the memory of the Rev. Dr. Worcester, their late Corresponding Secretary, made report: Whereupon

Resolved, That the members of this Board deeply feel the afflicting bereavement, which they have recently experienced in the removal of their beloved friend and associate, the Rev. Dr. Worcester, who, from the origin of the Board, took an active and very useful part in its deliberations, and during a period of eleven years, devoted his best powers to its interests. They desire to enter on their records an affectionate testimony to the patience, disinterestedness, zeal, and fidelity with which he discharged the duties of Corresponding Secretary of the Board, and a member of the Prudential Committee. They would mingle their tears with those of the bereaved family, on this mournful occasion; and would offer their tender condolence, while they point to those sources of consolation which the Gospel affords, and by which the soul of their departed friend was sustained in his last hours.

Resolved, That the Prudential Committee be requested to erect, in the burying ground of the mission at Brainerd, a suitable monument to the memory of the deceased, with an inscription expressing the high regard which the members of the Board entertain for his excellent character and invaluable services.

Resolved, That the Recording Secretary be requested to transmit a copy of the foregoing resolutions to the widow of the deceased.

Resolved,—That the next annual meeting of this Board be holden in New-Haven, Con. on Thursday next after the second Wednesday of Sept. 1832, at 9 o'clock A. M. and that the Rev. Dr. Moore, the Rev. Dr. Chapin, and the Rev. Mr. Marvin be a Committee of arrrangements for that meeting.

Resolved,—That the Prudential Committee be authorised to appoint a preacher at the next annual meeting, in case of the failure of the persons now appointed.

Resolved,—That the thanks of the Board be presented to those friends of the Missionary cause, who have, in the most christian manner, at their monthly concerts, united their alms with their prayers.

Resolved,—That the thanks of the Board be presented to all societies, churches and individuals, who have contributed to the funds of this institution, for their donations to carry into effect the grand designs of Christian benevolence.

Resolved,—That the Board gratefully acknowledge the liberal and seasonable patronage continued during the past year, by which the pressure on the funds has been greatly relieved, and an assurance given, that the interests of the American churches in efforts to evangelize the heathen world, is still increasing.

Resolutions of thanks were also voted,

To the Rev. Mr. Osgood and his people, for the use of their church, on occasion of the public religious exercises, at the present annual meeting.

To Col. Warriner, and the choir of singers under his direction, for their very interesting performances, as a part of the religious exercises of the occasion.

To the Hampden Lodge, for the use of Masons' Hall, at the present session: and

To the families in Springfield, whose hospitality was experienced by the members of the Board.

Resolved,—That it shall be the duty of the Prudential Committe to compile and publish a report of the Board, including the report of the Committee for the last year; the Report from the Agents of the Foreign Mission School; a statement of the Treasurer's accounts; such a detail of donations as may be deemed useful; extracts from the minutes of the present session; and such other information as they shall judge expedient.

The session was closed with prayer, by the Rev. President Day.

WILLIAMS COLLEGE.

[The following article, originally published in the Stockbridge Star, did not reach us in season for a notice under the proper head, but believing that many of our readers will be gratified by the perusal of it, we insert it in this place.]

The induction of the Rev. Dr. Griffin

the office of President of Williams
ge took place on the 14th inst. The
was snowy and uncomfortable, but
ccasion brought together a large
er of gentlemen from the neighbor-
wns. The President elect was ad-
ed by the Vice President in a Latin
h declaring to him his election, and
g upon him publicly to declare his
tance. After he had thus accepted,
lessing of Heaven upon him in his
, and upon the Institution under his
was implored by the Rev. Dr. Shep-
He was then formally invested with
fice; and the students and the Institu-
committed to his care and commend-
his affection and zeal, in another
but handsome address by the Vice
lent.

e President then made his Inaugural
ss, in which he showed in an able
legant manner, the utility of such
itions of learning—their necessity
e preservation of religious and civil
y, and the purity and efficacy of our
ous and civil institutions, and ex-
d the utility of the several branch-
study pursued by our colleges. He
of the benefits to community, and
ally to its religious interests, which
een produced by Williams College.
re stated a fact which we believe
ot before generally known—that, as
rs from the latest triennial cata-
of the New-England colleges, Will-
college has, for the last twenty years,
ted a larger number of men for the
l Ministry than any other except
referring doubtless to Yale; and it
rs, we find on further inspection,
has furnished more than *two thirds*
ay as that Institution so distinguish-
prosperity and piety. His address
osed with a wish that the Institution
ntinue, through the smiles of Prov-
, to be the instrument of similar
eater blessings to community.
ongratulatory address from Profes-
llogg, in neat and classical Latin,
ded.

singing on the occasion needs no
praise than to say that it was in the
tasteful and impressive style, which
tinguished the college choir for two
e years past.

he evening, a very eloquent and ap-
ate sermon was delivered by the
Mr. Humphrey of Pittsfield, from
rds "Hitherto hath the Lord help-
" It gives us pleasure to state that
pected that not only the Address of
riffin, but the Sermon of Mr. Hum-
will soon be published.

introduction of Dr. Griffin to the
ency of the institution, we consider
auspicious event to its interests;
st it will preserve and increase to
it the confidence and attachment of the public.

The President is also Professor of Divinity, and we understand will be the stated preacher to the students.

SUMMARY.

Fifteen young men received assistance during the past year from the Massachusetts Baptist Education Society. The income of the Society was $1400, which sum was somewhat exceeded by their expenditures.

Episcopal General Theological Seminary. The General Convention of the Protestant Episcopal Church, recently assembled in Philadelphia, finished their session on the 3d inst. Among other acts, was one fixing the General Theological Seminary of the Church permanently at New-York, and incorporating with it the seminary now existing here, with the consent of the Board of Managers. The control of the General Seminary is to be vested in a Board of Trustees, to be composed of all the bishops of the church, of one trustee from every diocese, of one additional trustee for every eight clergymen in the same, and of one additional trustee for every 2000 dollars contributed in any diocese for the support of the Seminary, until the aggregate of such contributions exceed 10,000 dollars, when another trustee is to be added for every $10,000 contributed. The Board, until the next General Convention, to be composed of the bishops, together with the 24 trustees, heretofore established by the General Convention, and the 14 trustees of the New-York Seminary; and to have power to constitute professorships and appoint professors, and to frame such rules and regulations as they may deem proper, consistently with the constitution and canons of the church.

N. York paper.

The Baptist Board of Foreign Missions, have sent on to the Valley Towns, one of their Indian stations, 25 persons; 16 of them under age, a minister, 4 teachers, a farmer, and a blacksmith; they left Philadelphia in 4 waggons about the last of September, and seem to be what they ought to be, for piety, industry, and zeal,

British and Foreign Bible Society.

Number of Societies.—The Auxiliaries last reported were 265, and the Branches 364: including those in connexion with the Hibernian Bible Society, they now amount to 270 Auxiliaries, and 412 Branches, forming a total of 682.

The Bible Societies of the continent of Europe were stated by us at 66; but that number included, in point of fact, the Asiatic Societies. These and the four Af-

rican Societies remain the same. Some increase has taken place in those of America.

Issues of the Scriptures.—The Societies in Foreign parts, which are aided by the British and Foreign Bible Society, have increased their issue of Bibles from 547,320 to 739,045, and that of Testaments from 588,200 to 721,376—making a total of 1,460,421; and being an augmentation, in the course of the year, of 191,725 Bibles, and 137,176 Testaments.

The two Roman Catholic Clergymen who have engaged so actively in the circulation of the Scriptures, have published, in addition to the above, more than 480,000 copies of the German New-Testament.

The total number of Bibles issued on account of the Society has increased from 1,152,434 to 1,307,044; and that of Testaments from 1,704,857 to 1,963,118—being an increase during the year, of 154,610 Bibles, and 258,261 Testaments; and making a total of 3,270,162 copies.

To these totals may be added 236,000 Bibles and Testaments, in French, German, Swedish, and Danish, which it is estimated, have been published on the Continent, at an expense of about 35,000*l.* to the Society.

If all these totals be added together, it will be found that the Society has distributed or assisted to distribute, since its formation, not less than *five millions, four hundred and forty-five thousand, five hundred and eighty three* copies of the Sacred Scriptures of the Old and New Testament.

Total Expenditure.—The expenditure to the end of the Society's Sixteenth Year was 528,687*l.* 17*s.* That of the Seventeenth Year having been 79,560*l.* 13*s.* 6*d.* the total Expenditure amounts to 908,248*l.* 10*s.* 6*d.* *Lon. Mis. Reg.*

Madagascar.—Prince Ratiffe, brother-in-law of Radama, king of Madagascar, has sailed from England on his return to his native island.

"In the same vessel sailed the Rev. Mr. Jeffereys, Missionary to Madagascar, with Mrs. J.; also four artisans. Messrs. Brooks, Canham, Chick, and Rowland.

"The youths who were brought to England to be instructed in useful arts, are at present in the British and Foreign School, Borough Road, for the purpose of learning to read and write English; after which they will be placed under proper masters, for instruction in various trades, &c.

New-Zealand.—Mr. Marsden writes, "I have lately returned from New-Zealand where I spent about ten months in visiting the different tribes, with much real satisfaction to myself. I hope the dawn of gospel day will shortly rise on that dreary land, where Satan has so long maintained dominion.

The people are ripe for instruction. I travelled much among the different tribes, both on the west and eastside of the Northern island, and am acquainted with the country and people from latitude 34 to a little more than 37 south. I found the natives kind and hospitable every where."

Vermont Juvenile Missionary Society.—The annual meeting of the Vermont Juvenile Missionary Society was held in this town on the 10th of Oct. and was opened by an instructive sermon from Rev. Mr. Strong, of St. Albans. Titus Hutchinson, Esq. President, on taking the chair, delivered an appropriate address.

From the report of the Director it appeared, that during the past year, ten individuals have laboured as Missionaries from this Society; that their labours have all been rendered with unquestionable fidelity, and in some instances, have been accompanied with the special influences of the Spirit. The amount of missionary services performed, since the last annual meeting, is 162 weeks; besides a grant of $52 to the church and society in Plymouth, to aid them in support of their pastor, who has preached nearly as many times in the destitute regions around them. *Westchester, pa.*

Vermont Bible Society.—An annual meeting of this Society was holden at Montpelier, on the 17th ult. From the Report of the Directors, it appears that the receipts of the last year were smaller than those of the year before. $400 agreeably to the vote at a previous annual meeting, had been transmitted to the American Bible Society; $450 more, appropriated to the purchase of 600 Bibles for distribution within the State. The balance in the Treasury last year, from which these appropriations were made, was about $964.—The balance the present year, is but $628.—The Report, however, indulges in very seasonable and spirited exhortations to new zeal in this great and good work, adverting briefly to what has been done, to what remains to be done, and to the mortification of beginning to build and not being able to finish. Every member of the society is exhorted to become an agent for it; to exert his influence in the sphere where he moves; to retrench superfluities; to avoid discouragement, and to press forward, remembering how many are perishing for lack of vision. The Rev. D. H. Williston was employed as the Agent of the Society in distributing 300 Bibles, given by the American Bible Society, in Lower Canada. He states that, in a tract of country, 30 miles long and 35 broad, he visited nine families in succession, in which there was not one whole Bible—a town, containing 150 families, where not more than one family in three

—and in nine days after he
anstead, he visited 37 families,
here was not a single entire
Scriptures. Hundreds of Bi-
l wanted in the towns where
Most of those distributed
t paid for, by the persons re-
n.
nbers of the Society seemed
d at this meeting with the de-
to exert themselves more vig.
l it is anticipated that the re-
her anniversary will find the
led by the accession of new
We hope these anticipations
vell founded.—*Rec.*

TO RELIGIOUS AND CHARITABLE INSTITUTIONS.

surer of the United Missionary Society, acknowledges the receipt of $717, 50 during the months of August and September.

The Treasurer of the American Board of Commissioners for Foreign Missions, acknowledges the receipt of $4,935 04, from Sept. 18th to Oct. 17th inclusive; besides various articles for different missionary establishments.

The Treasurer of the American Bible Society, acknowledges the receipt of $3197, 90 in the month of October. The issues from the Depository during the same period, were; Bibles, 3,643; Testaments, 1,614.

The Treasurer of the American Education Society, acknowledges the receipt of $902 23 in the month of October.

Ordinations and Installations.

-The Rev. ABRAHAM JACK-
dained at Machias, Maine, as
Pastor of the Congregational
th the Rev. Marshfield Steel.
the Rev. Professor Smith, of
ical Seminary, Bangor.
.—The Rev. REUBEN S. HA-
rdained at West-Springfield,
r of the United Parishes of
d Feeding Hills. Sermon by
r. Osgood, of Springfield.
.—The Rev. CHAUNCEY G.
rdained pastor of the Congre-
urch in New-Stratford Socie-
ton. Sermon by the Rev. Mr.
brook.
-The Rev. ALVA WOODS,
Columbia College, District of
was ordained in the Rev. Dr.
Meeting House, Boston. Ser-
Rev. Professor Woods, of An-

.—The Rev. DAVID LONG-
DEN, was ordained pastor of
gational Church in Southing-
n by the Rev. Mr. Taylor, of
.
—The Rev. Messrs. DANIEL TEMPLE, and ISAAC BIRD, were ordained at North-Bridgwater, Mass. as Missionaries to the Heathen. Sermon by the Rev. R. S. Storrs, of Braintree.

Nov. 1st.—The Rev. JOHN WHEELER, was ordained pastor of the Congregational Society in the East Parish of Windsor, Vt. Sermon by the Rev. Professor Shurtleff, of Dartmouth College.

Nov. 7th.—The Rev. JOHN A. DOUGLASS, was ordained pastor of the Congregational Church and Society in Waterford, Me. Sermon by the Rev. Asa Cummings of North-Yarmouth.

Nov. 7th.—The Rev. JAMES B. AMBLER, was ordained by the Presbytery of Albany to the work of the Gospel Ministry, and installed pastor of the United Churches and Congregations of Milton and Greenfield, Saratoga County, N. Y. Sermon by the Rev. Mr. Yale of Kingsborough, N. Y.

Nov. 14th.—The Rev. AMOS W. BURNHAM, was ordained pastor of the First Congregational Church and Society in Rindge, N. H. Sermon by the Rev. Mr. Burnham, of Pembroke.

View of Public Affairs.

SPAIN.

advices from Spain are in-
' a more peaceful state of
an those before received.
date of Sept. 27th, the Ma-
s state that "The return of
their majesties into the capital, and the meeting of the Cortes have all at once dispelled the agitation which reigned amongst us for more than a month—an agitation which threatened nothing less than to destroy the tranquility which we before enjoyed, but could

not in any manner affect our most important interests, notwithstanding the intrigues and efforts of our enemies, who were incessantly employed in rekindling the fire of discord. Day before yesterday they succeeded in producing a temporary uneasiness by spreading a report that the national army had boasted of having behaved more meritoriously than the troops of the line: but every body was soon convinced that the report was unfounded, and it failed to produce any serious effect.

Their majesties took a long walk on the Prado yesterday, and were welcomed as on the preceding days by loud acclamations.

On account of late events at Saragossa, several corps of the troops of the line and of the local militia, particularly those of the capital, have addressed to the permanent deputation and to the king representations, tending to a renewal of their oath so often repeated, to defend the constitution and the royal person with the last drop of their blood.

The political chiefs of the provinces are directing their attention to the approaching elections of deputies for the next legislature. In the journals of the capital we already observe several pastorals from bishops and other authorized ecclesiastics of the kingdom exhorting their diocesans to a good choice of deputies."

The Spanish Minister, has, with his family, retired from the Russian Capital.

TURKEY.

Accounts from Odessa, state that the Turkish fleet has obtained an advantage over the naval force of the Greeks, although the latter have continued to be, for the most part, successful in such warlike enterprises as they had attempted. The intelligence in relation to Turkey and Russia, is still of an undecided character. It is said that England has proposed to France, to maintain the integrity of Turkey, except that Russia might obtain the permanent possession of Moldavia and Wallachia, upon condition of ceding to certain Princes, a part of Poland.

SUMMARY.

Imperial Present.—Edward J. Coale, Esq. of Baltimore, has received through the hands of the Russian Minister, a diamond ring from the Emperor Alexander, as a testimony of his approbation of the manner in which Mr. Coale has discharged the duties of Vice Consul.

Northern Canal.—We understand, says the Albany Daily Advertiser, that the rafts which have passed through this canal since the late rains, must have contained nearly half a million of pieces, consisting of boards, plank, timber, &c. and that it is estimated that 30,000 dollars would not have paid the waggon-hire for transporting this lumber from the lake to the Hudson.

An Asylum for the Deaf and Dumb will be opened in Cincinnati, on the 1st of January.

The steam boat Walk-in-the-Water, Captain Rogers, which was stranded in the late severe gale on Lake Erie, drove on the beach, about half a mile above Buffalo. She had on board a large number of passengers among whom was the missionary family destined for Sagana Bay, and a full cargo of dry goods, &c. principally belonging to merchants in Ohio and Michigan.

"The passengers were all safely landed soon after the boat struck, and the cargo was unladen during that and the succeding day. Many of the goods are considerably injured, but the loss in this respect probably, will not prove so great as was at first anticipated. The boat's machinery will be wholly saved, but the hull is so much injured as not to be worth repairing. The total loss sustained by the accident probably will not exceed 10 or 12,000 dollars. Great credit is due to Capt. Rogers, and the other officers and crew of the boat, for their seamanlike exertions for the safety of the boat, as well as their courteous and consoling deportment towards the passengers, during a scene the most terrific and appaling that can be imagined."

From the returns of the population of Great Britain under the new census, as far as published, it appears that there has been an increase of about 15 per cent.

Great disturbances exist in the County of Limerick, Ireland. Outrages are committed daily. Bodies of 200, or 300 men, attack the houses of the gentry.

A vessel has arrived at Hull, in England, from the whale fishery, with nine fish, in the capture of which the rocket was employed. After being struck, the largest whale became an easy prey to its pursuers. In one case instant death is stated to have been produced by a single rocket, and in all cases the speed was much diminished, and its power of sinking limited to three or four fathoms. The rockets when discharged, enter the body

i and explode; they frequently go through as to show the effect on ite side.

idence of Peru.—The Caraccas of the 25th October, contains the act of the Cabildo of Peru.

city of the Kings of Peru, 15th 21, the persons composing the ng formed, together with the ex- ad most illustrious Archbishop of opolitan church, the Prelates of ious convents and those who nish titles, and various person- ie neighbourhood of this capital, et for the purpose of performing s proposed in an official letter excellency the General in Chief erating army of Peru, Don Jo- Martin, dated yesterday, name- l persons of known probity, intel- nd patriotism, who live in this all declare if the general opinion ur of independence, preparatory istering the oath: all the mem- ie meeting, for themselves, and f the opinion of the inhabitants of al, declare that the general wish lly in favour of the independence from the Spanish dominion, and from that of every other foreign power; and that they are ready to proceed to the sanction of it by their oaths. In testimony of which they forward a certified copy of this act to his Excellency, with their own signatures annexed. [Then follow the signatures of all present.]

PARIS, Sept. 16.—Colonel Gustafson, (the Ex-King of Sweden,) has for some time past occupied himself with natural philosophy. He has just published at Frankfort a treatise, which is not sold, but distributed gratis by the illustrious author to amateurs of the sciences. It is written in the French language and dedicated to the Royal Academy of Sciences of Norway. The title is "Reflections on the phenomenon of the Aurora Borealis, and its connexion with Diurnal Motion." The Hamburgh Journal states, that several copies of this little work have reached Stockholm; the booksellers of that capital have got it translated into the Swedish language, and it will shortly be in the press.

The wife of the late Emperor Christophe, and her two daughters, have arrived in London from Port-au-Prince.

Obituary.

the N. Y. Daily Advertiser.

ed this life, at his seat in the city gton, New-Jersey, on the 24th October, A. D. 1821. ELIAS OT, Esq. LL. D. in the eighty- ar of his age. On the 26th of his remains were committed to followed by a large concourse connections, and by the most res- inhabitants of the city of Bur- Among the mourning friends ded on this occasion, was a dep- om the board of Managers of the *Bible Society*, consisting of Gen- rkson, the Rev Dr. Milnor, . Boyd, and Carow.—The pall by General Bloomfield, William l Joseph McIlvaine, of Burling- by Horace Binney and Andrew Esqrs. and Dr. Mease, of Phila- The body was conveyed to St. hurch, where a very appropriate was delivered by the Rev. Dr. , and the whole ceremony was l with solemnity, order, and de-

ath has now set his seal on a pre-eminent for talents, for pie- r extensive usefulness, a just re- ublic sentiment requires that the tion of such an event, should be accompanied with at least a *short* retrospect of the *life*, and of the leading traits in the *character* of the illustrious deceased.

Dr. Boudinot was born in Philadelphia, on the 2nd of May A. D. 1740. He was descended from one of those pious Protestants, who, at the revocation of the Edict of Nantes, fled from France to America, to escape the horrors of ecclesiastical persecution and to enjoy religious freedom in this favored land. He had the advantage of a classical education, and pursued the study of the law under the direction of the Hon. RICHARD STOCKTON, a member of the first American Congress, whose eldest sister he afterwards married.

Shortly after his admission to the Bar of New Jersey, Dr. Boudinot rose to the first grade in his profession. Early in the Revolutionary war, he was appointed by Congress to the important trust of Commissary-General of prisoners. In the year 1777, he was chosen a member of the national Congress, and in the year 1782 he was elected the *President* of this august body. In this capacity he had the honor and happiness of putting his signature to the Treaty of Peace, which forever established his country's independence. On the return of peace, he resumed the practice of the law. It was not long, however, before he

was called to a more important station.—On the adoption of the present constitution of the United States, the confidence of his fellow citizens allotted him a seat in the House of Representatives of the United States. In this honorable place he was continued for six successive years. On quitting it to return once more to the pursuits of private life, he was appointed by that consummate judge of character, the *first* President of the United States, to fill the office of *Director of the National Mint*, vacated by the death of the celebrated RITTENHOUSE. This trust he executed with exemplary fidelity during the administration of WASHINGTON, of ADAMS, and (in part) of JEFFERSON. Resigning this office, and seeking seclusion from the perplexities of public life, and from the bustle and ceremony of a commercial metropolis, he fixed his residence in the city of Burlington. Here, surrounded by affectionate friends, and visited by strangers of distinction—engaged much in pursuits of Biblical literature—practising the most liberal and unceremonious hospitality—filling up life in the exercise of the highest christian duties, and of the loveliest charities that exalt our nature—meekly and quietly communicating and receiving happiness of the purest kind; he sustained, and has left, *such* a character, as will forever endear his memory to his friends, and do honor to his country.

Prior to the revolution he was elected a member of the Board of Trustees of New Jersey College. The semi-annual meetings of this respectable body, he always attended with punctuality, unless prevented by severe indisposition. At the time of his decease he was the *Senior* member of this corporation. The liberal donation he made it during his life, and the more ample one in his last will, must be long remembered with gratitude by the friends of science.

But while anxious to promote the interests of literature, he was not unmindful of the superior claims of religion on his remembrance and his bounty. Attached from principle and habit to the religious denomination of which he was so distinguished a member, he has been most liberal in his testamentary donation to the *General Assembly* of the *Presbyterian Church*, and to their *Theological Seminary* established at Princeton.

But as his mind, unshackled by bigotry or sectarian prejudice, was expanded by the noblest principles of christian benevolence, he has also very liberally endowed various institutions whose objects is to diffuse more widely the light of revealed truth—to evangelize the heathen—to instruct the deaf and dumb—to educate youth for the sacred ministry—to advance knowledge, and to relieve the wants and miseries of the sick and suffering poor.

To those of his fellow-citizens, however, who are peculiarly interested in the circulation of the sacred scriptures, perhaps the chief excellence in the character of the deceased, is the *ardent and glowing zeal* he displayed in the BIBLE CAUSE. The efforts he at first made, notwithstanding the infirmities of age, and much unexpected opposition, to establish *The American Bible Society*—his munificent donation to this institution at its *first* organization—his subsequent liberality to aid in the erection of a *Depository*—the deed of a large and valuable tract of land—and the deep and undiminished interest he has taken in all the concerns of the *National Society* ever since he was chosen to be its *President*—while they spread his fame through every region of the globe, will consecrate his memory to the hearts of his *fellow-citizens* in America, and his *fellow Christians* throughout the world.

But if his public services, and his private worth, claim the tribute of general esteem and affectionate remembrance; the closing scene of his life is not less calculated to console his friends under the heavy loss they have sustained, than it is to edify and support the *departing christian*.

In the full possession of his mental faculties, and in the assured persuasion of his approaching dissolution, his faith was firm—his patience unexhausted and his hope were bright. While with paternal solicitude he exhorted those around him to rest on the LORD JESUS CHRIST—as the only true ground of trust—while with solemnity and tenderness he commended a dutiful and affectionate daughter—his *only* child—to the care of his surviving friends; with humble resignation he expressed his readiness—his "*desire* to depart in peace" to the bosom of his Father in Heaven; and the last prayer he was heard to articulate was—"*Lord Jesus receive my spirit.*"

Answers to Correspondents.

Two communications from D. D. have been received, and will be inserted

THE

CHRISTIAN SPECTATOR.

No. XII.] DECEMBER, 1821. [Vol. III.

Religious Communications.

For the Christian Spectator.

On Hardness of Heart.

Hardness of heart consists in great and voluntary aversion to duty. The truths of religion, as they present the objects of affection and the motives to action, are addressed to the heart. Such is the nature of man, and such the nature of these truths, that he is capable of receiving from them an impression, i. e. certain feelings and affections corresponding to their nature. For example, there is that in the divine character, when presented to man, which is adapted to produce love; there is in the nature of sin that which is adapted to excite abhorrence; there is in the character of the Lord Jesus Christ that which is adapted to produce confidence or trust. Now that state of mind which resists the influence of these things, so that the true and proper effects of them are not produced in man, is what the scriptures mean by hardness of heart. Whatever other sensibility of the soul may be touched, so long as that moral sensibility is wanting which is necessary to right feelings and affections toward divine things, the heart is hard.

Fears of punishment may occupy the soul, conscience may be awake, and inflict its severest pangs, and yet the heart remain hard. In the world of woe there is no stupefaction of the conscience, but hardness of heart reigns in every damned spirit without the least mitigation. To decide whether the heart be hardened, we are not to enquire, merely, whether we have feeling, but whether we have any *right* feeling, any such feelings or affections towards God, towards Christ, or towards sin, as we ought to have. If not, then is it strictly true that, with respect to these things, we have *no* feeling; the heart, however sensible to other things, with respect to these, is cold as ice and hard as rock.

This state of mind is wholly voluntary. Of this the commands of God are decisive proof: there is not one of them which does not forbid a hard, unfeeling heart. The threatenings of God are denounced against nothing in man but such a heart. But God requires and forbids nothing in man, he punishes man for nothing, but that in which he is voluntary. No one can deny this without imputing the grossest injustice to the divine character. Our own consciousness confirms the representation. It is true that, in many cases, it is not a matter of choice whether we feel or do not feel; it does not depend upon our will, if fire be applied to our flesh, whether we shall experience pain. But our feelings with respect to objects of choice are wholly voluntary.

The two great objects presented to the mind of man, are God and the world, and the question is, which will you prefer; which shall command your strongest affections. Every man knows that there is nothing in God, and nothing in the world, why he should not fix his strongest affections upon God, but every reason why he should: and he knows equally well,

that in fixing his affections on an object so contemptible and so base as the world, in preference to the infinite God, he is wholly voluntary; that the act is an act of choice. He knows, in other words, that his want of right feeling towards God, or what is the same thing, his hardness of heart, or aversion to duty, is wholly voluntary.

The correctness of this account of hardness of heart, as being voluntary, and consisting in aversion to duty, is illustrated and confirmed abundantly in the scriptures. In such aversion consisted the hardness of Pharaoh's heart. God commanded him to let his people go, and *he would not.* Five times he relented, and promised to obey God, but more than ten times he hardened his heart, and would not hearken. The Egyptians also who concurred with their king in his refusal, are said to have hardened their hearts. The hardness of Sihon's heart, consisted in his refusal to let the children of Israel pass through his borders. The provocation of the Israelites was hardness of heart, which, as explained, consisted in their refusing to obey God. "My people would not hearken to my voice, so I gave them up to the hardness of their hearts." The command, Deut. 15, is, thou shalt surely give (to thy poor brother,) and the refusal to give is spoken of as hardening the heart against him. "Thou shalt not harden thy heart, nor shut thy hand from thy poor brother." The lords of the Philistines who advised to send back the ark of the Lord, which they had taken, said, "wherefore do ye harden your hearts as the Egyptians and Pharaoh hardened their hearts?" i. e. why should ye refuse to obey the will of Israel's God, indicated by his judgments, as Pharaoh and the Egyptians did.

The *disobedience* of the unbelieving Israelites who perished in the wilderness, is spoken of as consisting in hardness of heart. After an exhortation to obey God, the caution is subjoined; "harden not your hearts as in the provocation in the wilderness, when your fathers tempted me." The meaning is, be not hard hearted in refusing to obey your God, as your fathers in the wilderness were hard-hearted in refusing to obey him.

The rebuke of Stephen to the Jews, Acts vii. 51, is in these words; "Ye stiff-necked and uncircumcised in heart and ears, ye do always resist the Holy Ghost." To be hard-hearted, or stiff-necked, is the same thing, and consists in that aversion of heart to duty which *always resists* the Holy Ghost.

The reprobate mind to which the heathen were given over, is the same as incorrigible hardness of heart, and consisted in a *mind* which did not like to retain God in its knowledge. The crime punished by strong delusion and abandonment to believe a lie, consisted in the fact that they had no pleasure in the truth, but had pleasure in unrighteousness;—consisted in a heart averse to truth and obedience.

The indications or effects of hardness of heart, are, inattention to the divine will, voluntary ignorance of duty, inattention to the evidence of truth, and insensibility to that evidence when perceived, insensibility to moral obligation and to unseen and eternal things, and habitual disobedience even where obligation and retribution are both realized.

The punishment of hardness of heart, inflicted in time, is the increase of the same hardness. For each refusal to let the people go, Pharaoh was punished with greater hardness of heart. The plagues multiplied in number and increased in severity. But the hardness of his heart kept pace with the increase of the motives to obedience, until his hardness of heart occasioned his destruction. In the same manner was Sihon punished to his destruction. The disobedient tribes also, as a punishment, were given up to the hardness of their hearts. This was the punishment inflicted upon the Jews, as recorded, John xii. 40. "He hath blinded their eyes, and hardened their heart." The

shment fell on those who
l on themselves and their
he blood of Christ. Rom.
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reading, hardness.) in part
:d to Israel." This is the
ıt which Isaiah was sent to
ecorded, Is. vi. 10. "Make
f this people fat (insensible)
: their ears heavy and shut
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3. It may be supposed therefore, that God hardens the heart providentially. He has given a nature to every thing that exists;—to matter and to mind their respective natures. The properties of different objects which constitute their nature are known, and their influence in given circumstances are certain. It is the effect of inhaling water to stop the breath, of fire to destroy by its action the flesh of man when exposed to it, and such is the constitution of the mind, that sinning promotes sinning, and hardness of heart begets hardness of heart; and this as really in accordance with a law of nature, as is the action of water in producing suffocation, or of fire in the destruction of animal bodies. God hardens the heart of the sinner then, in the same manner as he sustains life by sustaining the atmosphere; or drowns the suicide who plunges into the water, by upholding the properties of that element; or burns the body of the self-devoted victim by continuing to fire its own properties. He hardens the heart of the heretic, the profligate, and the abuser of the means of grace, by the operation of a known law of our moral nature, as really as he drowns or burns those who plunge into the element of fire or water, by an operation of a known law of the natural world. The attraction of gravity is not more certain in its operation, than habitual transgression of any kind is, in its effect of hardening the heart.

To harden the heart of a free agent then, who has begun to sin, and whose heart is fully set in him to do evil, nothing is necessary but for God to let him alone and leave him to a regular operation of the laws of intellectual and moral nature in such circumstances. He may withhold that divine restraint to keep back the sinner from presumptuous sins, which he before had bestowed as a matter of grace, and not of obligation. He may permit also, a course of providential events, which, though in themselves wise, and just, and good, and even merciful, may, through the perverseness of the sinner's heart, become a

savour of death. His table may become a snare; the light may produce blindness; warnings and admonitions, deafness; and the reiterated application of motives, hardness of heart.

The hearts of men are by nature fully set to do evil. If no hindrance is presented, and no restraint imposed, they will voluntarily, but certainly, become more and more hardened in sin. God, however, does ordinarily interpose by his providence, and by his Spirit, to restrain the depravity of man; but when accumulating guilt has determined him to punish, he removes providential hindrances, lets in suspended temptation, and withdraws the restraining influence of his Holy Spirit. He gives them up to their own heart's lust. In this case, however, the hardness of the heart is increased, as in the preceding, by the operation of those general laws by which sinning begets increased inclination to sin. The *occasion* is the withdrawment of restraint; but the cause is the momentum of an evil heart in its departure from God, increased by its release from restraint, and the impulse of new temptations.

The view we have taken of this subject, provides an answer to the question so often urged, how can sinners be to blame when God hardens their hearts? The answer is, if they were not to blame God would not harden their hearts; and when he does do it, it is accomplished not by any positive efficiency of his, but by the efficiency of the sinner's own capacity of moral action, voluntarily perverted, and left of God to its own operation. God hardens the sinner's heart indirectly, by ceasing to restrain him. The sinner hardens his own heart directly, by refusing to do his duty. God adds iniquity to his iniquity, by upholding in him all the properties of accountable agency; and the sinner adds iniquity to his iniquity, by a voluntary continuance in evil. As well may it be demanded, if it be God who terminates the life of man, how the suicide can be to blame, when the fact is that God destroys his life only by the continued operation of those laws of his animal nature, and those properties of poison, which occasion dissolution, while the suicide himself has done the deed of violence which *caused* his death. The restraint which God withholds is not essential to free agency; the absence of it does not cancel moral obligation, or render sinning unavoidable, or obedience impossible. The Spirit is withdrawn also, in consequence of long continued resistance and reiterated abuse. In reality, the question is, how can a free agent, so determined upon sinning that all means to stop him fail, be to blame when he knows that God has so constituted him and things around him, as that sinning will so inevitably harden his heart, as plunging his hand into the fire will burn it,—how he can be to blame because he sins, while God indirectly, and himself directly, hardens his heart.

Does a man's blame cease when he has become so desperately wicked that all means have become ineffectual to restrain him? Does guilt decline with the increase of aversion to duty; is it extinguished by the decision of the Judge, dooming the criminal to punishment, or by the infliction of the penalty, especially when the punishment itself consists in giving up the culprit to the regular operation and consequences of a perverted free agency? But perhaps it will be contended that God hardens the heart by a positive efficiency, that he hardens the heart by direct efficiency, increases by his own power, irresistibly, the sinners aversion to his duty. To this we must reply, that we do not feel authorized to speak in this manner concerning God. The tendency of such language is at least to perplex the mind, and to diminish a sense of accountability. Nor is it seen that any good purpose is answered by this mode of explaining the subject, which is not as entirely answered by the preceding mode of exposition. The great object is to secure to God that universal government of the world, natural and moral, which the scrip-

tures ascribe to him, and to man that accountability which renders him a subject of praise or blame, reward or punishment. But the government of God is as universal, as minute, and as efficient in the administration of reward and punishment, upon the supposition that he hardens the heart indirectly, as is possible it should be upon the other supposition; while the consistency of such an administration with accountability, is more accommodated to common sense, and the dictates of conscience.

Will it be objected by the sinner, in extenuation of his guilt, that the scriptures teach that God hardens the hearts of men, by a direct efficiency, and that the volition and its quality are an effect of omnipotence which he cannot prevent, and did not bring into being. So far as I have been able to learn, the uniform testimony of scripture is that God, in certain cases, hardens the hearts of men, that this hardness is a consequence of his determination, and an effect of his displeasure. But they go no further. In vain have I sought for a single passage in which the scriptures declare that God hardens the heart by direct efficiency. The appearance in all cases is, as if the effect were produced by means, or by simple dereliction. God gave them up to their heart's lust. He sent strong delusions. He made their table a snare; and his gospel perverted, is a savour of death unto death. The only evidence I have been able to find on this subject, is the supposed philosophy of mind. How, it is said, can it be otherwise; how can the mind act in any case, without the efficiency of God as the immediate producing cause? And hence it is inferred that the declaration that God hardens the heart, must be understood in accordance with this dictate of philosophy. But the position, that mind cannot act without the direct efficiency of God preceding each volition, is not admitted as evident, or capable of proof. Indeed, the supposition that it cannot act without, goes in its consequences to the annihilation of all created existence. Existence which does not possess properties separate from God's nature is nothing; and the properties of existence, which being upheld by God, are incapable of any causation or effect, are strictly speaking, no properties; for the existence of properties or attributes can be known only by their effects, and that which possesses in itself no adaptation to causation of any kind, wants both the evidence and reality of existence. If then matter has a real existence, it has properties; and these so long as matter is upheld, are properties of matter, and are in themselves, without any efficiency of God, beside that which upholds matter, capable of that causation or efficacy which is in accordance with their nature. When the hand, for example, is smitten violently with a hammer upon the anvil, it does not require a special efficiency of God to give to the hammer and the anvil the power of crushing it. In like manner, mind, if it be a real existence, possesses properties which, while upheld, are capable of such effects as are consonant to their nature; and in the production of these effects, the natural results of the properties of mind, no efficiency of God is required, more than in producing the phenomena of matter.

It may as well be alleged that matter, whose nature it is to rest until moved, cannot lie still without the positive efficiency of God, superadded to its nature, as to say that mind, whose nature it is to act if not hindered, cannot act without the constant excitement of divine efficiency. It may as philosophically be insisted that fire cannot burn by any properties of its nature independently of a divine causation given to them, as that mind cannot exercise volition independently of the immediate efficiency of God in producing that volition.

It will follow from such philosophy, that there is no difference between matter and mind, the law of both being equally not to move until

moved; that both are subjects of the same *vis inertiæ*; the mind by its nature merely, being no more qualified to think and choose, than matter is to move; and that causing the mind to will, and matter to move, is accomplished in each case, and equally, by physical efficiency, overcoming resistance. But as rest by the supposition is not a property of matter, but is the effect of divine power holding it still, motion also must be considered only as the excess of power which God exerts with one hand, to counteract the efforts of the other. Indeed, deny to matter and mind the existence of properties, which being upheld, possess an efficiency independent of any other aid, and you deny the existence both of matter and mind; for in what do those properties of matter and mind consist, whose efficiency is not in themselves, but in the act of God, which attends them. What sort of existence must that be, whose properties possess no adaptation to any causation or effect, and by what evidence of their own, can their existence be announced and proved. I conclude, then, according to the decisions of the bible and of sound philosophy, that rational, accountable beings, possess in the nature of that mind which God has given and upholds, the capacity of perception, thought, and volition, without any other aid than that which sustains the mind; that it is as really the nature of mind to act in the presence of motives, as it is of matter to rest where no impulse is applied, and that instead of an act of divine efficiency required to produce accountable exercises; an act of divine efficiency, a miracle even, would be required to prevent accountable exercises whenever a demand is made upon the mind for moral action.

D. D.

A Sermon.

Hebrews, vi. 19, 20.—*Which hope we have as an anchor to the soul, both sure and stedfast, and which entereth into that within the vail; whither the forerunner is for us entered, even Jesus, made an High Priest forever.*

To give a forcible exhibition of the character of the christian dispensation was the grand design of the epistle to the Hebrews. The superiority of the personal dignity of Christ to that of the angels in heaven is first unfolded, and established by a train of reasoning, which, while it forces conviction upon the understanding, kindles the evangelical affections of the heart. The relation between the Old and New Testaments is, next, stated: the prominent features of each are exhibited: and the characters of Christ and the Jewish Legislator are contrasted. A parallel is, then, drawn between the priesthood of the Levites, and that of Him, who being both priest and sacrifice, once offered up himself for all. The whole of this discussion is however interspersed with frequent and cogent practical exhortations. The unbeliever is urged to turn from his evil ways; while those who have already "fled for refuge to lay hold upon the *hope* set before them," are incited to continue in their good course. It is in one of these portions of the epistle that we find the words which are now to occupy our attention: "Which hope we have as an anchor of the soul both sure and stedfast, and which entereth into that within the vail, whither the forerunner is for us entered, even Jesus, made an High Priest forever."

We shall consider the *foundation* of Christian Hope; its *object;* its *properties;* its *influence.*

I. The *foundation* of this hope. It rests upon the *sacrifice and intercession* of Christ. The christian has felt what is implied in the requirement of obedience to the law of God. He knows that under a legal dispensation, perfect and universal obedience alone will be accepted: this he has not rendered; and has therefore, in his own view, not only lost his hope of accept-

so subjected himself to the
of the penalty of disobedi-
him God out of Christ is a
fire. He has forfeited the
e Most High. The trans-
which in rapid succession
e him, bring into remem-
fundamental truth that he,
is own merits are concern-
hout hope. He feelingly
ges that he has no right-
f his own. Emptied of
ence, clad in sackcloth
led with ashes, he seats
the dust. Like the publi-
e not lift his eyes to heav-
niting his breast, he cries,
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hy of the least of all thy
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This "Lamb of God," by
iis bloody sacrifice takes
ins of the world, and now,
e vail," seated on the right
Father, pleads the merits
ious death. He is the only
the storm:—the only hid-
from the tempest of divine
'here is hope of salvation in
ame under heaven. Here
nly is solid ground for con-
Take from the believer
ition of his hope; and his
Prove that there is no
ierit in Jesus' blood—no
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ie funeral knell to the hap-
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"He that believeth on the
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n, constitute the immovable
of christian hope.
are next to speak, briefly

of the *object* of this hope. The believer hopes in God for *protection* and *guidance* in this life, and for *everlasting salvation* beyond the grave. He trusts that the Most High will on earth make all things work for the best good of those that love him; but he does not rest here: his hope, in the language of our text, "entereth into that within the vail,"—it pierces the curtain which conceals the holy of holies,—it penetrates the skies.

The christian rejoices "in hope of eternal life, which God that cannot lie promised before the world began." Tit. i. 2. If *we* are christians, this is the fruitful source of our consolation. We meditate with joy on the intercession that is now making in heaven, "whither the forerunner is for us entered, even Jesus, made an High Priest forever." There is the believer's treasure, and there his heart. He is happy in the thought that this is the promised land to which he is hastening. When navigating the tempestuous ocean of life, he rejoices that this is the haven to which he is destined. Thither his desires mount: there his hope is fastened.

III. We shall now consider the *properties* of the believer's hope. It is *rational*. It courts investigation; and the more it is examined, the more evident is its consistency with the clearest dictates of reason. This is the prominent distinction between it and the vain hope of the wicked. The unbeliever hopes in the mercy of God. But if his reason tells him that the Most High is merciful, it also tells him that he is inflexibly just. Thus his hope, when scrutinized, flies like chaff before the wind. The same is true of the hypocrite, "whose hope," says the man of Uz, "shall be cut off, and whose trust shall be a spider's web." He has no hope except when reason and conscience sleep. Arouse these faithful monitors, and it perishes. A survey of his ruinous course—of his deep depravity, his guilt, his folly and his danger—fills him with alarm and overwhelms him with fear. The christian, on the other hand, invites

to an examination of the ground upon which he rests. If this can be shaken, he surrenders at once. He will not build on sand. Influenced by a love of truth, he follows her wheresoever she may lead, and whatsoever interest she may effect. He, with Elijah, listens to the "still small voice," and fearlessly obeys its dictates. He can with meekness and holy fear give to others as well as himself, "a reason of the hope that is in him." The bewildered atheist he silences by summoning to his view all things without and within him—nay, his own soul and body for irresistable proof of the being and perfections of God. To the scoffing infidel, the graces of Christianity shining in his life, display the reality and excellence of the religion he professes. But is not this enough? Then, clad in christian armour, "putting on the breast plate of faith and love, and for an helmet the *hope* of salvation," imploring guidance and protection from above; with humble confidence he enters the field. While the holy unction of charity beams in his countenance, he arrays the thousand arguments by which Revelation is supported, and reduces his adversary to the sad dilemma of confessing the truth of Christianity, or of being contented to oppose it with sneers and with scoffs. The disciple of Jesus is not ashamed of the hope that is in him. Upon the man of the world, who starves his soul;—upon the giddy flutterers, who live only to trifle, he casts the look of compassion. While they stigmatize him as the victim of delusion: remembering that he has often examined the foundation upon which his hopes rest, he weeps over their guilt and folly.—Whatever may be said of moroseness, superstition and monkish gloom, behold then in the hope of the christian, the only source of rational cheerfulness: and let me intreat all who would give the fairest manifestation of reason,—all who would prove themselves to be truly wise, to embrace the religion of the Lord Jesus.

Tranquility is another characteristical property of the christian hope, described in our text. This is the quality, which, above all others, secures it from the imputation of enthusiasm. There is nothing here which can be fairly imputed to a heated imagination; or which can be ascribed to animal feelings merely. Enthusiasm has from its very nature its ebbs and flows, and is continually fluctuating from one extreme to another. Like the meteor, wild and unaccountable eccentricity marks all its movements. First is a season of ecstatic joy; then a period of agonizing grief: yesterday the subject of it soared in the regions of transport; to-day he is sunk into the depths of despair; and that too, without any assignable reason for the change. This is enthusiasm. But how different are the effects of the hope which Christianity recognizes as her legitimate offspring. This calms and tranquilizes the soul in every situation. Whether in solitude or in company, at home or abroad, in prosperity or adversity; it is always the same.

Hope like a cordial, innocent, tho' strong,
Man's heart, at once, inspirits and *screens*.
'Tis all our present state can bear,
Health to the frame, and vigour to the mind!
A joy attemper'd! a chastis'd delight!
Like the fair summer-evening, *mild* and sweet!
'Tis man's full cup, his paradise below.

Still another property of christian hope is that it is *progressive*. Like the grain of seed, at first scarcely perceptible, it, in time, puts forth its tall trunk and far-spreading branches. The vigilant and active christian finds that he is becoming less and less attached to the world; less and less liable to be overcome by temptation; more and more conformed to the spirit and temper of the divine Redeemer: and thus his "experience" worketh "hope," and this hope is continually increasing. Where it does not thus increase, it is usually owing (to use the language of anoth-

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God to probe his wounded
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ecesses of his soul, and cleanse
n every secret sin. He con-
endeavours to subjugate the
pensities of his heart, and to
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l opinions. With a meek and teachable disposition he investigates the ground upon which his tenets rest. After having given them a candid, dispassionate and thorough examination,—after having employed all possible means of ascertaining the truth; he is not thenceforth to be " tossed to and fro, and carried about with every wind of doctrine." As to the mysterious and incomprehensible truths of religion; the only question with him is, are they clearly revealed in the word of God? This once decided; unhallowed curiosity is set at rest forever. What though God has here and there revealed a fact, which his pigmy understanding cannot fully comprehend—what though here and there a cloud obscure the sky; he knows that these will not long intercept the rays even now beaming in full splendour behind them. How inexpressibly more blessed is this situation, than that of the man " without hope and without God," who is already enveloped in thick darkness never to be dissipated, but to be deepening through eternity.

Further; how emphatically is Christian hope a sure and stedfast anchor to the believer's soul when passion rages ;—when the waves of temptation threaten to sweep all before them; and especially when the floods of affliction seem to be about to overwhelm him! The darkness which in these seasons surrounds him, but makes the light within the more visible and conspicuous. When persecuted for righteousness' sake, he remembers the words of the Lord Jesus: " Fear not those which kill the body but are not able to kill the soul." " The eternal God is" his " refuge, and underneath are the everlasting arms." He has an inheritance beyond the grave, to which death completes his title. He is then to enter upon the enjoyment of never-ending and continually-increasing bliss. Like Moses on Pisgah's heights, he fastens his eye upon the promised land. Assured that he shall reach the end of his pilgrimage, he is regardless of intervening difficulties. " The grave is

* Wardlaw.

his subterranean road to bliss;" what else shall he fear? The death-bed, that searcher of the heart, has no terrors for him. "The sting of death is sin;" but his sins are cancelled from the record of heaven;—the blood of the Lamb has washed them away. "The righteous hath *hope* in his death." View him in this trying hour. With calmness and resignation, he endures his dissolution. He triumphantly anticipates the approaching moment when his body shall commence its long sleep, and his unshackled soul shall wing her flight to the Father of Spirits.—This moment of deep interest is arrived.—He is gone. Anticipation is now reality; hope, fruition. Time is ended; and a blessed eternity begun. "Thanks be to God who giveth us the victory through our Lord Jesus Christ."

In application of what has been said, let me now intreat you solemnly to ask yourselves, as in the presence of Him who cannot be deceived, whether you have this hope in you? Do you rely upon the death of the Lord Jesus as your only *foundation*? Do you practically and constantly relinquish all self-righteousness and rest upon this and this alone? Is happiness beyond the grave the *object* of your hope? Do you now love those employments which will continually occupy the redeemed? Do you love to commune with your God and Saviour? Is it your delight to meditate upon his perfections—to trace through all the mysteries of his providence the hand of the Almighty? Do you cheerfully commit all your concerns, both for time and eternity, to his protection? Do you rejoice that your all is at his disposal? In every situation, is your hope and trust in God? What are the characteristical *properties* of your hope? Will it bear examination? Does it tranquilize the soul? Does it increase within you? What is its *influence*? Does it cleanse your heart from corruption,—promote the government of your passions and temper,—enable you to bridle your tongue,—keep you from obscenity, slander and falsehood? Does it induce you to forsake every evil way, and to strive after perfect purity of heart and universal integrity of life? In a word, are you through its influence 'prepared to meet your God?'

We are all now invited to become the subjects of christian hope, and to partake of its consolations. How miserable shall we hereafter be, if found destitute of the "faith, *hope* and charity" of the gospel? Let us remember that we are hastening to that world where the secrets of the heart shall be revealed. We are probationers for eternity—candidates for heaven or hell. There is here no neutral ground—no middle course. We must be saved or lost. The Most High has in his providence now left it for each of us to say for ourselves, whether we will be endlessly happy or endlessly miserable. God has done all that was necessary on His part: "What could have been done more to my vineyard than I have not done in it?" The Most High has not only sent the Son of his love to "taste death for every man;" but He has also offered his Spirit to all: "If ye then being evil know how to give good gifts to your children, how much more shall your heavenly Father give his Holy Spirit to them that ask him?" The gates of heaven are now unfolded to *every* penitent believer, and God is urging *all* to enter in: "Come unto me *all* ye that labour and are heavy laden and I will give you rest." "God our Saviour will have *all* men to be saved and come unto the knowledge of the truth." "The Lord is long-suffering to us-ward, not willing that *any* should perish, but that *all* should come to repentance." Nay more. "God now commandeth *all* men *every where* to repent." What language could be more expressive? what invitations, more ample? what persuasion more urgent? And why do any resist? Why do any delay their reconciliation to God? Let each put the question to himself: 'Why do I not become reconciled to

God? Why am I not now the subject of evangelical hope? Why am I not at this moment a follower of the Lord Jesus Christ? Why do I delay? Can it ever be too early to begin to be wise—to live the life of a rational immortal creature—to consult my own well-being in this and a future world? Is it ever too early to be grateful to Him who in His boundless goodness and mercy, has created and redeemed, and now preserves me? Is it ever too early for an erring, ignorant creature to place itself under the guidance of Infinite wisdom? Can it ever be too early for a defenceless, feeble worm to secure the protection of almighty power?'—Why then do you delay? Do you intend after having devoted the ardour of youth and the vigour and strength of manhood to the acquisition of wealth, or fame, or power—do you intend then to consecrate to God a worn-out and shattered frame, a mind filled and bewildered with worldly projects, a heart cold and hardened by long familiarity with the blacker traits of the human character? What ingratitude is here to the Father of all our mercies—to the Saviour of our souls! Beware lest you too, like Belshazzar, be called to witness the movements of an unknown hand recording your destiny upon the wall: "Thou art weighed in the balances and art found wanting." Beware, lest a voice from heaven address you: "Thou fool this night, thy soul shall be required of thee." Notwithstanding all his threatenings to the impenitent, do you still doubt whether the Almighty will execute? You are treading on sacred ground. The arm of divine justice may indeed at times fall slowly while the victim is ripening for the stroke; but this bespeaks the more dreadful destruction to him, whom it at last overtakes. Justice and judgment, mercy and truth are the pillars of the immoveable throne upon which He sits, in whose uncreated hand is the sceptre of the universe. Flee, I beseech you, from the devouring tempest of his wrath, and "lay hold upon the hope set before you." Give no rest to your soul, until you have made your peace with God.

For the Christian Spectator.

Explanation of Rom. viii. 19, *and Luke* xvi. 9.

Rom. viii. 19.—"For the earnest expectation of the creature (κτισις) waiteth for the manifestation of the sons of God."

In the conclusion of the preceding chapter, the apostle feelingly deplores that spiritual conflict to which all christians are subjected. "Oh wretched man that I am, who shall deliver me from the body of this death." He then rises to the consolations and hopes of the believer who is justified by the righteousness of Christ; and glances forward to that glorious state, when we shall be delivered from the bondage of sin, and translated into the presence of God. This leads him to institute, in the 18th verse, a comparison between the sufferings of the christian here, and his felicity hereafter. "For I reckon that the sufferings of this present time, are not worthy to be compared with the glory which shall be revealed in us. For (continues he, pursuing the same subject) the earnest expectation of the creature, (i. e. the καινη κτισις, or new creature,)* waiteth for the manifestation of the sons of God; (the glory of heaven.) For the creature (christian) was made subject to vanity, (to the influence of vain and sinful objects) not willingly, (as finding pleasure in them) but by reason of him that hath subjected the same in hope.† Because the creature (chris-

*κτισθεις εις τον Ιησουν, *created* in Christ Jesus, is a common designation of christians.

†How beautiful is the coincidence between this subjection of the believer to the vanity of the world in order to honour Christ, and Paul's glorying in his infirmities that the power of Christ might rest upon him. 2 Cor. xii. 9.

tian) shall be delivered from the bondage of corruption into the glorious liberty of the sons of God. For we know that the whole creation (κτισις, body of believers) groaneth and travaileth in pain together until now. And not only they, but ourselves also, (the apostles) which have the first fruits of the Spirit, (the peculiar gifts and graces of the apostolic office) even we ourselves groan within ourselves, waiting for the adoption, to wit, the redemption of our body (from the power of sin, and its translation to heaven.)

This translation has the advantage of being perfectly coincident with the preceding and subsequent context.

Of this passage, which has greatly perplexed the commentators, two interpretations have been chiefly relied upon. The first, which supposes the creature here spoken of to be the *inanimate* or *brute* creation, has the absurdity of declaring that brutes, or even mere matter, shall be received "into the glorious liberty of the sons of God." The other interpretation, which makes the whole race of men to be the creature, or creation, is nothing short of downright Universalism.

Luke xvi. 9.—"And I say unto you, make unto yourselves friends of the mammon of unrighteousness, that when ye fail, they may receive you into everlasting habitations."

The question has been agitated with some warmth, to what is the pronoun *they* to be referred, in this passage. One class of commentators understand by it, "the Angels;" another, "the mammon of unrighteousness," &c. The discussion might have been spared by a reference to the 4th verse, from which the phraseology in question is plainly adopted—"I am resolved what to do, that when I am put out of the stewardship, *they* may receive me into their houses." Are any particular individuals here intended? Certainly not. Nothing more is meant than "that I may be received." This indefinite use of the pronoun is common in most languages; and corresponds exactly to the sense of the French on, on dit, they say, i. e. it is said. P.

Miscellaneous.

[The following is an extract from an essay 'on the origin of the celebration of Christmas,' contained in No. I. of the New Monthly Magazine or Literary Journal, New Series, edited by THOMAS CAMPBELL, author of the 'Pleasures of Hope,' and 'Gertrude of Wyoming.']

Many of the anniversaries solemnized by the Christian church were transplanted into it from the Heathen soil. Whilst Easter has succeeded to the 'Feralia' of the Romans, there can be little doubt that Christmas has taken the place of their 'Saturnalia.'*

This festival, instituted in honour of Saturn, was celebrated by them with the greatest splendour, debauchery, and extravagance. It was, during its duration, an epoch of freedom and equality: the master ceased to be master, and the slave to be slave; the former waited, at his own board, upon the latter. The ceremonial of this festival was opened on the 19th of December, by the lighting of a profusion of waxen flambeaux in the temple of Saturn, as an expiatory offering to the relenting god, who had, in remoter times, been worshipped with human sacrifices. At this festive season, boughs and laurel were profusely suspended in every quarter,

* 'Christmas,' says Selden, 'succeeds the Saturnalia; the same time, the same number of holy days.'

and presents were interchanged on all sides.*

The Christian church was anxious to abolish the celebration of these Saturnalia, in which she blushed to see her own disciples partaking; and therefore appointed a festival, in honour of her Divine Master, to supersede them. If, during the Roman games, the order of social affairs was inverted, and the menial was raised to be master, surely it was not unnatural that they should, in their purer features, be adopted as the model of an anniversary in commemoration of that Christ, the King of Kings, who had appeared in the garb of a menial, and had elevated those who were the slaves of their sins, to be lords and chiefs among the heavenly hosts! Though of Heathen origin, the festival of Christmas no longer exhibited sacrifices of bulls or goats: it was carefully pruned of those disgusting features and extravagances which nourished and excited debasing passions; and yet, in order that it might not prove revolting to the habits and feelings of the new convert who was called upon to resign the meretricious blandishments of the Saturnalia, it was permitted to retain such innoxious customs from the Pagan celebration, as were not wholly irreconcilable with the bland and cheerful spirit of Christianity. The torches, which had shed their effulgence through the temple of Saturn, shone with undiminished splendour in the temple of Christian worship, and presented, as it were, a symbol of Jesus, 'that eternal light which was born in the world' to waken the whole human race to life and immortality;—which illuminated the fields of Bethlehem, and shone about the shepherds, 'a lamp unto their feet, and a light unto their paths.' The Saturnalian custom of decking the streets and houses with laurel and boughs, and exchanging presents, was also preserved, and has partially descended to our own times. The interchange of presents was supposed to typify the spiritual and heavenly gifts which our Saviour, by his coming, had lavished upon mankind.

There is one custom in particular, prevalent in some countries, and formerly common in England, which strikingly designates the origin of our Christmas festivities. And it is this: from amongst the domestics of a family, it was the practice to elect one as the Master of the Household, under the appellation of the Christmas King, or Lord of Misrule, and to assign him a species of sovereignty both over the other servants, as well as the immediate members of the family. In this way, as Selden remarks, 'the master waited on his servant as the Lord of Misrule;' and 'the like,' says Stow, 'had ye in the house of every nobleman of honour or good worship, were he spiritual or temporal.'

In some Catholic countries there is a custom of dressing up puppets, called Christmas children, hiding them on Christmas eve, setting persons in quest of them, and giving a reward to the finder; nor is it improbable that this custom was also derived from the Heathen practice of sending puppets as presents during the Saturnalia. 'At Rome,' says an ancient calendar, 'sweet-meats were presented to the fathers in the Vatican, as well as all kinds of *little images*;* and these last were found in abundance in the confectioners' shops.' Nay, in England, the bakers used formerly to bake a kind of baby, or little image of paste, which they presented to their customers; in the same way as chandlers gave Christmas candles.

Before we take our leave of this subject, we cannot refrain from adverting to a singular tradition, from which some have been willing to derive the name given to this festival,

* It is singular that our Druid ancestors, as well as the Greeks and Romans, devoted this season of the year to ceremonies and religious observances.

* In Vaticano—
'Dulcia Patribus exhibentur,
——omnium generum imagunculæ.'

in the East.* It is related by some of the old fathers of the church, that, on the night of our Saviour's birth, a number of fountains and rivers were turned into wine; and they add, that this miracle took place on the very night, and at the very hour of his nativity, in order that the disbelievers in the truths of Revelation, might be turned from their unbelief. St. Chrysostom says, in one of his Homilies, that the water drawn on that night, kept for some years without undergoing any natural change; and he concludes that from this circumstance arose the tradition we have mentioned. Epiphanius, the first father of the church, indeed, places so much credit in the tale, that he ventures to make use of it as one weapon for confounding the infidels of his day. However, the second father of that name, who lived thirty years later, pronounces this tradition to be, what it really appears to have been, a fable; though he still believes it to be the distortion of some different occurrence. Be all this as it may, the tradition was once of general notoriety; the people placed implicit faith in it; many of the fathers sided with them; and none but the enlightened Chrysostom were unable to persuade themselves of its authenticity. S.

* Our English appellation of 'Christmas' originated in the mass at this season being called *Christ's-mass*; it was usual, at this season, for the Romish priests to offer up masses to the saints, imploring forgiveness for the people of their debaucheries, or backslidings, at this festival.—The German name for this season is 'Wein-nachten,' or *Wine Nights*, which some derive from the tradition above alluded to, and others from the practice which prevailed among the ancient Germans, of celebrating this period of the year by general drinking-bouts, and interchanging presents of 'the juice of the grape.'

Extract from Berrian's Travels.

From the Coliseum we went to St. Peter's. Before we entered it we found ourselves surrounded with wonders. A double colonnade, formed by four extensive ranges of lofty pillars, sweep around, on each side, in a semicircle, and leave between them a beautiful and spacious court. From the inner extremities of these open porticos, two close galleries extend, almost in a direct line, to the front of the church. In the centre of the court, an Egyptian obelisk, eighty feet in height and nine feet square at the base, rises upon an elevated pedestal; and two superb fountains, at equal distances from it, throw up streams of water, which fall around in perpetual showers. The view is closed by the vast front of St. Peter's, the lesser cupolas, and the stupendous dome. It is difficult to give any suitable ideas of these extraordinary objects, or to express the feelings which they successively excited.

We then enter, by a fine marble staircase, of three flights, into a grand and elegant vestibule, about fifty feet in breadth and four hundred and fifty in length, graced with the equestrian statue of Constantine the Great at one end, and Charlemagne at the other.

But when we passed into the church itself, all we had seen seemed as nothing. So vast in dimensions, so just in symmetry, so rich and gorgeous, and yet so sublime!—it surpassed all that we had conceived of this world's grandeur. We stood some time fixed in amazement, uttering nothing but exclamations of wonder and delight. The vault, glittering with gilded bronze, rose one hundred and fifty feet above our heads, and the grand nave stretched out to the length of a furlong. We walked up this aisle till we came under the dome, which hangs over the transept, where it is intersected by the nave. The extreme point of the lantern is between four and five hundred feet from the pavement. The light admitted from above throws a soft lustre over the rich Mosaics with which the dome is inlaid; and while we gaze at the representation of our Lord in his glory, surrounded by apostles and martyrs, "the spirits of just men made perfect, and all the

f Heaven;" the striking
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ideas of the reality. The
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increased admiration, on
part of the noblest build-
universe. The columns
ı support the dome are
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five hundred feet long, and
than the middle aisle.
nd altar, at the central
ersection, is covered by a
ıy of bronze, resting on
lars. Around the tomb
r, immediately beneath, a
d twelve silver lamps are
t burning. At the upper
nave is the chair of St.
ıe four doctors of the Lat-
:k churches are support-
ngels stand at the side,
ıold the tiara and the pon-
, and cherubim and sera-
hip it. This presumptu-
ent is likewise of gilded
The Holy Spirit, blessing
ıing the work, appears
n the form of a dove, on a
yellow crystal; and the
ı comes through is so bril-
yet so subdued, that it
ınd the dove a kind of ce-
ıdour.
be an endless work to de-
stately sepulchral monu-
:h fill the recesses; the va-
les with which the walls
d; the columns scattered
: aisles and about the al-
ıaintings, in mosaic, which
nerous domes; the copies
ed pictures, taken by ar-
in Mosaic work, to per-
:ir beauties; the statues
mbellishments which en-
agnificent temple. These
: finishing graces, but it
:omparable majesty to the
imple features already de-
scribed. Every thing here is on a colossal scale; but whether it be from the numerous ornaments of the building, or from the perfect harmony between the details and the general plan, I could never realize the vastness and extent of St. Peter's. As we came in, one of the company called my attention to the statues of two angels which are placed by the fonts of holy water on each side of the middle aisle. They seemed, only a few paces off, to be about the size of a chubby infant, just out of the mother's arms; but, on drawing near, we found them larger than men. So also the bronze canopy over the altar, viewed from the entrance of the church, looks like a diminutive object, though it is nearly one hundred feet high. All that we see around us is grand and elevating beyond conception, and yet, from the actual dimensions, we would expect the aisles to appear longer, the roof more aspiring, and the dome dim and indistinct from distance.

When Julius II. ascended the papal throne Michael Angelo was invited to Rome. After some deliberation, it was determined that he should exert his skill in the erection of a mausoleum, which might associate the fame of the patron with the genius of the artist, and be a lasting memorial of both. He conceived a plan which was too vast to be executed in the church of St. Peter without enlarging the building. But as it was already very old, Sangallo advised the Pope to raise a chapel expressly for the mausoleum; and this is the origin of that edifice, which exceeds every other in glory.

The vanity of Julius was, perhaps, then, the immediate cause of the Reformation. For it was in the eager exaction of monies, through the sale of indulgences, to build St. Peter's, that men determined to shake off their burdens, and break the fetters which bound them.

TO THE EDITOR OF THE CHRISTIAN SPECTATOR.

Sir,

I have annexed to the following Descriptive Ode, illustrative reference, which exhibit the materials that enter into its composition, in addition to those contained in the simple accounts of the scene, given by the Evangelists, as quoted under the caption. I am willing to disfigure your page, if any of your readers may be induced by it to open the Scriptures, or may take any pleasure in tracing out the illustrations. If any shall accuse me of exegetical errors, I forewarn them that I have a safe retreat provided under the shelter of poetical license. O. F.

The Transfiguration.

Matthew xvii. 1—9. Mark ix. 2—9. Luke ix. 28—36. "He took Peter, and John, and James, and went up into a mountain to pray. And as he prayed, the fashion of his countenance was altered, &c.

I.

Far in the deep etherial blue,
The brow of Tabor rose, (1)
In shade was lost, each varying hue
That day around it threw:—
The hour, through Galilee, of deep repose. (2)

II.

The lofty mount, the midnight hour,
Were meet, to invoke the wakeful Power, (3)
Who heeds us from his home in Heaven. (4)
His way, upon the dewy sod, (5)
Jesus, with three disciples, trod,
To kneel, upon the silent brow, in prayer to God
For blessings wished, or thanks for blessings given.

III.

Peter, and John, and James, the favoured three,
Who there with Jesus bend the knee,
And lift, with him, their mingled cries above.
(How dull, to man, devotion's call!) (6)
Their eyelids soon in slumbers fall,
And Jesus only wakes, of all,
To ask the love of God, or praise the God of love.

IV.

The suppliant Jesus felt his loss—
He came from Heaven to bear the cross.
He sought, in prayer,
The strength to bear; (7)
When lo! his altered visage wears
The sunshine of eternal years,
When on the throne of God he reigns
And reaps the victories of his pains.
His head and hairs, like wool, are white;
His eyeballs, as a flame, are bright; (8)
His raiment, glistering as the light.

To grace this transient foretaste of his reign
Appear, deputed from his future train,
He who dispensed the law to Israel's host,
And he who graced the line of prophets most. (9)
They speak the hopes of myriads in the skies,
And myriads, yet to ascend, built on his sacrifice.

V.

The mountain brow is light as day;
Upon the gilded foliage round the radiance melts away.
The sudden flood of glory, pours its rays,
Upon the sleeping three, in noon-tide blaze.
Their opened eyes,
Fixed in surprise,
Gaze on the three of glorious mien.
'Oh, let us three tabernacles raise,
With these visitants, dwell all our days!
Yes, Master, remain here,
Devoid of all pain here;'
Said Peter, in haste, at the scene.
When lo! an overshadowing cloud,
Their separate glories enshroud,
And its volumes of light intervene.
But within its recesses is heard,
From the invisible Father, the word;
'Oh! this is the Son of my love,
In him do I always delight;
His prayers, in rich blessings requite;
Roll, around him, the cloud of my might:
Hear his words! they proceed from above.' (10)

VI.

Awed by the glorious sight, the fearful sound,
They fall, with trembling, to the ground.
Fear chills them there; 'till Jesus' hand
Its gentle touch applies, and his command
Bids them arise, to view him only there,
(The vision past,) his wonted visage wear.

VII.

The day, as other days, has fired the world below,
But, more than other days, shall this in memory grow.
Oh, happy night of prayer! Oh, sacred mount of God!
How far from cares below! how like their last abode!
The vision cheers the master, 'till he bear his death; (11)
It binds his followers to him, to their latest breath. (12)

1) Comp. Mat. 16: 13.—17: 1.—17: 22. (2) Luke 9: 37. (3) Ps. : 4. (4) Ps. 33: 14. (5) Comp. Ps. 133: 3. Ps. 89: 12. (6) k 14: 37, 38. (7) Comp. Mat. 16: 21.—17: 1. Luke 9: 31. Mark 33—36. (8) Rev. 1: 14. (9) Mal. 4: 5. Luke 1: 17. (10) John 23.—19: 11. (11) John 12: 28. (12) 2 Pet. 1: 15—18.

Review of New Publications.

Airs of Palestine; a Poem: By John Pierpont. Second edition. Boston.

Some of our readers may perhaps expect an apology for our turning their attention so frequently to poetry. It may seem to them like departing from the proper business of Christian Spectators to be admiring the beauties or condemning the faults of a species of composition, whose usual aim is to please and amuse, and which has too often been engaged in the service of superstition, and vice, and infidelity. If poetry had the power merely *to describe* virtue and vice, religion and infidelity, as objects of *taste*, which like many other things are agreeable or disagreeable to the fancy, we might properly leave her to her pleasure: but poetry does more than describe—she effectually recommends to our affections, the objects she chooses to adorn, and conveys to the very heart,—especially of the young and the enthusiastic,—the principles which she infuses into her song. The skilful, powerful, poet, so embodies his own sentiments in his pleasing imagery, and so commends them, thus exhibited, to our hearts, by the delightful emotions which he makes them excite within us; that it requires no common effort of virtuous principle to admire the beautiful and sublime which he sets before us, while, at the same time, we distinguish and reject the corrupt or erroneous sentiments which are artfully associated with them. Much of the fashionable poetry of the present age evinces that vice and depravity may be so associated with objects or qualities really admirable, as to receive a cast and colouring of beauty or grandeur, from these associations. Passions the most corrupt and diabolical, are so exhibited as to astonish by their powerful energy; and characters the most depraved, challenge our admiration, on account of their surprising courage and decision, or solicit our love by the ease and grace, and sprightliness, which mingle with their licentiousness and profligacy. The very power by which the author himself is enabled to work such wonders, demands a portion of our admiration, which itself increases the pernicious effect of his skilful combinations.

For these reasons, if for no other, no literary productions require to be watched, by the moralist, with more vigilance than those of the poet.

But poetry has other claims on the attention of the christian critic. If she has power to do much mischief by clothing vice and irreligion in beauty, she has, at least, equal power to do good, by adorning and exalting what is truly good and great—by recommending the best sentiments, and exciting the most heavenly affections. She seems indeed naturally allied to religion and virtue, and never has exerted powers so great, or appeared in a form so captivating, as when describing the noblest objects, or expressing and infusing into the soul of her admirers, the purest, holiest feelings of which the human heart is capable. Even inspiration has deigned to use the powers of the poet, in communicating lessons of heavenly wisdom, and especially in awakening in the hearts of the pious, those holy affections which spring from the grace of God: and the poetic parts of the Bible, have probably had as great influence as any other, in "perfecting holiness" in the hearts of God's children. Our own literature also has been enriched by the labours of poets, who were inspired with the same spirit which animated "the sweet psalmist of Israel." Milton, Watts, Young, and Cowper, have not only *delighted* the christian world, but have conferred obligations upon it, not less, perhaps, than have been imposed by the labours of any writer of prose in the

h language; and we doubt not ultitudes will bless God through y, for impressions first received heir poetry, as well as for the t and strength it yielded them land of their pilgrimage.

h English poets have been— ie some other such." What an can remark, without pain, ntrast between these 'lights of rld,' and the most fashionable of our own time. Byron, the opular poetic genius, now on ge, insults a christian public, open impiety, his scepticism, l-pervading infidelity,—not to n the fault of selecting irre- and villainous characters as y objects to be adorned and nded to our admiration by the of his fancy. Moore, has ed to clothe the most licen- entiments in decent language, ie awakens and cherishes feel- which nothing but the sweetest of verse could save from l indignation and abhorrence. stands neutral. His princi- or his taste, or his desire of rity, prevent him from at- the established principles and of his countrymen and of the an public. And yet so de- l are the emotions awakened visions of poetic fancy, and orts of a powerful imagination, n an inferior object, that these s have been read and admired, ousands, who confess they de- benefit from the perusal, and would rejoice to receive the kind of amusement from poets d with the piety of Milton and r. We do not forget there me names among our living who seem willing to embody itiments of the Gospel, and to ts spirit into their writings;— positive hostility, or at best difference of the great majori- ks dark, and is calculated to gloom over a mind at all aware powerful and lasting influence ry, on the character of society. recorded, as evidence of the deep, political sagacity of an eminent statesman, 'that he could wish for no greater influence on society, than would be given him, by the entire command of the popular ballads of his country,' what have not we to fear, when the licentiousness and infidelity of the poet are successfully infused into his songs, and, we must add, these songs are admired and applauded by the public. How many trains of serious thought, may have been broken; how many solemn impressions, obliterated, and convictions of conscience, hushed, by the baneful influence of such insidious, but pernicious amusement, is known only to the Searcher of hearts. The amount of the evil cannot be estimated by man. Even the heart which experiences the baleful effect, suspects not perhaps the cause.

Amidst such reflections, the christian however finds one consolation, in the certainty, that licentious and irreligious poetry, is never destined to immortality—or if the genius of the poet is able to embalm his follies, and to hand them down to posterity, they will never be *extensively* admired, when the grace of novelty is gone,—and these authors will never be placed in the first ranks of genius. The greatest masters of song, Homer and Virgil, even Shakspeare sometimes, as well as Milton and Cowper, have given us in their verse, the religion of their countrymen. They have pourtrayed the most perfect characters, expressed the noblest sentiments, and breathed the purest affections, of which they were capable of forming conceptions, and have thus struck those chords in the human heart, which never fail to vibrate to the language of devotion,—and those who stand second in the ranks of poetic genius, have acquired celebrity by exposing to merited contempt and indignation, the opposite vices. Man must be addressed as a moral being, if we would touch his finest feelings. Virtue and piety must be recommended, to gain the lasting approbation even of the prof-

ligate. Those who touch the best feelings of our nature, and improve them too, deserve the gratitude of the world, and will be held in everlasting remembrance, while such poets as Byron, and Moore and Scott, will hardly be known when they shall cease to awaken the decaying interest of the public, by new calls on their attention, and new efforts at originality. Already they cease to be much admired, even by that class of superficial, capricious readers, who recently devoured with eagerness, volume after volume, and demanded more to be given, faster than even such poetry can be produced. The desire of novelty now requires new authors as well as new poems, and we may safely predict, that succeeding generations will know little more than their names, while the worthies we before mentioned, whose writings exalt the soul and elevate the character of man will continue to be read, while literary excellence shall have admirers, or the English language a reader.

The title of the little poem, "Airs of Palestine" which has been the occasion of these remarks, is calculated to excite the hope that Mr. Pierpont. has aspired to imitate those mighty dead,—and that poetry, in his hands, has once more become the instrument of awaking in the heart, the deepest and most delightful emotions of piety—that the muse has once more prompted the language of devotion, and has become the delighted ally of religion and virtue. We must not however, rashly conclude, that the strain is holy, because the subject is sacred, for even Byron has composed "Hebrew Melodies," and Moore, "Sacred Songs."—Before however we proceed to examine the more important merits of the work, we will despatch what we have to say of it, as a mere literary production.

Mr. Pierpont, it seems, sat down to compose a piece in praise of *musick*, to be recited at an "evening concert of sacred musick for charitable purposes," but as he proceeded, he extended the work, and enlarged the plan, until as Cowper says of the Task.—"it brought forth, at length, instead of the trifle which he at first intended, a serious affair—a volume."—In it, the author takes a rambling view of the land of Palestine, hastily sketches some of its scenery, and notices some of those remarkable events which have given to that country in the eye of a christian, a deeper interest than belongs to any other. The motto, on the title page, *taken from the poem itself to which it is prefixed*, is designed, we suppose, to suggest the leading characteristics of the work, and the reasons for the author's choice of his subject.

I love to breathe, where Gilead sheds her balm;
I love to walk on Jordan's banks of palm;
I love to wet my foot in Hermon's dews;
I love the promptings of Isaiah's muse:
In Carmel's holy grots I'll paint repose,
And deck my roomy couch with Sharon's deathless rose;

and declares that he prefers the mountains and streams of Palestine to Parnassus, or Olympus, Cephisus or Peneus, or all the charms of Classical Greece, united. We certainly do not condemn his taste; for although Palestine in itself, is, at this time, far from being a charming country, and its hills and vales and streams are not to be compared in beauty and grandeur, with the natural scenery of Greece, rich in a fertile soil, and cheered with a delightful climate, yet are they clothed with moral associations, of a far deeper interest. The events of which they stand the witnesses and the monuments, are of a more sublime and affecting nature, and the bards who once strung their harps to celebrate them, were inspired with a loftier genius, and warmed with a holier flame, than were those who have celebrated by their lays, every mountain and river of Greece, and have handed down, the fabled visitations of their deities, in immortal song, to the admiration of all succeeding ages.

Ir. Pierpont has profited,
vantages of his subject,
e occasion to remark, as
If, however, we may
ıe motto, before quoted,
pprehend that the poet
aware of the advantages
t; since he has not al-
s in the word 'holier,'
ose events which give
r interest to its scenery.
not the "balm" of Gil-
'dews' of Hermon, nor
Sharon,' nor the 'holy
re are any, of Carmel,
the very *names* of those
untains, to awaken such
emotions in the heart of
of God. The poet has
rized the circumstances,
o the associations, with
ffect is connected. By
ircumstances, which do
y distinguish these pla-
er retards, than favours
novements, by which our
hasten to surround these
s, with interesting recol-

would desire of a poet,
s these objects, may be
y an example: it is a
of the desart country of
of an event supposed to
place there,—given in-
Prince of Poets, but not
st, or most popular per-

Either tropic now,
and both ends of heaven;
s
horrid rift abortive, poured
with lightning mixed; nor
winds
stony caves, but rushed
hinges of the world, and
wilderness, whose tallest
leep as high, and sturdiest
stiff necks, loaded with
lasts
er—I'll wast thou shrouded
of God!
adise Regained—Book iv.

The flood of mingled emotions, of tenderness, and reverence, and love, that rushes into the soul, with the single line which closes the description, gives to what would otherwise have been an uninteresting passage, an unspeakable—almost an unequalled effect.

Such a description of every memorable event, that has taken place in Palestine, would form a Poem, which would have few equals in the English language. But we anticipate, a future portion of our review.—We shall give a few specimens of our author's manner. He is describing in the following lines, the general effects of musick:—

All was not lost; for Love one tie had
twin'd,
And Mercy dropp'd it, to connect mankind:
One tie, that winds, with soft and sweet
control,
Its silken fibres round the yielding soul;
Binds man to man, sooths Passion's wildest strife,
And, through the mazy labyrinths of life,
Supplies a faithful clue, to lead the lone
And weary wanderer to his Father's
throne.
That tie is Musick.—pp. 5—6.

We cannot indeed see in what sense music is 'a clue' to lead a soul to the throne of God. We presume the figure was chosen, and probably the thought itself adopted for the sake of it, to correspond with the preceding figure—'One tie." Our readers will see, however, that the author is not deficient in fancy. The following is in a higher strain:—

There lives around that solitary man,
The tameless musick, that with time began;
Airs of the Power, that bids the tempest
roar,
The cedar bow, the royal eagle soar;
The Mighty Power, by whom those rocks
were pil'd,
Who moves unseen, and murmurs thro
the wild.
What countless chords does that dread Being strike!
Various their tone, but all divine alike:
'Tis Mercy now, in balmy softness stealing;
'Tis Anger now, the Mighty One revealing;

There, 'tis a string that soothes with slow vibration,
And here, a burst that shakes the whole creation.—p. 14.

The evening of the Saviour's agony is thus described:—

'Tis night again: for Musick loves to steal
Abroad at night; when all her subjects kneel,
In more profound devotion, at her throne;
And, at that sober hour, she'll sit alone,
Upon a bank, by her sequestered cell,
And breathe her sorrows through her wreathed shell.
Again 'tis night—the diamond lights on high,
Burn bright, and dance harmonious thro' the sky;
And Silence leads her downy footed hours
Round Sion's hill, and Salem's holy towers.—p. 21.

The author of the following description certainly possesses poetical powers by no means contemptible:—

On Caledonia's hills, the ruddy morn
Breathes fresh:—the huntsman winds his clamorous horn.
The youthful minstrel from his pallet springs,
Seizes his harp, and tunes its slumbering strings.
Lark-like he mounts o'er gray rocks, thunder-riven,
Lark-like he cleaves the white mist, tempest-driven,
And lark-like carols, as the cliff he climbs,
Whose oaks were vocal with his earliest rhymes.
With airy foot he treads that giddy height;
His heart all rapture, and his eye all light;
His voice all melody, his yellow hair
Floating and dancing on the mountain air,
Shaking from its loose folds the liquid pearls,
That gather clustering on his golden curls;—
And, for a moment, gazes on a scene,
Ting'd with deep shade, dim gold, and brightening green;
Then plays a mournful prelude, while the star
Of morning fades:—but when heaven's gates unbar,
And on the world a tide of glory rushes,
Burns on the hill, and down the valley blushes;
The mountain bard in livelier numbers sings,
While sunbeams warm and gild the conscious strings,
And his young bosom feels the enchantment strong,
Of light, and joy, and minstrelsy, and song.—pp. 32, 33.

We shall only add, his account of David's playing on his harp, in the presence of Saul:—

As the young harper trims each quivering wire,
It leaps and sparkles with prophetick fire,
And, with the kindling song, the kindling rays
Around his fingers tremulously blaze,
Till the whole hall, like those blest fields above,
Glows with the light and melody of love.
—p. 17.

Mr. Pierpont's imagination, it will be seen, is lively, and playful, and we may add, it is sometimes wayward also. Even an excess of these qualities ought not perhaps to be severely condemned in a youthful poet, but should be regarded with indulgence, as giving promise of future excellence of a higher order, if they are accompanied with deep, and strong feelings, and a good degree of taste. Without strong feeling and good taste, a lively imagination is continually in danger of following out curious and fanciful resemblances, and of degenerating into quaintness, conceit, and epigrammatic point. A tendency to these faults is observable, we think, in the genius of our author. In one passage, where he describes the effect of musick, in connection with religion, he reminds us of what Dr. Johnson calls the "Metaphysical Poetry" of the age of Cowley.

To her, Religion owes her holiest flame:
Her eye looks heaven-ward, for from heaven she came.
And when Religion's mild and genial ray,
Around the frozen heart begins to play,
Musick's soft breath falls on the quivering light;
The fire is kindled, and the flame is bright;
And that cold mass, by either power assail'd,
Is warm'd—made liquid—and to heaven exhal'd.—p. 7.

We may observe, in passing, that Mr. Pierpont has an extravagant idea

wer of musick on the heart,
ther extravagantly the poet's
in describing it; but we
e passage, as illustrating the
of our author's imagination,
want of feeling, if not of taste,
t him at leisure to follow out,
such resemblances, when
g such a subject.
ttravagant alliteration, also,
he is addicted, we should
ie same class of faults, as
vidently from the same men-
ies. We notice the follow-

s still:—the midnight anthem
l:—
is crumbled, and the crosier
'd.—p. 34.

rcy's beams—the lambent light
e.—p. 5.

eneath him, burst with bound-
ar,
rkling surges on that savage
—p. 34.

ifted rocks, and hollow rumbling
—p. 35.

a person, to appearance, de-
very thoughts he wishes to
cate, and in their natural
d expresses them in appro-
rds, we are agreeably sur-
notice that several of them
h the same letters, and re-
same sound to our ear.
a curious coincidence, or
hen we reflect a moment, it
a great command of words
thor, and uncommon skill
nuity in arranging them so
ecurrence of similar sounds
m accidental. If however,
is repeated too often, and
if the author seems to de-
m the natural course of
or to use words aside from
per meaning to produce the
e are displeased and form a
ntemptuous opinion of an
ho shews himself so fond of
d who has evidently made
crifice of time, or of sense, or
cal propriety to attain so
an end. We see also, at
t while he is thus busied,
there must be a great want of strong, absorbing feeling.

Mr. Pierpont uses this artifice too frequently, and we think also, that he often introduces an additional thought, or deviates from the established usage of language, for the sake of words which *alliterate*.

The remarks we have made respecting the minor artifices of alliteration, are applicable to the great art of Poetry itself, and especially to the *measure*, and *rhyme* of verses. There is a music in poetry, in itself pleasing, and there is also excited by it, in our minds, an admiration of the powers of the poet, who can, with apparent ease, use language in a manner which would be to us so difficult; and we may here remark that there are many words, in the English language, formed analogically with similar terminations, which give a double sound—a kind of gingle, to which it would at first seem not easy to find a rhyme. These double rhymes, therefore when they occur, strike us, at first, with some surprise, and seem to indicate an uncommon power of versification in the writer. When however they are discovered to be as easy as any other, their frequent recurrence tires the ear, and seems to indicate a puerile taste, in the author. They occur we think, too frequently in this poem, so as manifestly to be faulty. We give one example, the second line of which contains also one of those conceits, to which we before alluded.

The reverend hermit, who from earth retires,
Freezes to love's, to melt in holier fires,
Year after year, with brighter views revolving,
Doubt after doubt in stronger hopes dissolving;—
Amid the deep'ning shades of that wild mountain,
He hears the burst of many a mossy fountain,
Whose crystal rills in pure embraces mingle,
And dash, and sparkle down the leafy dingle.—pp. 13, 14.

It cannot be denied that such rhymes are pretty, but their tinkling

chime, is more fitted to please the ears of children than to gratify the correct taste of manhood. We are persuaded that posterity will decide

"If e'er posterity see verse of his,
"Some fifty or an hundred lustrums hence,"

that these jingling prettinesses of language, in which Mr. Pierpont has followed to excess, the fashion of the age, are among the greatest faults, in the mere *diction* of the poem. In general, the mechanical execution of his poetry, is good. It has evidently received no small portion of the author's attention. He has a good and musical ear, and a sufficient command of poetical language, to write very good verses. It will be concluded however, that we do not consider melody and harmony of versification, richness of poetic diction, or even brilliancy and beauty of imagery, as among the most important parts of good poetry. They are in themselves almost unworthy the attention of an immortal being in this transitory, probationary state, unless they are made the means of recommending and enforcing virtuous sentiments, of awakening holy affections, and thus of elevating the character, purifying the heart, and promoting the happiness of man. Whether in the "Airs of Palestine" they have this use and tendency, and to what extent, shall be our next enquiry.

The subject of the Poem, affords opportunities for moral reflections, of the deepest interest; the country where the scene is laid, presents objects to awaken recollections, at which every christian's heart should burn within him, for there the Almighty God descended of old, in manifestation of his power and majesty, his mercy and justice,—and there the Son of God, the Saviour of the world, 'went about doing good' while he lived, and at last offered his soul a sacrifice for sin, 'for the redemption of the world.' Every spot, every object there, is consecrated in our memory, by events which are intimately connected with our sweetest consolations and joys in this life, and with all our hopes of immortal blessedness. A christian poet, it would seem, could not glance at them, far less survey them, and not be moved to an enthusiasm of devout and holy feeling. We were not a little disappointed, therefore, in perusing the "Airs of Palestine," to notice an entire omission of those circumstances, in each object and event, which are associated with our strongest emotions, our most devout affections. We were pained to observe, that the author, seems so little affected, with the most interesting parts of his subject, and that he presents them to his readers, merely as facts, that had an existence, but not as having any more connection with us, and our eternal intetests, than the fabled events of Grecian Mythology, and as fitted to excite in us no other emotions than those of admiration. We are told of the power, and pomp, and glory of Jehovah, but not one word to impress upon us his holiness,—the glories of his moral character. Not once in the poem, we believe, is there an allusion even, to the relations in which we stand to that Being, either as moral and accountable agents, or as condemned and helpless sinners. So the Saviour is mentioned, and the circumstances attending his birth are alluded to, but we are not once reminded of *whom* he is the Saviour nor is it once intimated that *we* are interested in the least degree, in those wonderful events or in that remarkable character, with which they are connected. No where has the author expressed any personal interest in his subject, nor attempted to describe or express the actings of Faith in Christ, or the feelings of a penitent sinner, returning through him, to a reconciled God, and rejoicing in his salvation. Nay we search in vain to find in this poem, any expression of that admiration and holy awe which we should suppose would be

excited in every pious heart, by the dictinct contemplation of those facts to which he has particularly alluded.

We confess that we are humbled as well as pained, that Mr. Pierpont, should undertake to set before us, with the strength of poetic description, the scenes in which his Saviour lived, and where he shed his blood, a ransom for the world, and not render any homage of respect to his Divine Master, nor once offer the incense of praise and thanksgiving to him 'who loved us, and who washed us from our sins in his own blood.'

We certainly have no wish to pass a severe censure on the work of Mr. Pierpont. We have again and again perused this little volume, with a desire of finding something on which we might found the hope, of seeing the efforts of its author, directed to nobler ends, and sanctified by holier feelings than are manifested in this performance, but we are compelled to lay it down disappointed and dejected.

Those of our readers, who are desirous of judging for themselves of the correctness of the preceding remarks will not complain of the tediousness of our extracts while we proceed, in illustration, to quote from the poem, every passage in which the author touches upon religious or sacred subjects.

In tracing the series of events which have consecrated the land of Palestine, Mr. Pierpont first notices the deliverance of the Israelites, and the destruction of their enemies in the Red Sea—

O'er the cleft sea, the storm in fury rides:
Israel is safe, and Egypt tempts the tides:
Her host, descending, meets a wat'ry grave,
And o'er her monarch rolls the refluent wave.
The storm is hush'd: the billows foam no more,
But sink in smiles:—There's music on the shore.
On the wide waste of waters, dies that air
Unheard; for all is death and coldness there.
But see! the robe that brooding Silence throws
O'er Shur reclining in profound repose,
Is rent, and scattered, by the burst of praise,
That swells the song th' astonish'd Hebrews raise.
That rending anthem on the wild was flung,
From Miriam's timbrel, and from Moses' tongue:
The first to Liberty that e'er was sung.
pp. 10, 11.

Who, that did not know, would ever suppose, from this account of "the first anthem ever sung to Liberty," that the song of Moses begins—

"I will sing unto the Lord, for he hath triumphed gloriously—
"The horse and his rider hath he thrown into the sea.
"The Lord is my strength and song, he is become my salvation;
"He is my God, and I will prepare him a habitation;
"My father's God, and I will exalt him"

and in this strain is completed?—or how can it be accounted for, that our author, even with this song before him, could describe the event without one allusion to God, as the author of their deliverance, or the object of their paise?

The fault of omitting to make any reference to the power, or interposition of God, when alluding to a *miraculous* event, is repeated in the following passage, where that is attributed to a *creature's* arm, which the scriptures ascribe to the power of God.

Whose veteran arm, already taught to urge
The battle stream, and roll its darkest surge,
Hangs over Jericho's devoted towers,
And, like the storm o'er Sodom, redly lowers?
The moon can answer; for she heard his tongue,
And cold and pale o'er Ajalon she hung.
The Sun can tell:—O'er Gibeon's vale of blood,
Curving their beamy necks, his coursers stood,
Held by that hero's arm, to light his wrath,
And roll their glorious eyes upon his crimson path.—p. 12.

The falling of the walls of Jericho, is then described as follows—

What mine, exploding, rends that smoking ground?
What earthquake spreads those smoulder-ing ruins round?
The sons of Levi, round that city, bear
The ark of God, their consecrated care,
And, in rude concert, each returning morn,
Blow the long trump, and wind the curling horn.
No blackening thunder smok'd along the wall:
No earthquake shook it:—Music wrought its fall.—pp. 12, 13.

If the leading object of the poem justifies or palliates the extravagant licence of ascribing to Musick, that which the pious Israelites ascribed to the immediate power of God, nothing, we are sure, can justify, to a correct taste, the ridiculous conceit of supposing that such a miraculous event, was wrought by such musick as that of ram's horns. And here we cannot but notice the difference between "the bards of old," those "bards of brightest fire," and the Muse of Mr. Pierpont.—They recognize the immediate power of God, not only in extraordinary, but in the ordinary events of his Providence. The thunder was his voice; lightnings, the glittering of his spear,—clouds were his chariot—he walked upon the wings of the wind—earthquakes were occasioned by his tread, or still more poetically by the terrors of his approach, while volcanoes smoked and melted, because the Almighty touched them. This bard of modern times, on the contrary, excludes the presence of God, even in those deviations from the ordinary course of nature, which are clearly miraculous, and therefore proofs of divine interposition, by substituting secondary and often contemptible causes of them. To this general fault, there are two exceptions in the account which next follows, of Elijah's visit to Horeb, and of the previous giving of the law, at the same place. In describing the latter, he even seems, for a moment, to have caught almost the spirit of those "bards of old."—There is still wanting, however, every such allusion to the moral attributes of God, as may tend to excite moral emotion.

In what tremendous pomp Jehovah shone,
When on that mount he fix'd his burning throne!
Thick, round its base, a shuddering gloom was flung
Black, on its breast, a thundercloud was hung:
Bright, through that blackness, arrowy lightnings came,
Shot from the glowing vail, that wrapp'd its head in flame.
And when that quaking mount the Eternal trod,
Scorch'd by the foot of the descending God,
Then blasts of unseen trumpets, long and loud,
Swelled by the breath of whirlwinds, rent the cloud,
And Death and Terrour stalk'd beneath that smoky shroud.—pp. 15, 16.

The next reference to the interposition of God, is the birth of the Saviour—

The night was moonless:—Judah's shepherds kept
Their starlight watch: their flocks around them slept.
To heaven's blue fields their wakeful eyes were turn'd,
And to the fires that there eternal burn'd.
p. 18

While thus the shepherds watch'd the host of night,
O'er heaven's blue concave flash'd a sudden light.
The unrolling glory spread its folds divine,
O'er the green hills and vales of Palestine;
And lo! descending angels, hovering there,
Stretch'd their loose wings, and in the purple air,
Hung o'er the sleepless guardians of the fold:—
When that high anthem, clear, and strong and bold
On wavy paths of trembling ether ran:
"Glory to God;—benevolence to man;—
Peace to the world:"—and in full concert came,
From silver tubes, and harps of golden frame,
The loud and sweet response, whose choral strains
Lingered and languished on Judea's plains.

You living lamps, charm'd from their chambers blue,
By airs so heavenly, from the skies withdrew:
All?—all but one that hung and burn'd alone,
And with mild lustre over Bethlehem shone.
Chaldea's sages saw that orb afar,
Glow unextinguished;—'twas Salvation's Star.—p. 19.

The deliverance of Paul and Silas from the prison at Philippi, is ascribed, as it ought to be, to the agency of God, through the instrumentality of an angel.

The circumstances of our Saviour and his disciples, on the evening preceding his crucifixion, are told in something of a poetic manner. Whether it is a strain adapted to the principal character and the occasion, our readers will judge.

The Lord of Life, with his few faithful friends,
Drown'd in mute sorrow, down that hill descend.
They cross the stream that bathes its foot, and dashes
Around the tomb where sleeps a monarch's ashes;
And climb the steep, where oft the midnight air
Receiv'd the Sufferer's solitary prayer.
There, in dark bowers embosomed, Jesus flings
His hand celestial o'er prophetick strings;
Displays his purple robe, his bosom gory,
His crown of thorns, his cross, his future glory:—
And, while the group, each hallowed accent gleaning,
On pilgrim's staff, in pensive posture leaning—
Their reverend beards, that sweep their bosoms, wet
With the chill dews of shady Olivet—
Wonder and weep, they pour the song of sorrow,
With their lov'd Lord, whose death shall shroud the morrow.
Heavens! what a strain was that! those matchless tones,
That ravish "Princedoms, Dominations, Thrones;"
That, heard on high, had hush'd those peals of praise,
That seraphs swell, and harping angels raise,
Soft, as the wave from Siloa's fount, that flows,
Through the drear silence of the mountain rose.
How sad the Saviour's song! how sweet! how holy!
The last he sung on earth:—how melancholy!
Along the valley sweep the expiring notes:
On Kedron's wave the melting musick floats:
From her blue arch, the lamp of evening flings
Her mellow lustre, as the Saviour sings:
The moon above, the wave beneath is still,
And light and musick mingle on the hill.

The glittering guard, whose viewless ranks invest
The brook's green margin, and the mountain's crest,
Catch that unearthly song, and soar away,
Leave this dark orb, for fields of endless day,
And round th' Eternal's throne, on buoyant pinions play.

Ye glowing seraphs, that enchanted swim,
In seas of rapture, as ye tune the hymn
Ye bore from earth—O say, ye choral quires,
Why in such haste to wake your golden lyres?
Why, like a flattering, like a fleeting dream,
Leave that lone mountain, and that silent stream?
Say could not then the "Man of Sorrows" claim
Your shield of adamant, your sword of flame?—
Hell forc'd a smile, at your retiring wing,
And man was left—to crucify your King.
pp. 21—23.

The poem closes with an address to the Deity. This furnished an occasion for expressing the most sublime emotions of piety, which might excite kindred emotions in the heart of the reader. It called for some distinct allusion, at least, to those moral attributes and that moral character of Jehovah, which are the proper objects of religious affections. As our limits will not permit us to give it entire, we will select those parts, which seem to speak on subjects connected, at least, with devotion.

O! Thou Dread Spirit! Being's End and Source!
O! check thy chariot in his fervid course.
Bend from thy throne of darkness and of fire,
And with one smile immortalize our lyre.
Amid the cloudy lustre of thy throne,
Though wreathy tubes, unheard on earth, are blown,
Swelling one ceaseless song of praise to thee,
Eternal Author of Eternity!
Still hast thou stoop'd to hear a Shepherd play,
To prompt his measures, and approve his lay.
Hast thou grown old, Thou, who forever livest!
Hast thou forgotten, Thou, who memory givest!
How, on the day thine ark, with loud acclaim,
From Zion's hill to Mount Moriah came,
Beneath the wings of Cherubim to rest,
In a rich vail of Tyrian purple dress't;
When harps and cymbals join'd in echoing clang,
When psalteries tinkled, and when trumpets rang,
And white rob'd Levites round thine altar sang;
Thou didst descend, and, rolling through the crowd,
Inshrine thine ark and altar in thy shroud,
And fill the temple with thy mantling cloud.
And now, Almighty Father, well we know,
When humble strains from grateful bosoms flow,
Those humble strains grow richer as they rise,
And shed a balmier freshness on the skies.
pp. 37, 38.

Before thy throne, three sister graces kneel;
Their holy influence let our bosoms feel!
Faith, that with smiles lights up our dying eyes;
Hope, that directs them to the opening skies;
And Charity, the loveliest of the three,
That can assimilate a worm to thee.
For her our organ breathes; to her we pay
The heart-felt homage of our humble lay;
And while to her symphonious chords we string,
And Silence listens while to her we sing,
While round thine altar swells our evening song,
And vaulted roofs the dying notes prolong,
The strain we pour to her, wilt thou approve,
For Love is Charity, and Thou art Love.
pp. 39, 40.

On bringing together, and viewing at once, this selection of the best passages, scattered through the volume, we are almost ready to acknowledge that there is some appearance of religion. There are not only the words, God, "Mighty One," "Dread Spirit," but "Saviour," "Redeemer," "Lord of Life," "Salvation's Star;" but it is to be observed, that they are placed in such connections as to suggest nothing but the mere name of the person mentioned.—They are used as appellatives, merely to designate the individual, and not so as to denote his high character or offices. So there are the words "mercy," "love," and "gratitude,"—but they are not used either to express the author's own affections towards his God and Saviour, or to awaken ours. There is absolutely nothing of religious feeling in the very best passages of the poem,—nothing to elevate our devotion, to deepen our impressions of guilt, or heighten either the joy of our salvation, or the gratitude due to our Redeemer,—nothing which we can hope will produce on the mind of a youth into whose hands it shall fall, any salutary impression in favour of evangelical religion or virtue,—nothing, therefore, which can justly soften the censures which we before passed upon it, as a religious publication, or rather, as the publication of a professor of religion, on a sacred subject.

Now, we might justly complain of this as a violation, or at least, as a defect of good taste. If effect upon the imagination and feelings, were the only object, the poet must not describe naked objects or events, but must clothe them with pleasing associations, and give them the colouring and glow of feeling. Mr. Pierpont can hardly be said to have done this, in any instance. He has not even given a lead to those associations which were already formed, and which ought to exist in the mind of every christian. When the Almighty manifests his presence, the mountain is

Scorch'd by the foot of the descending God.
In what tremendous pomp Jehovah shone!

but no sublime idea, even of his power, is given, far less is there any distinct reference here, or elsewhere, to his *moral* character, or to the purposes either of mercy or of justice, of vengeance or compassion, on which he descended.* The Saviour of the world, is introduced without one clear intimation of his glorious and mysterious character—one acknowledgment of obligation, or one expression of love or gratitude towards him.

How would the poet, who possessed the genuine enthusiasm of poetry merely, feel his heart burn within him, while standing amidst those scenes, where the Eternal and Almighty God displayed his character,—"Glorious in holiness, fearful in praises, doing wonders!" when calling up to his view, with that sense of their present reality, which is peculiar to such a mind, those manifestations of Jehovah, how would his soul mount up to the contemplation

Of the first good, first perfect, and first fair,

and rise in devout admiration of his infinite love, compassion, justice, and mercy. How might,—we do not say, a minister of the Gospel of the grace of God, but how might any real christian be expected,—instead of passing over those scenes, where the Saviour of the world lived and died, with the dew-dashing step, and joyous spirit of a farmer's boy—exulting in health and in the freshness of the breeze,—how might he be expected to pause on every consecrated spot, and ponder on the "wonderful" character, and mysterious errand of him whom angels worship, and into the mysteries of whose redemption, they stoop from heaven to look. How might he be expected to feel *personally* interested, to the deepest possible extent, in every thing which the Saviour did and suffered, when calling to mind, that "though he was rich, yet *for our sakes* he became poor;" and and how would gratitude and love, and humility and repentance, mingle, and agitate his heart, when he recollected, that through these sufferings, his own immortal soul is delivered from everlasting woe, and he made an 'heir of God and joint heir with Christ,' to the eternal 'inheritance of the saints in light.' We do not expect from Mr. Pierpont a sermon on these subjects, when he appears in the character of a poet, but where is the indication, that these thoughts ever actually revolved in his soul, and that such feelings swelled his heart, when meditating on subjects which ought to kindle his affections as a man—much more as a poet; and more still as a *Christian* poet. Where, we ask, is any expression of that fervent '*love of Christ* which *constrained*' the Apostle Paul, 'because *he* thus judged, that if one died for all, then were all dead, and that he died for all, that those which live, should not henceforth live unto themselves, but unto him which died for them and rose again,'—a love and gratitude which ever kindled at the very *name* of Jesus, and broke forth, in ascriptions of praise and thanksgiving,—or where are those glowing images, those 'thoughts that breathe and words that burn,' which characterizes the most evangelical of the prophets, and which could draw from Pope himself, the prayer

"O, Thou, my voice inspire
Who touched Isaiah's hallowed lips with fire:"

Where, even that enthusiasm of virtue, which sometimes admires with seeming rapture, the unequalled

* We wish to be candid, but we cannot think the lines before quoted,

Around the Avenger's brow, that frown'd above,
Play'd Mercy's beams, the lambent light of love,

form an exception to this remark.—The almost incongruous figure which represents the Avenger's frowning brow, as surrounded by playful beams of Mercy—the lambent light of love, certainly does not convey any adequate idea of the holiness of God. It reminds us of a classical description of Jupiter, rather than of a scriptural account of Jehovah.

purity and elevation and disinterestedness of Christian *morals*, while its professor is indifferent to the more sublime and affecting *doctrines* of the Gospel ?—Nay, with pain and shame we ask, where in this poem, is there any indication of that genuine sensibility to the sublime and beautiful in character, which led the infidel Rousseau with the inspiration of true genius to exclaim—"Socrates died like a hero—but Jesus Christ died like a God."

We profess not to know, or be able to conceive the structure of that mind, which can contemplate those objects, —some of which are alluded to in this volume,—not as beauteous pictures, but as important realities, and not kindle into any warmth, or adopt unconsciously some glowing expressions, to embody its sentiments, —nay, can find leisure in describing the most important of them, for conceits of fancy, and prettinesses of expression. Mr. Pierpont certainly does not want sensibility or feeling. He does not surely reserve them all for the vanities of surrounding objects or the events in which he is personally engaged. Still more do we deprecate the thought that he has adopted a system of religious opinions or doubts, which operates, like a freezing mixture, on the heart, chilling those energies of the soul which should be directed in unwearied efforts to the glory of God, and the prosperity of the Redeemer's kingdom, and congealing to their very source, the affections, love and gratitude which are due to him who loved us and gave himself for us.

Rather let us hope, that his sermons abound in that religion, which is so deficient in his poetry—and that at least, when standing before a congregation of immortal souls, of perishing sinners, and addressing them as an 'Ambassador for Christ,'—he manifests that love to his Saviour, that admiration of his exalted character, and gratitude for his Redeeming love, of which we should be pleased to have discovered some traces in the "Airs of Palestine."

Literary and Philosophical Intelligence.

The Rev. DANIEL HASKELL, A. M. has been chosen President of the University of Vermont; and JAMES DEAN, A. M. A. A. S. Professor of Mathematics and Natural Philosophy.

Col. George Gibbs has given notice that he has been authorized by His Highness Mehmed Ali Pacha, Vice Roy of Egypt, to engage an experienced Mineralogist and Geologist, for the purpose of exploring the mineral riches of his dominions. To a person properly qualified, Col. Gibbs offers liberal terms and advantageous prospects.

The British Empire.—The population of the British Empire, including under that name its colonies in America, Africa, and Asia, is estimated at 95,220,000 souls. "The Russian, the next highest in the scale of civilized nations, contains 50,000,000. France about 30,000,000; and Austria an equal number. The Roman empire, in all its glory, contained 120,000,000, one half of whom were slaves. When we compare its situation with that of the British empire, in wealth, resources, and industry, the arts, sciences, commerce, and agriculture, the preponderance of the latter in the scale of nations and empires, is great and most remarkable. The tonnage employed in the merchant service is about 2,610,000 tons for Great Britain: the exports, 51,000,000*l.* (including 11,000,000 foreign and colonial;) and imports 36,000,000*l.* The navy during the last war consisted of 1,000 ships of war; the seamen at present in the merchant service are about 174,000; the gross revenue of the state 57,000,000*l.* The capital of the empire contains 1,200,000 persons, the same number which Rome contained in the days of her greatest strength. The

fixed or landed property in Great
as calculated by Mr. Pitt, in 1797,
00,000,000*l.* and it may now be
ken at 2,000,000,000*l.* The cotton
:tures of the country are immense,
:h, in the exports, to 20,000,000*l.*
ne half of the whole. In short,
very thing into consideration, the
empire, in power and strength,
stated the greatest that ever exis-
:arth. On her dominions the sun
:ts; before his evening rays leave
es of Quebec, his morning beams
ne three hours on Port Jackson,
le sinking from the waters of Lake
:, his eyes opens upon those of the
:'

ollowing brief account of German ons of the Bible, was intended for ellaneous department of this num- it has been found more convenient it in this place. It is abridged "Introduction to the Scriptures, istian Abraham Wahl, printed, 1820.

e more general perusal of the Bi-
ermany, the translation of Luther
lly contributed;—and the more,
anslation surpassed in excellence,
the preceding, but all cotempo-
rman versions of the scriptures.
Luther entered upon this work,
ons of the Bible had appeared in
f the modern languages of Europe,
ticularly, in the German: but as
were in an impure and uninviting
one of them could bear compari-
that of the reformer. Besides,
ier versions were made, not from
rew and Greek originals, but from
tin Vulgate. Luther, indeed,
the Vulgate, in the prosecution
rk; but he made use of it not as a
authority, but merely as a help.
translation, also, far surpassed
hich appeared immediately after
the superintendance and patron-
e Catholics.

Luther, in the year 1522, had
d his version of the New Testa-
ieronymus Emser, with the design
nt it, published, in German, an-
nslation of the New Testament;
, in the year 1524, John Dieten-
preaching monk of Mentz, added
tion of the Old Testament, in the
guage. In the year 1537, the no-
adversary of Luther, John Eck,
d a translation of the whole Bible;
he New Testament, it varied a lit-
rom that of Emser, and, in the Old
nt, it was far inferior to that of
rger. These three translations,
ere published in opposition to Lu-
ad this imperfection in common, that they were translated from the Latin, and not from the Hebrew and Greek.

Luther began his translation during his residence at Wartburg. He first translated the New Testament, and completed it on the 21st of September, 1522. On his return to Wittenberg, he revised his translation throughout, in company with Philip Melanchthon, and in the same year, 1522, suffered it to appear in print. Immediately after this, he applied himself to the translation of the Old Testament, which appeared, at first, by itself;—in 1523, the five books of Moses;—in 1524, the historical books, Job, Psalms, and the writings of Solomon;—in 1526, Jonah and Habakuk; in 1527, Zechariah; in 1529, the book of Wisdom; and in 1530—1532, the remaining prophets. In the year 1534, Luther's Bible appeared, for the first time, printed entire,—and again in 1540 and 1543. From this time, a great number of small, as well as large and elegant editions, have been published, complete collections of which exist among the literary treasures of the great libraries, at Dresden, Wolfenbuttel, Stutgard, and Wernigerode. The best information respecting these translations and editions, may be found in Pantzeis' History of German translations of the Bible,—printed at Nurenburg, in 1783.

Luther, by his translation of the Bible, did a service to his cotemporaries and posterity, the value of which cannot be too highly estimated. By means of it, the holy scriptures came into the hands of common christians, and, in a way, which made them intelligible and useful to every individual;—the excessive and unfounded regard for the Vulgate, was weakened and well nigh undermined;—and by means of it, finally, every man have an opportunity, by his own reading, to judge of the conformity of Luther's opinions and doctrines with the sacred oracles. Nor does the understanding of Luther appear less meritorious, if we consider the circumstances of the age in which he lived, and the manner in which he laboured to improve and perfect his translation. The helps, of which Luther could avail himself in his undertaking, were few and unimportant; and the difficulties he had to overcome in interpreting, only tolerably, the Hebrew and Greek scriptures, were much greater than exist at present. The German language, at that time, was poor, and destitute of refinement, and it even wanted words to designate in many cases, both ideas and things. Luther himself says, that he had searched for a word which he wanted, two, three, and even four days; and that, in the translation of Job, he had more than once spent a whole day, in company with Melanchthon, on three words. He did not, however, con-

sider it enough to have made a first attempt to produce an intelligible translation of the scriptures; he laboured, during the remainder of his life, to improve his work, and to bring it nearer to perfection.

In the year 1640, says Matthesius, Luther set down to an entire revision of his translation of the Bible. He organized an association of the best men of his time, who assembled in Luther's study, once every week, and spent several hours before supper. These men were, John Bugenhagen or Pommer, Justus Jonas, Creutziger, Melanchthon, Matthew Aurogallus, and Rohr. Other Doctors and scholars were likewise often admitted to these meetings, to aid in this important work;—as Bernhard Ziegler, and Forstemius. Luther appeared in this assembly, with his old Latin, and new German Bible, near which he kept constantly the Hebrew text; Melanchthon brought with him the Greek text; and Creutziger, besides the Hebrew, had also the Chaldee Bible,—the Professors had by them the Rabbins,—and Pommer had also before him a Latin text, in which he was well versed. Each one prepared himself before hand, by revising in the Greek and Latin, what was to come under consideration, besides consulting the Jewish interpreters. Luther, as president of the meeting, proposed texts, and each one gave his opinion, either on the propriety of the language employed in the translation, or the correctness of the older versions.

At length, Luther's translation of the Bible, with his last corrections, appeared; and from a just estimate of its character, it must be considered a masterpiece of German industry and German talent. Yet the translation of Luther, notwithstanding its general faithfulness to the original, and correctness of German phraseology, has not rendered later attempts at improved versions, superfluous. It is not to be denied, that the sense of the Scriptures, in Luther's translation, is sometimes mistaken, and sometimes not expressed with sufficient accuracy and elegance. Besides, in consequence of the progress which has been made, since the Reformation, in Hebrew and Greek literature, the sense of many passages in the Bible, can now be more easily settled than in the time of Luther. The modern German translations of the Scriptures are the following:

Michaelis' translation of the Old Testament, with remarks for such as are not Theologians; published from 1772 to 1792. The same translator published a version of the New Testament at Gottingen, in 1790.

Grynaeus published a translation of the Old and New Testaments, at Basil, 1768.

A translation of the Bible, by Ausfeld and de Wette, began to be published at Heidleberg in the year 1804, and has since completed.

Bahrdt and Seiler, the former at Berlin, and the latter at Erlangen, published each of them a version of the New Testament in 1783.

Stolts published a translation literally of the New Testament, in 1788; and the brothers of the name of Van Ess, published another translation in 1807.

List of New Publications.

THEOLOGY.

The Magnitude of the Ministerial Office, illustrated from the value of the soul: A Sermon delivered July 4, 1821, at the ordination of the Rev. Dana Clayes, to the pastoral care of the Church and Society in Minden Parish, Plainfield, N. H. By Rufus William Bailey, A. M.

MISCELLANEOUS.

Travels in New-England and New-York: by Timothy Dwight, S. T. D. LL. D. in Four Volumes 8vo. Vol. II New-Haven.

Leaves from a Journal; or sketches of Rambles in some parts of North-Britain and Ireland, chiefly in the year 1817: By Andrew Bigelow. 12mo. Boston.

Poems, in two Volumes: By Henry C. Knight, A. M. Second Edition. 18mo. Boston.

Rudiments of Geography, on a new plan; designed to assist the memory by comparison and classification: with numerous Engravings of Manners, Customs and Curiosities; accompanied with an Atlas, exhibiting the prevailing religions, forms of government, degrees of civilization, and the comparative size of towns, rivers and mountains: By William C. Woodbridge, Assistant Instructor in the American Asylum: accompanied with a system of Ancient Geography, by Mrs. E. Willard. 18mo. Hartford.

The Literary and Scientific Repository and Critical Review, No. 6. 8vo. New-York.

Religious Intelligence.

COLONIZATION SOCIETY.

ıdon Missionary Register for September.

of land for a Colony at St. :.—In our last number, we ıtention of the American ıroceed down the coast; y were to be accompanied Tamba and William Da- he Church Missionary So- :e Teachers. By despatch- ed, we learn that they have n their object.

rus and Mr. Bacon, with native friends, left Sierra schooner, on the 22d of n the 1st of April, they : Bassa country. The old who received Mr. Cates ılly on his visit to these dead. He had been suc- King Ben. On the 12th of ; Ben and the head men ılavar with their visitors; greement was made for a land, to be held by an an- ınt, or tribute, of two casks) casks of manufactured to- box of pipes, twenty pieces and other articles. The accompanied the Agents to ıne. William Tamba, on ɔf the schooner, was put on e Plantains, and proceeded Journey among the Sher-

owing extract of a letter Rev. W. Johnson to the ssionary Society, dated Re- wn, April 27, 1821, states ıe interesting circumstances :h the negociation was bro't sful termination.

ıight I was agreeably sur- he sight of Mr. Bacon, who ıown the coast to the Bassa William Davis also return- hey were accompanied by son of that country. Wil- ɔa is gone again on a visit to ro people.

nissionaries have succeeded ng land; they have a suffi- tity to begin a colony in the ıntry. It appears that the ıt country is in earnest, or he would not have sent his son; which may be taken as a token of his sincerity in respect to his promise of the land. I cannot express what I felt, when the news reached my ears. A heavy burden fell at once from my mind, which has been there ever since I heard of the death of Mr. Cates; for he, humanly speaking, died in consequence of the fatigue which he endured in going to that country: and I was the cause of his undertaking the journey; for I first proposed it to him, and then urged a special meeting to be held for the purpose. But now I see, that had not Mr. Cates gone thither, the missionaries would not have received land. William Davis produced the agreement, which the king had made with Mr. Cates, and which opened the way immediately.

"The people were in the evening school when William Davis and the prince arrived. I took the prince to the school house; and, had our friends in England seen the sight, they would have wept for joy. His countrymen, who were standing in their respective classes, left them without asking leave, surrounded the son of their king, shook hands with him in the most affectionate manner, and inquired after their relatives. Some leaped for joy when they heared that their parents were alive; and the prospect of the gospel soon sounding in their ears, caused such sensations as cannot well be described. David Noah heard that his father and brethren were all alive and well. William Davis said that he had seen some of those who had sold him; and who tried to hide themselves, being ashamed to look at him: the mistress of his last master, (who sold him to the Portuguese,) when she saw him, ran toward him, and fell round his neck and wept: he heard also that his mother was alive; but she was too far in the interior to enable him to pay her a visit this time: he, however, sent her a present, and word that he hoped soon to see her, and to have her in his family. Some of the people were so struck when they saw Davis, that they scarcely would believe that he was the same; as an instance of one returning, who had been sold out of the country,

had never occurred before. Is not this a Joseph's case? Oh how wonderful are the ways of the Lord!

"The missionaries have agreed to settle on the shores of the Bassa country, in the beginning of next dry season."

It was the intention of the Church Missionary Society, to embrace the first opportunity of entering on the promising field among the Bassa people, which Mr. Cates' visit had opened. The society will greatly rejoice that American christians have gained a footing here; and that its own previous researches and labours have led, in any measure, to the attainment of their object. The new colony will serve as a point of support to the exertions of native, as well as of American and English christians to diffuse the light of the gospel on these shores.

As these circumstances have given new interest to Mr. Cates' proceedings with the inhabitants of the country where the American settlement is to be formed, we shall extract from his journal the chief particulars which occurred:—

"January 6, 1819.—At six o'clock, we proceeded to a small town at the bar of St. John's River. Davis read a few verses of the second chapter of Isaiah, and addressed the people. They were attentive and willing to hear, but could say nothing as to the probability of a person being allowed to settle among them as a teacher.

"At two o'clock, we procured a canoe, and crossed the river in search of John White, the headman, who was to conduct us to king John. After walking about three miles on the sand-beach, we arrived at a town of Kroomen and Fishermen. Here we learnt that John White's Town was some miles farther on, but that he was gone to king John's Town to attend the funeral of a deceased headman. We set off, therefore, for the King's Town.

"We had not gone far, before a man came after us from John White, saying that he would meet us at a small town in the way. We proceeded thither, and found him waiting. He conducted us to King John's Town.

"King John's Town is about six miles from the sand-beach, in a fertile country. The soil appears good; and though now in the midst of the dry season, there is a plenty of grass to support the numerous cattle which graze round the town. The houses are generally circular, the roofs commencing at about three feet from the ground: many of them are carried up, in a conical shape, to the height of twenty or twenty-five feet; the top being defended by a turf of earth, on which a plant resembling house-leek grows. They are better built than any we have lately seen. Mud walls and matted floors are common.

"Our arrival was soon noised abroad: when men, women, and children ran together to look at the white man. I was sitting in a large palaver house, which in less than ten minutes was so filled with people, that the heat became quite oppressive; while the noise was such that a Stentor must have despaired of being heard. I was obliged to move into the open air, where I sat nearly half an hour to gratify their curiosity. It was amusing to observe the various countenances which surrounded me. Many of the men came to shake my hand; while the women pressed on the shoulders of the men, and thrust the children under their arms and legs in all directions, with various indications of surprise or fear. After the crowd of men and women had retired, the children seemed determined to indulge a little longer in the novel sight; and moved round me at a few yards distance, to survey both back and front, as we would do a chained wild-beast.

"The approach of the king was now announced. Some mats were spread; and a wooden-seated chair, which had lost its back, was brought for him to sit upon. The king is a feeble old man; but possesses his faculties much better than I expected. He was dressed in a long robe of country cloth, made in the Mandingo style: and had on his head a scarlet and blue cloth cap, ornamented with vandyke and tassels. By the help of a staff he was able to walk to his seat; and his sight was sufficient to distinguish me very readily. He inquired after my health, my name, and my business. Being satisfied on these points, he said he was glad to see me, and to hear what I told him. As it was getting dark, I deferred a longer interview till the morning; telling the king, that if he would then assemble his people, we would read the book which we had brought, and talk to them about it. He cheerfully assented; and after a

conversation respecting the
:h we had visited, whence
ınd the doctrine that we
went away.
ople then began to express
ons about us. That we
: walked from Sierra Le-
d almost incredible: and in
t rid of this difficulty, one
it to be his opinion, that I
ı from heaven; which he
course, a shorter journey.
ıg supplied us with a house:
after, sent a large bowl of
ıp; but as it had too large
palm-oil for my taste, the
:d the benefit of it. In an
ıear the house appropriated
was the unburied body of
d Headman, as they repor-
'e we began our meeting for
e people had assembled at
'ith drums and horns, howl-
ıncing in the extravagant
ich we had before witness-
:cted we should scarcely be
ır the voice of prayer for
but, before the first Hymn
d, they heard us, and left
ıg to come and look at us:
ey begin any more during
) my great comfort.
1819, *Sunday.* The King
that by eight o'clock, he
hear our Book. I went,
'ith Tamba and Davis. We
seated on a leopard's skin,
on the ground, in a small
unded with houses, which
:cted by mud walls, and
ıich there were three en-
lis head, in addition to the
s now surrounded with an
ıuantity of leopard's teeth
er. There did not appear
wo hundred, the weight of
: have been severely felt by
d neck. About thirty peo-
dmitted with us, and the
: shut. I read part of the
:hapter of St. Matthew, and
them; Davis repeating in
t I said. They were very
ınd seemed thankful for the
given them, and much sup-
:eing a countryman of their
elevated above them. Hav-
led, I told the King that I
, in the forenoon, to speak
ple more publicly, in some
e all who wished might at-
: *said he* was willing, and
ad himself to be present.

"I had not long returned to the house, before the King followed me: and having ordered his people to catch a small bull, he presented it to me, begging that I would accept it, and order one of my people to kill it. I thanked him; but said as there would be much more than we could eat while it would be good, I would rather decline so bountiful a present. If that were the case, he said, I should take as much as I liked, and he would take the rest. I again thanked him, but still declined; it being Sunday, I did not like that the men should be so employed. All, however, would not avail, but take part I must. The King therefore ordered his people to kill it; and, when dead, would not take a piece till I had chosen which part I thought proper. I complied, and took about a quarter, but he would make it up nearly half. He inquired whether our great knowledge was acquired at all by any particular diet. Being told that it was not; but that all which we knew naturally, others were equally capable of attaining by a little study; and that all which we knew spiritually, God could teach him and his people; he seemed surprised.

"It was twelve o'clock before we were ready for Morning Service, which we held in the Palaver House. I had no sooner entered, than the people flocked together in crowds, to hear the surprising things about which we talked: in a few minutes, the king came; when between 200 and 300 persons seated themselves around, and were silent beyond what I could have expected from such untutored people.

"We began by singing part of the nineteenth Psalm. I then prayed; and William Davis explained the meaning of each of these Services to them. I then read the second chapter of Genesis; and spoke briefly on the creation of man, in a state of happiness, and contrasted it with his present state; leaving William Davis to enlarge on these topics. Among other things, as a proof of man's departure from justice, he stated their custom of killing the people of a whole town, if they can, for the offence of one man, and contrasted it with the justice and mercy enjoined by the Word of God; on which the whole congregation, who had hitherto been silent, set up two or three loud shouts, as if they had been electrified. On inquiry, I found that these were shouts of approbation, and

meant that what we said was very good. As soon as silence was restored, Davis finished his discourse; and after singing the hundred and seventeenth Psalm, and praying, we concluded the service; promising to meet them again before night, as they seemed still disposed to hear.

"At five o'clock, we had Afternoon Service. I read the third Chapter of Genesis; and explained to them the Fall of Man, and the curse of God incurred thereby; and then, directing them to Jesus as the all-sufficient Saviour, concluded with Prayer. They were quite willing to hear, and professed to approve what was said. The poor old King especially, seemed desirous that himself and his people should have instruction.

"*March* 8, 1819.—They kept up drumming and dancing to a very late hour last night, and deprived me of rest. The King came early this morning, to ask after my health; and to tell me that he liked the proposal which I had made, of sending William Davis to teach them.

"Four or five times in the course of the day, I was called on to read to them; and their desire to hear continued unabated. They busied themselves in devising means of remembering the different parts of Scripture which I read. The King begged hard that I would stay till all his Headmen should have time to arrive and hear. Toward night I was seized with pain in the head, which prevented my going out again.

"*March* 9.—My head being much worse, I was obliged to keep my bed almost all the morning. About one o'clock I made an attempt to read to the people, but was unable to sit, and had to leave David to conclude.

"*March* 10.—I continued very unwell most part of the day; but toward night was a little better. I took the opportunity of going to the King, to hear his final determination, which he gave, by assuring me that he should be glad to receive and afford protection to William Davis, to live as a teacher among them. He requested that I would leave him a Book, to state what I had told him: with this I complied, and took down his answer in a Book for myself.

"I then told the King that I proposed to set out for home in the morning, to which he agreed. I had first thought of going to the next river; but finding that King John's territory extended thither, as well as to a considerable distance northward, and as I had now seen most of the Headmen from thence, who all approved of our plan, I thought it unnecessary to prolong the journey.

"There is abundant room for as many Teachers as we can send them, and there appears a great disposition to receive them.

"*March* 11.—The King came early to see me, and bid me farewell.

"Soon after seven o'clock, we left his town, on our way back, having repeated our mutual desire for the instruction of the Bassa Country."

It is stated in a New-York paper of August the 20th, that the Tract of Land purchased by the American Agents is estimated at between thirty and forty miles square. It is situated on St. John's River, about the 6th degree of north latitude. It is said to be healthy and fertile—lying high—and producing rice of an excellent quality, with all kinds of tropical grains and fruits, and very good coffee, cotton and tobacco. The water is good, and the river furnishes the best fish and oysters. The purchase has been effected, it is said, on the most advantageous terms; the cost, in America, of the annual supply of articles agreed for in return for the land being about three hundred dollars.

Return of Mr. Bacon and Death of Mr. Andrus.

We regret to state that the Settlers have encountered another trial, in the death of the Rev. J. R. Andrus, and the return of Mr. Bacon. Mr. Andrus had it in contemplation to return to America, in order to state to the Government and the Society, his views of the measures which seemed necessary for the well-being and prosperity of the Colony. The plan was, however, changed, on the day previous to his intended departure; the ill health, as it appears, of Mr. Bacon, rendering it necessary that he should return to America. Mr. Bacon accordingly left Sierra Leone, on the 16th of June, in an English vessel bound for Barbadoes, whence he proceeded to Martinique, and thence reached New-York on the 19th of August. In the meanwhile, his late associate, Mr. Andrus, had sickened and died. He was be-

lunday, the 26th of July—"a s," says Mr. Johnson, "hu- speaking, to the Cause of

SIERRA LEONE.

e London Missionary Register, for July.]

ge R. Collier's Testimony to the mprovement of the Colony of Lib- Negroes.

a "Second Annual Report upon ements on the Coast of Africa." iodore Sir George R. Collier, re- d before Parliament, we extract it pleasure, the following testi-

Colony of Sierra Leone has been intly represented, so much has ed against its rising prosperity, osals said to have been made for nment, that I consider myself, partial person, the one, from inion and remarks may be ex- nd when I declare, that I shall e in any degree from the plain e matter of fact, I trust I shall redit with their Lordships, for I no local interest to bias me in

continued and increasing im- ts of Freetown attracted my notice; and, added to my re- the Governor, whose persever- indefatigable exertions, though nided and unassisted in the great ious duties which he has to per- effected more than I had thought For it is not merely to the im- ts of Freetown, nor to the com- e residents, that Governor Mac mind is given: but likewise to al increase of the Colony, by at- o the population from one ex- this peninsula to the other, by ; the untutored and ignorant and by giving the most patient tion to his most minute grievan- ants.

former Report, I observed, that improvements, the persons un- illance of the Law, might, I e employed. I was glad to see ople engaged in clearing the the immediate neighbourhood wn, and in removing the grass from the streets of the town; a which if persevered in with care tion, cannot fail to be highly to the general health of the ty; for after a heavy fall of rain, sun striking on the ground with l power, the vapours from the matter overrunning the streets is so perceptible, that in drawing breath, I have felt that I was inhaling a vapour, which I could but compare to gas from coal.

"I cannot better mark the rapid vegetation of Sierra Leone, than by noticing the following circumstance. When at Sierra Leone in January 1819, in an unoccupied lot of ground in Freetown, where two or three small trees had just sprung up, (seedlings of the last year,) I was induced, from curiosity, to measure and mark them in a particular way. On my return this year, I observed the trees thus marked still standing; but their extraordinary increase made me doubt my own correctness: my initials on the bark, however, removed all doubt: they had grown up large trees, and were at least four times their former diameter.

"Stone and brick buildings are now succeeding the wooden houses and crazy huts, of which in former days, Freetown was composed: and the improvement by bridges of stone, over the rough and craggy water courses which the torrents have formed, is very considerable.

"A Reservoir is now forming for affording a more ready supply of water to men of war and shipping, without interrupting the demand for the town. This, as in my former Report I observed, was much wanted: still, an additional conductor to this supply from the town must be prepared, if Freetown continues to increase as rapidly as it has done since I have had opportunities of making any observations upon it.

"The Defensive Works have been put into an excellent state: and some of the houses for the accommodation of the various servants of the Colony are nearly completed; and not only with a marked attention to neatness, but to the personal comforts of individuals destined to occupy them.

"The Church, though a work of great labor, is going on with spirit and perseverance; but some time must elapse ere it can be opened. The Barracks of the officers have been much improved; and a Commissariat-Store is constructing, which will shortly be finished.

"The manner in which the Public Schools are here conducted reflects the greatest credit on those concerned in their prosperity; and the improvement made by the scholars proves the aptitude of the African, if moderate pains be taken to instruct him.

"I have attended Places of Public Worship in every Quarter of the Globe, and I do most conscientiously declare, never did I witness the ceremonies of Religion more piously performed or more devoutly attended to, than in Sierra Leone."

SOUTH SEAS.

Extract from the First Report (a printed Circular) of the Mission at Huaheine, December, 1819.

We rejoice to state, that the zeal of the members of the Huaheine Auxiliary Society has not abated; as a proof of which many have already paid in their subscriptions, although not due till next May. No doubt many among them subscribe from the influence of example, or a desire to gain the good opinion of their superiors; but with some, it is certainly otherwise; *their* missionary spirit springs from their attachment to the Word of God, and will, we trust, *on that account* continue, so long as they feel a love to the Saviour, or appreciate the blessings of his salvation.

At Fare, the district where we reside, the preaching of the word has been regular ever since our arrival; for several months past we have had the pleasure of seeing our congregation considerably increased. Two of our number have itinerated every Sabbath (with few exceptions) to Maeva, Parea and Muhapu, three of the most populous districts in the Island. A congregation of three or four hundred usually assemble at each of these places. The number in the school at Fare is about five hundred, and one hundred in the Sabbath School; at Maeva three hundred adults and sixty children; at Mahapu two hundred fifty adults and fifty children. Their improvement in spelling, reading and knowledge of the catechism, have been encouraging. Considerable attention has also been paid to writing and arithmetic. At each of the above-mentioned places there is a Sabbath School, which we think calculated to produce much good among the children.

We have been enabled to put another portion of the Word of God into the hands of the people; viz. an edition of two thousand copies of the Gospel, which we finished printing in October last; they were sought with avidity, and received with gratitude by all. The editions of elementary books have likewise been of essential service in the schools and remote districts. Several Tracts are ready for the press.

We have baptized fifteen natives, who had been under preparatory instruction, and who were considered as proper subjects. Among them were Mahine and Haut, the principal chief of the Island. There are also several candidates now under instruction, whom we intend soon to baptize.

We have observed with pleasure the improvement in the outward condition of the people, and their progress in civilization. Several of them have finished very neat plastered dwelling houses, with doors and windows, and are boarding their bed-rooms; many others, on the same plan, are now building. They have also erected a very strong and capacious place of worship, ninety feet by sixty. It is plastered within and without, and the natives are sawing boards for the floor. Considerable progress has also been made in cultivation, many acres around us are enclosed, and stocked with food of various kinds. Useful tools, pit-saws, &c. together with paper and writing utensils, are in great request among them. The females especially are much improved in their habits and appearance. When they procure a few yards of foreign cloth, it is not, as formerly, carelessly bound round their loins, but made up into a gown; which gives them a much more decent appearance. Our sisters, have, by every means in their power, contributed to their improvement; and continually, at their respective houses, instruct in needle-work as many as they can get to attend: several of whom have made very considerable proficiency.

London Missionary Society.

Departure of a Deputation and Missionaries to the South Seas.

The directors have, for some time, had it in contemplation to send a deputation to the South Seas, who might assist, under a full knowledge of their views and wishes, in settling the new order of things in those Islands.

The Rev. Daniel Tyerman, of the Isle of Wight, and Geo. Bennett, Esq. of Sheffield, have undertaken this charge.

They were dismissed to their labour, together with a missionary and several artisans, at a meeting in Spafield's chapel, on Thursday the 19th of April: and embarked at Gravesend on Saturday the 5th of May, on board the Tuscan Whaler: but were detained in the Downs till the 18th, when they sailed with a fair wind.

The missionary, Mr. Jones, is appointed to Otaheite. The artisans are, Mr. Arm

tage, of Manchester, cotton manufacturer, and Mr. Blossom, of London, carpenter; they are both married, and Mr. Armitage has two children: their object is to promote industry among the natives.

Verses, by M. Montgomery, addressed to G. Bennett, on his visit to the South Seas.

Go, take the wings of morn,
And fly beyond the utmost sea:
Thou shalt not feel thyself forlorn,
Thy God is still with thee;
And where his Spirit bids thee dwell,
There, and there only, thou art well.

Forsake thy father-land,
Kindred, and friends, and pleasant home,
O'er many a rude, barbarian strand,
In exile though thou roam,
Walk there with God, and thou shalt find
Double for all thy faith resign'd.

Launch boldly on the surge;
And, in a light and fragile bark,
Thy path through flood and tempest urge
Like Noah in the Ark:
Then tread, like him, a new world's shore,
Thine altar build, and God adore.

Leave *our* Jerusalem,
Jehovah's temple and His rest:
Go, where no Sabbath broke on them
Whom Pagan gloom oppress'd;
Till bright, though late, around their Isles,
The Gospel-dawn awoke in smiles:

Amidst that dawn, from far,
Be thine expected presence shown,
Rise on them like the morning-star,
In glory—not thine own;
And tell them, while they hail the sight,
Who turned thy darkness into light:

Tell them, His hovering rays
Already gild their ocean's brim,
Ere long o'er heaven and earth to blaze:
Direct all eyes to Him,
The Sun of Righteousness, who brings
Mercy and healing on His wings.

Nor thou disdain to teach,
To savage hordes, celestial truth;
To infant tongues thy mother's speech;
Ennobling arts to youth;
Till warriors fling their arms aside,
O'er bloodless fields the plough to guide.

Train them, by patient toil,
To rule the waves, subdue the ground,
Enrich themselves with nature's spoil,
With harvest-trophies crowned;
Till coral-reefs, 'midst desert seas,
Become the true Hesperides.

Thus, then, in peace depart;
And angels guide thy footsteps!—No!
There is a feeling in the heart
That will not let thee go:
Yet, go—thy spirit stays with me;
Yet, go—my spirit goes with thee!

Though the wide world between
Our feet, conglobe its solid mass;
Though lands and waters intervene,
Which I must never pass;
Though day and night, with thee, be chang'd,
Seasons revers'd, and clime estrang'd—

Yet, one in soul; and one
In faith, and hope, and purpose yet;
God's witness in the heavens, yon sun,
Forbid thee to forget
Those from whose eyes his orb retires,
When thine his morning-beauty fires!

When tropic gloom returns,
Mark what new stars their vigils keep:
How glares the Wolf, the Phœnix burns;
And, on a stormless deep,
The Ship of heaven—the patriarch's Dove;
The emblem of redeeming love:*

While these enchant thine eye,
Oh think how often we have walk'd,
Gaz'd on the glories of *our* sky—
Of higher glories talk'd;
Till our hearts caught a kindling ray,
And burn'd within us by the way.

Those hours, those walks, are past!
We part—and ne'er again may meet:
Why are the joys that will not last,
So perishingly sweet?
Farewell! we surely meet again,
In life or death: farewell till then!

Sheffield, March 13, 1821. J. M.

* The Constellation called Crux, or the Crosiers.

Contemplated Reinforcement of the Mission to the Sandwich Islands.

Beside the ordinary expenditures of the Board, during the year from Sept. 1, 1821, to Aug. 31, 1822, it seems peculiarly desirable that a second mission should be fitted out for the Sandwich Islands. Should this be done, on a proper scale, it must cost a large sum of money. But the Committee are persuaded, that the Christian public, (on whose liberality they continually depend for the means of defraying all the ordinary expenses,) will not permit so interesting a design to be hindered for the want of funds. It has therefore been resolved, that, with the favor of Providence, a large reinforcement shall be sent to the mission at the Sandwich Islands, in the course of next summer, or fall. The family will

probably consist of two ordained missionaries, two physicians, a farmer, two carpenters, (who can also work at ship-building,) a cabinet-maker, a blacksmith, and two or three schoolmasters; most of them in the married state. Several youths, natives of those islands, now at the Foreign Mission School, will return, at the same time to their countrymen. The whole number of persons, to be embarked in this enterprize, will probably not be less than thirty. To obtain suitable means of conveyance for so many;—to provide for their comfort on their passage, and after their arrival, and to furnish them the means of usefulness among the natives,—will require considerable expenditures; and additional supplies will be necessary for the Missionaries now at the Islands.

It has been a subject of deep regret with the Committee, that they were not able to send at least two or three assistants to this mission, in the course of the past season. But it was impracticable, as no suitable passage could be obtained. Should the same difficulty remain, the object is of sufficient importance to warrant the chartering of a vessel, for the sole purpose of carrying the missionaries; and it is apprehended that this can be done, if necessary, without greatly increasing the expense. The Committee would prefer, however, that the family should go as passengers, in some ship about to visit the Pacific.

The friends of missions will perceive, that there is need of continued exertions. The spirit of genuine benevolence needs to be kept in full activity, and the work of enlightening the dark nations to be prosecuted with increasing vigor.—*Mis. Herald.*

RELIGION AMONG SLAVES.

From the London Methodist Magazine.

ANTIGUA.—*Extracts from Mr. Hyde's Journal, dated Parham, May 7, 1821.*

Feb. 15, 1821. I have been preaching at Betty's Hope, an estate belonging to Sir C. Colrington. The people were deeply attentive. The manager behaved with great politeness when I called upon him, wishing me great encouragement, and good success. He told me that Mr. Baxter used to preach on the estate, and several of the first Missionaries; and added, "Most of the slaves on this estate are in your Society, I believe; and I am happy to say they are very exemplary. "A very great change," he observed, "has taken place in their conduct since they began to think for themselves, and to act from religious principle. We scarcely ever use the *whip* now," said he, "not once a quarter. It is not needful!" This is cause for gratitude, and encouragement to labour in this good work.

March 9. Went this evening on Carmajor's estate; and as I had not been there before, I went first to see the manager, who received me with great kindness, and bore an excellent testimony to the effects of religion amongst his people, the greater part of whom are members of our Society. He observed, "The sound of the whip is rarely heard on the estate, and we have very few offences. Of course they get a little out of the way at times, but I do not think there is a better gang of negroes in the country." Then you think, said I, crimes have considerably decreased among them: "I am sure of it," he replied, "We need only look at the old journals on the estate, and compare them with the present ones, which I and my lady were doing not long ago, when we discovered amongst other things, that the number of run-a-ways generally amounted to five or six a week, but now such a thing rarely occurs.—In fact, we have had but one instance since I have been on the estate, which is about five years, and that was a foolish little girl who did not know what she was doing." I, of course was much pleased, and went with additional spirit to visit the sick, and preach to the people on the nature, necessity, importance, and blessedness of regeneration. I then gave tickets, and settled two disputes; one between an adult negro and his aunt. He, it appears, from some offence, had lately passed by her without speaking, but "his heart tell him dat no right before God;" and with tears running down his cheeks, he confessed his unthankfulness, and wished to be made friends. I called for his aunt,—talked to both,—they shook hands, and departed perfectly at peace. The other case was a negro young man, who had quarrelled with the young woman he had engaged to marry, and was now resolved, although the banns had been published, to leave her. I told him he must not; and gave him and her suitable advice. He, however, seemed determined not to comply with what I had stated to be right. At last I said, "Well then, you must now take your own way." At this he started; and in a moment replied, "No, Massa, no! me no take my own way. My way no good: me take yours."

April 1. Preached at Parham. Fifteen persons were afterwards admitted on trial. Two old sisters I were of the num-

ber. One of them was brought away when he was but a child; the other had reached manhood. I asked the latter during his examination, if ever he heard any thing of Mahomet in his own country? to which he answered, "Yes, Massa." Did you ever pray to him? "Yes." I asked him why he now prayed to Jesus instead of Mahomet? Why he loved him more, and why he wished now to serve Jesus, and to come amongst God's people? He replied, "Why Massa, because me believe that Jesus be God!"

April 2. On my way home this evening, from St. John's, a gentleman related to me the following instance of God's care for his people, and of the disposals of his sovereign will for their good, when every trace of his operations appears lost: A female domestic slave, in a very respectable situation, some years ago, was awakened under the ministry of a Methodist Missionary. She fell into deep distress,—tore off her necklaces, rings and other gaudy decorations, and with all her soul forsook her sins, calling for mercy in the name of the Lord Jesus. She sought God with all her heart; and ever faithful to his promise, he was found of her. Her manner of life was now altered, and, to the carnal mind gave offence; hatred, ridicule, and suffering became her portion. On one occasion she was charged with the crime of having a certain key in her pocket, (with which she had always been entrusted,) at the chapel when it was wanted, and was immediately put down and flogged for it. It was the first time the whip had been put upon her. It wounded her soul; she felt it keenly, and grieved over it; her daughter participating in her sorrow. They were now charged with a spirit of rebellion for daring to grieve, and the mother was doomed to the *field*. The gang, struck with astonishment at seeing her brought there, rested upon their hoes to gaze at her. This was immediately called a signal for rebellion; and a certain person rode off, full gallop, to town, to inform the proprietor, who immediately sent out an order for the two rebels, (the poor mother and daughter,) to be sent to town in heavy chains. The order was executed, and they were sent from the Island to *Santa Cruz*, and sold. The afflicted mother had not been there long, before she was falsely charged with some other offence; but God was with her. Her language appears to have been, "Though thou slay me, yet will I trust in thee." God's grace was sufficient for her; and in due time he appeared in her behalf. The charge was proved false. Her conduct secured the love of her new mistress; and at length the Lord disposed the heart of her mistress to make her and her daughter free. She has now returned in credit to the place from which she was exiled: she is happy in the love of God, and comfortable in her circumstances. The blessing of the Lord seems to rest upon the family. Blessed are the people whose God is the Lord.

April 3. Gave tickets this afternoon to the invalids on a neighbouring estate. I was much struck with the expressions of gratitude for *mercies* received, and still enjoyed from God, which flowed in abundance from a poor leprous negro woman, who, whilst she lifted up her hands, with her eyes and heart towards heaven, exhibited little more than *stumps*, her fingers having been slowly eaten off by this shocking disorder. Preached in the evening at Sion-Hill to a full congregation, and married seventeen couples. Had the following little anecdote related to me on my way home:—The attorney of a large estate, one day asked a pious slave "what religion he followed?" "The Methodists," was the answer. "I am sorry for that," said the attorney; "I had much rather you had been of some other." "O Sir," said the slave, "I have been taught much good by going amongst the Methodists." "Why, what have you been taught?" became the inquiry. "I have been taught, Sir," he replied, "to be *sober*,—to be *honest*,—to be *industrious*,—to *love God* and *Man*." "Well, well," said the Attorney, "go on, William, go on; you know the best."

GREAT INDIAN COUNCIL.

A general Council was held at the Seneca Reservation in September last, relating to the contention between the Christian and Pagan parties. The following is a brief outline of two of the speeches delivered on the occasion, given in a letter from Mr. Hyde, of Buffalo, to a gentleman in N. York

September 27.—As I have not lodged my letter in the Post-Office, I break the seal to give you some account of the Council now sitting in the Indian Village near Buffalo. It is said, that there are nearly 400 Indians present. The subject of the Christian religion has been, and still is, debated with much warmth. I will sketch a faint outline of two speeches made yesterday and the day before, that you may see a little how they reason on both sides.

The day before yesterday, *Strong* of Cattaraugus, made a speech of several hours, abounding with ingenuity and eloquence, and containing a narrative of many facts. Among other things he endeavoured to show, that the white men, from the time of their first settlement in this country, had been pursuing a course inimical to the Indians, and tending to their ruin. He contended, that all the pretended plans for their benefit were only cov-

ered schemes to divide, distract, and destroy them. He also urged, that it was not the design of the Great Spirit that Indians should adopt the manners, or learn the religion, of white men. This he said was evident from the fact, that the attempt had not, in one instance, been prospered. Not one youth who had been educated, had turned out other than a vagabond, and a scourge to his people. Not one tribe which had listened to the instructions of white men, but was more debased than those which had not been taught. He remarked, with much severity, on the conduct of the Christian party at Allegha-ny, in drawing up a petition, soliciting the interference of the President of the United States, in putting down all who would not relinquish paganism, and embrace the habits and the religion of the Christian.* He earnestly admonished the Christian party to abandon their ruinous course, and to return to the people and the God of their Fathers; and concluded with the fearful prediction, that if they would not thus return, their village would become the seat of desolation and slaughter.

Yesterday *Billy* and *Robison*, of Buffalo, rose in reply. Robison, in the course of his speech, spoke substantially as follows:—

We are told, that the whole conduct of the white men toward the Indians has been a course of enmity, designed for our destruction. In many things, I cannot discover enmity to the Indians, nor planning their destruction, in the conduct of white men. If this is the fact, they take a very strange and expensive way to effect it, which I, a poor blind man, cannot see through.

The *four thousand five hundred dollars*, which we are now met to receive, is a free gift from Government. It never cost us a cent. It is given to clothe our naked and destitute. It *may be*, that the Government is planning the destruction of the Indians, in this; but I am such a poor blind man, I cannot see it.

At the beginning of the war which separated this country from Great Britain, the United States counselled the Six Nations to sit still, and not to meddle in a quarrel which they knew nothing about. They would only get broken heads if they meddled with it. This may have been bad advice. Our fathers and grandfathers thought it bad advice, and took up the hatchet. Our king was conquered, and we with him. Our king skulked out, and left us to settle a peace as we could. He thought we were not only conquered, but had lost our lands; and he gave us land in Canada to flee to. But the United States said, "Sit still on your lands. We will be your friends." It *may be* that in all this the United States were planning the destruction of the Indians, and, through my blindness, I cannot see it.

Of late years, the government of the United States is giving *ten thousand dollars* a year, and Missionary Societies are bestowing much money and labour, to enlighten Indians, and to teach them good things. It *may be*, that all this is to undermine and root out the Indians; but I must say, I am so blind, I cannot see it.

Amer. Miss. Rg.

* Such a petition was prepared by the Christian party at Allegany, and brought to the Council for the approbation of the Christian Chiefs at Seneca. The petition, however, was arrested by the latter, who manifested, that, in their contest with the pagan party, the weapons of their warfare were not carnal.

STATE OF RELIGION

In the bounds of the Synod of Philadelphia.

COLUMBIA, Nov. 2, 1831.

The Synod of Philadelphia present to the churches under their care, the following account of the state of religion during the past year, within their bounds, as collected from the detailed statements of their several Presbyteries and members.

They would renew their acknowledgments to the great Governor of the world, and Head of the Church, that he has not withheld from them, during the past year, those tokens of regard, for which on former occasions, they have had such abundant cause for thankfulness. He that keepeth Israel is proving to us continually that, in relation to the interests of his church, He sleepeth not, nor slumbereth.

The Synod cannot indeed, speak of any signal manifestations of Divine grace, in the conversion of sinners in any of the churches within their limits. But there has been in their congregations, that silent operation of the Spirit, by which, we trust the word has been made effectual. Many of their churches have been increased, and the servants of Christ have been able to say, they have not laboured in vain, nor spent their strength for naught. In several congregations, in the Presbytery of Philadelphia particularly, there has been an unusual attention to religion, and greater additions than common, have been made to the communion of the Church.

They are also happy to be able to state, that within their bounds several new congregations have been formed and churches erected; and that ministers have been settled in some of their vacant congregations with encouraging prospects of usefulness. Many of the churches indicate the same spirit of liberality which has long characterized them in aiding benevolent institutions, which, in so great a variety

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ceforth to renew their diligence
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vert the heavy judgments which
have for some time hung over us; and
cause those precious spiritual blessings to
descend upon us which make rich and add
no sorrow.—[*Rel. Remembrancer.*

SUMMARY.

The Board of Managers of the American Bible Society, have by an unanimous vote, chosen the Hon. JOHN JAY, President of that Institution, in the place of the Hon. Elias Boudinot, deceased.

The Rev. Mr. Temple is expected to sail soon as a Missionary to Western Asia.

The Rev. Mr. Bardwell, late Missionary in India, has arrived in Boston with his family. Mr. B. was affected with a liver complaint, which rendered his return to this country expedient, but from which, during the voyage, he recovered.

Exertions in behalf of the Jews.—It will be gratifying to many of our readers to hear of the arrival in this town about a fortnight since of a converted Jew from Germany, with some particulars of the design of his visit to this country. He is a native of the Grand Dutchy of Posen in Poland, and, since leaving that place about six years since, has been employed as a Rabbi in the Jewish Synagogues at Berlin and Solingen, till his conversion to Christianity in the autumn of 1820. He was baptized at Frankfort, by Dr. Spiess, in April last, with the addition of DAVID CHRISTIAN to his original name of BERNHARD JADOWNITZKY. He is the same, whose baptism is mentioned by the Rev. Mr. Marc, the agent of the Jews Society in London, in a letter published in the Jewish Expositor for April. For some months past he has enjoyed the society and confidence of the interesting young Count Von der Recke, of Overdyk in Westphalia, and is employed by him as his agent to the Jews Society in New-York. The most important documents, with which he has furnished Mr. Jadownitzky, are of course directed to that Society, but the general object of them may with propriety, and it is hoped with some good effect, be stated in this place.—The Count, who for some years has exerted himself in the most praiseworthy manner in the cause of the Jews, has formed and partially carried into effect the design of establishing a colony for the residence, support, and instruction of converted Jews, as the best means of relieving them from the evils, to which they are exposed. He has purchased land near Dusseldorf, and not far from the Rhine, and solicits aid from the friends of the cause in this country, to accomplish more fully his benevolent designs. Mr. Jadownitzky has with him the plan and a Report of the first year of an hos-

lum established also by Count Von der Recke, for orphans, and the children of criminals, and giving still farther proof of his benevolence.

It is to be hoped that the appeal of one engaged in an undertaking so worthy of Christian patronage, will be listened to by the friends of the cause in this country. The documents which will probably be published after Mr. J. has visited the Society in New-York, will give more minute and interesting information. The testimonials, which he brings with him, especially when compared with the facts stated in the Jewish Expositor, are amply satisfactory, both as they relate to his character, and to the objects of his embassy. The most important are a certificate from Dr. Spies of Frankfort, giving a statement of his baptism, and admission to the church in that place; a letter from Mr. Marc, before mentioned, to him, and the letters of the Count to the Society, and to several individuals in this country. Mr. J. has recommended himself very highly to all, who have had the opportunity of conversing with him since his arrival, by his frank and obvious sincerity, and hearty devotion to the object in which he is engaged.—[*Boston Recorder.*

From the Missionary Herald.

MISSION TO THE SANDWICH ISLANDS.

Since our last number was issued, we have received a letter from Mr. Bingham, dated Woahoo, Jan. 31, 1821. It was hastily written, and sent by way of Calcutta, in a vessel which touched but a few hours. The intelligence from the mission is thus brought down two months and ten days later than we had heard before.

This letter mentions the distressing fact, that the church had felt itself obliged to adopt the last measure with Dr. Holman; and to cut him off from its communion, on the charges of *walking disorderly, slander and railing, and covetousness.* Mr. Bingham states, that 'Mr. Thurston and himself were then preparing what they hoped would be an impartial history of the case.'

The missionaries were writing at large, and about to send the continuation of their journal, by a Boston ship then in port, which would proceed by way of Canton. These letters may be expected by the next arrival from that port; but we believe no arrivals are expected for some months.

The close of Mr. Bingham's letter is as follows; "We think an excellent spirit appears in the members of the church generally.

"By the Cleopatra's barge, the Tartar and Lascar, we were happy to receive the communications, supplies, house-frame, &c. which you sent us. Accept our cordial thanks; and have the goodness to tender to the owners, Messrs. Briant and Sturgis, the grateful acknowledgments of this mission for the great favour they have so generously bestowed on us."

"Our schools are making desirable progress; the mission still prospers, notwithstanding its afflictions; the family is in health; our Sabbaths are pleasant; and the favour of the people, and the smiles of Providence, encouraging."

In a postcript Mr. B. says that the fund for the support of orphan children, raised by subscription at the islands, amounts to $300, and that the plan is going on well.

DONATIONS TO RELIGIOUS AND CHARITABLE INSTITUTIONS.

The Treasurer of the American Education Society, acknowledges the receipt of $464 42 in the month of November.

From the New-Brunswick, N. J. Times.

Will of Hon. ELIAS BOUDINOT, LL. D.

It is generally known that this distinguished Philanthropist has appropriated a large proportion of his estate to religious and charitable uses, and as it must be acceptable to all and particularly advantageous to those concerned, to be correctly informed on this subject, the following summary has been obtained, and may be relied on as authentic. The Testator gives

1. The sum of $200, to be distributed by his daughter among ten poor widows.

2. He gives his daughter 15 shares in the Aqueduct Company of Burlington, the yearly produce of which, she is to distribute among "the Friendly Society of Females in Burlington."

3. He gives $200 to the New-Jersey Bible Society, to be laid out in spectacles for the use of indigent old persons, to enable them to read the scriptures.

4. A devise of 4,000 acres of land, in the county of Warren, and State of Pennsylvania, to "the Society established in the state of New-York, for ameliorating the condition of the Jews," under certain conditions, for the purpose of supplying Jewish settlers with farms of fifty acres each or at the option of the said society, the sum of $1,000 within two years.

5. The sum of $2,000 is given to the United Brethren of Moravians, at Bethlehem, to enable them to civilize and gospelize the Indians.

6. To the Magdalen Societies of New-York and Philadelphia and to "the institution at Cornwall, in Connecticut, for educating the Heathen," respectively the sum of $500.

7. To the Trustees of the General Assembly of the Presbyterian Church, three houses in the city of Philadelphia, the rents of which are to be laid out in the purchase of books for pastors of congregations—the first year's rent to be divided equally between the Presbyterian Church at Elizabeth Town, and the Episcopal Church at Burlington.

8. The Testator's library is left after his daughter's decease, to the Theological Seminary at Princeton, N. J.

9. 4,060 acres of land, in Luzerne County, Penn. to the General Assembly of the Presbyterian church, the proceeds of which to be appropriated to the education of such students of divinity in the Theological Seminary at Princeton, as are not able to support themselves—each student not to receive more than $200 annually.

10. 4,000 acres of land in the same county, to the trustees of the college of New-Jersey—from the profits of which are to be appropriated $1,000 in the first instance, for the improvement of the cabinet of natural history, and the residue for the establishment of fellowships in said college, so that no incumbent, however, be allowed more than $250 per annum.

11. 4,542 acres of land, in Lycoming county, Penn. to the American Board of Commissioners for Foreign Missions, in Mass. for the purpose of sending the Gospel to the Heathen, and particularly to the Indians of this continent.

12. 3,270 acres of land in the county of Bradford and state of Penn. to the managers of the hospital in Philadelphia, for the use of poor and destitute foreigners, and persons from other states than Pennsylvania, to enable them to gain admittance when necessary, into this institution.

13. To Messrs. Matthew Clarkson, Wm. W. Woolsey, Samuel Boyd and John Pintard, of New-York, in trust for the AMERICAN BIBLE SOCIETY, 4,589 acres of land, in the county of Northumberland and state of Pennsylvania, the profits of which are to be applied to the general purposes of the institution, but especially to the sending the gospel to the Heathen.

14. To the mayor and corporation of Philadelphia, 13,000 acres of land in Centre county, Pennsylvania, for the purpose of forming a fund for supplying the poor of that city with wood on the lowest terms; from this fund a medal worth $10 is to be given to any person who will undertake the purchase, and distribution of the wood gratuitously.

15. The sum of $5,000 to the General Assembly of the Presbyterian Church, one half of the interest of which sum is to be appropriated to the support of a missionary or catechist, who is to instruct the poor in the hospitals, prisons, &c. in Philadelphia, and the other half for a like purpose in the city of New-York.

16. The residue of his estate, the Testator gives and devises to his trustees—and among the trusts, are the following of a public nature, to be carried into effect after his daughter's death.

1. To the trustees of the college of New Jersey, the sum of $10,000, half for the use of said college, and half for that of the Theological Seminary, as directed in the devise of real estate above mentioned.

2. To the American Board of Commissioners for Foreign Missions, the sum of $5,000, for like objects as stated in the devise of real estate.

Finally after providing very liberally for his nearest family friends and connections, by a codicil, he gives the residue of his estate, after the death of his daughter, and after satisfying his specific appropriations, to the use of the General Assembly of the Presbyterian Church towards the support of such of the members as are of the Synod of New-Jersey, and whose salaries are insufficient for their support. Or this fund may, at the discretion of the General Assembly, be applied, in whole or part, to missionary purposes, or to the use of the two education societies under the superintendence of the said General Assembly.

The Trustees and Executors are—

Mrs. Susan Bradford, of Burlington.

Richard Stockton, Esq. Counsellor at Law, and Samuel Bayard, Esq. of Princeton.

Lucius H. Stockton, Esq. Counsellor at Law, Trenton.

Elias E. Boudinot, Esq. Newark, N. J.

Ordinations and Installations.

Oct. 21st.—The Rev. HARVEY BUSHNELL, was ordained pastor of the Church and Society in Plymouth, (Monument Ponds,) Mass.—Sermon by the Rev. Mr. Torry, of Plymouth.

Nov. 7th.—The Rev. JOHN KEEP, was installed pastor of the Evangelical Church and Society in Homer, N. Y.

Nov. 14th.—The Rev. Messrs. NATHANIEL LATHAM, and IRA DUNNING, were ordained as Evangelists, at Hamilton, N. Y.—Sermon by the Rev. Jesse Miner.

Nov. 28th.—The Rev. WILLIAM J. ARMSTRONG, was ordained by the Presbytery of New-Brunswick, and installed pastor of the Presbyterian Church in Trenton, N. J.

Dec. 12th.—The Rev. JESSE STRATTON, was ordained at Woodbridge, as an Evangelist.—Sermon by the Rev. Professor Fitch, of Yale College.

View of Public Affairs.

UNITED STATES.

The session of Congress commenced, according to the constitutional provision, on the first Monday of the present month. After numerous ballotings, the Hon. Philip P. Barbour, of Virginia was chosen Speaker of the House of Representatives. On Wednesday, Dec. 5th, the President sent a Message to both Houses of Congress, a summary of which we extract from the New-York Daily Advertiser.

"The first important subject mentioned in it, is that of our navigation laws; and a long and laboured account is given of the attempt on our part to bring other nations to such terms respecting the mutual relations of commerce, as we wished, and the complete failure of that attempt.

Then follows an account of some serious differences between us and France respecting the Louisiana treaty of 1803, and the seizure of a vessel in 1820 for the violation of our revenue laws.

It is also stated, that the principles of the system of mercantile reciprocity, founded upon our law of 1815, have been applied to most of the other commercial states and nations without any important advantages that we can perceive as having resulted therefrom, unless it be with Norway.

The dispute that has occurred in the construction of the first article of the treaty of Ghent, has been referred to the Emperor of Russia, as umpire, to decide.

The execution of the treaty with Spain, and the occupation of the Floridas by the United States, is then mentioned, with a short notice of the dispute between Gen. Jackson and Col. Callava; after which, speaking of the omission on the part of the latter to deliver over the archives and documents, the message says—'This omission has given rise to several incidents of a painful nature, the character of which will be fully disclosed, by the character of the documents which will hereafter be communicated.

It then alludes to the controversy for judicial power between Gen. Jackson and Judge Fromentin. 'Much allowance (says the message) is due to officers employed in each branch of this system;' and then he makes a special apology for the former.

The importance of establishing a government over the Floridas is then recommended to Congress.

Notice is then taken of the commission for adjusting the claims under the Spanish treaty—of the state of things between us and Portugal—and of the condition of South America.

Then follows the all important subject of revenue. In the first place it is stated, that it has been found necessary to carry into full effect the law of the last session authorising a loan.—The receipts into the Treasury from Jan. 1st to Sept. 30th are stated to be $17,210,997; and that there was a balance in the treasury on the 1st of January of $1,198,461. The payments into the treasury during the same period have been $15,645,238—leaving a balance on the 30th of September of $1,762,370. It is supposed the receipts of the 4th quarter will exceed the demands of the same period. Then follows a series of remarks on the subject of manufactures—mention is also made of the examinations with reference to fortifications—and the manner in which the naval forces have been employed, viz. in the Mediterranean, the Pacific Ocean, the Atlantic coast, the Gulf of Mexico, the coast of Africa, and in pursuit of pirates.

Nothing is said of a Bankrupt act, and nothing decisive on the Tariff.

SUMMARY.

At a numerous Meeting of the citizens of New-Haven, held at the County House on the 10th of December, 1821, to take into consideration the subject of constructing a canal from New-Haven to the North line of the State, through the town of Farmington—GEORGE HOADLEY, Esq. *was called to the chair, and* WILLIAM H. JONES, Esq. *was chosen Secretary. The following Resolves were passed, viz.:*

Resolved, As the unanimous opinion of this meeting, that it is expedient to have a survey or surveys of the country from the tide waters of New-Haven Harbour, to the North line of the State, by way of Farmington, made by an experienced civil engineer: thereby to ascertain with pre-

cision the practicability of constructing a canal thereon, with the necessary locks;—and also, as near as may be, to ascertain the expense of making the same.

Resolved, That Messrs. *Isaac Mills, Eli Whitney, David C. De Forest, George Hoadley* and *Wm. H. Jones*, be, and they are hereby appointed a committee, with full power to procure such a survey or surveys of the route, or routes for the proposed canal, as they shall judge expedient, and to provide means for defraying the expense of the same; and to do and perform all such other matters and things as they shall find necessary, regarding the proposed canal.

A true extract from the proceedings of said meeting.

Attest, WM. H. JONES, *Secretary.*

WILLIAM FINDLAY, Esq. has been chosen a Senator of the United States, by the Legislature of Pennsylvania.

WILLIAM PINKNEY, Esq. has been re-elected a Senator of the United States, by the Legislature of Maryland.

A revolution seems to be strongly threatening Spain. Portugal, it is said, will be doomed to partake of the destinies of that Peninsula, of which she forms only a geographical fraction.

European flags continue to navigate the Archipelago without molestation from the hostile forces.

The Pope has issued a Bull against the Carbonari.

The Primate of Ireland and the Archbishop of Dublin have withdrawn their names from the Hibernian Bible Society—assigning as their reasons, that speakers introduce topics irrelevant to the business of the Society; that the "meetings consist of a number of persons whose religious opinions are at variance with each other, and each person has a right to express, without check or controul, his own religious opinions in his own language. Under such circumstances, it is impossible to prevent observations being made which are injurious to the established Church, and offensive to its members." The Secretary of the Society, in his answers states that the observations complained of never have been made in the Society, and expresses the regret of the Society that the Reverend gentlemen should withdraw their names and support.

Disappearance of a Mountain.—The Journal des Debats says—"An extraordinary event happened in the environs of Aubenas on the 15th of June last. A loud report was heard, during five or six minutes, to the extent of six miles round. The inhabitants knew not the cause; when a very high mountain, called Gerbier de Jone, at the foot of which springs the Loire, disappeared, and presented nothing but a lake. This mountain was high, and it was difficult to reach the top, at the extremity of which there was a fountain. The commotion was so strong, that it produced an earthquake for a space of five leagues in circumference."

Bonapartean Manuscripts.—A Paris paper says—"A report is in circulation in London that the English government has secured to itself the inspection of all the manuscripts left by Bonaparte, without any regard to the persons in whose hands they might have been deposited. It is said even that Sir H. Lowe, Governour of St. Helena, has taken possession, temporarily, of all the papers of Napoleon, and has brought them with him to England."

Obituary.

For the Christian Spectator.

Died at Stafford, on the 20th of August last, Rev. Cyrus W. Gray, pastor of the First church and society in that place. The removal of this able and faithful minister of Christ, in the midst of his days, and of his usefulness, is one of those dark and mysterious dispensations of Providence, in view of which it becomes mortals to bow with humble submission. If the ravages of death are always affecting and painful, they are never more so than when his victim is one at the meridian of life; the head of a numerous family; a spiritual teacher and guide to his fellow men. But from the simple monument to departed worth, which it is now proposed to erect, we trust it will be seen that in the present instance, mourning relatives and friends need not weep as those "who have no hope." They possess consoling evidence, that he whose death has caused their tears to flow, now sleeps in Jesus; that he has

been removal from scenes of labour and self-denial in the church below, to join the general assembly and church of the first-born.

Mr. Gray was born at Sharon, Aug. 8, 1784. Of his early history the writer of this article has no particular knowledge. He received his classical education at Williams College; where he took his first degree in 1809. Nothing can be stated with regard to the time and the circumstances of his first becoming savingly acquainted with the way of life and salvation. During the last year of his college life he made public profession of the religion of Christ, and united himself to the church at Hadley, Mass. For a considerable time previous to this he had indulged a hope of acceptance with God, and had been ranked among the decided friends of virtue and religion.

During the first year after his leaving college, Mr. Gray commenced a course of study preparatory to the christian ministry, in the Theological Seminary at Andover. At the close of this year his studies were in part interrupted by his being called to the office of tutor, in the seminary where he was educated. During the two years of his continuance in this office, he enjoyed the esteem and the confidence of the other members of the faculty, and received special tokens of the respect and affection of his pupils. It was in the latter part of this time that he obtained license to preach the gospel, and commenced his labours in the ministry of reconciliation. In January, 1813, a few months after Mr. Gray had taken his final leave of college, he began to preach in the first parish at Washington, then vacant by the removal of the Rev. Dr. Porter to a professorship in the Theological Seminary at Andover. After a short period of labour among this people, he received a call to settle with them in the work of the ministry, and was ordained their pastor, April 4. In Sept. 1815, he was, at his own request, dismissed by the South Consociation of Litchfield County, in good standing; and recommended to the churches.

After his removal from Washington, he journeyed into the western part of the State of New-York, and continued to labour in different places in that State and in New-England, till the spring of 1817, when Providence directed his course to Stafford. Here he found a people, whose condition was much better adapted to excite christian sympathy, than to enable them to hold out any very powerful inducements to a minister to settle among them. They had been for about two years destitute of the stated ministration of the word and ordinances of God; they were few and feeble, and besides, were in the midst of numerous and decided enemies, both to themselves and the cause of truth. They had, however, experienced not long before, a measure of the special influences of the Holy Spirit, attending the occasional religious instructions which had been enjoyed among them; they had become deeply sensible of the value of a stated ministry, partly from being long deprived of it, and hence were strongly desirous to have one set over them in the Lord. Still, after making the most commendable efforts, and engaging for the support of their minister, all which could reasonably be expected from them, they fell considerably short of the salary which they deemed it necessary to offer to the man of their unanimous choice. This deficiency was supplied by the kind and seasonable assistance of the Domestic Missionary Society of Connecticut, and the way thus prepared for this destitute and feeble flock to enjoy the blessing of a stated pastor.

The feelings of Mr. Gray, and the motives which influenced him to accept a call for settlement under circumstances so unpromising, may be best learnt by the following extract from his answer:—

"You have seen fit to present me an invitation, unanimous on your part, to unite with you in the great work of the gospel ministry. And what answer, brethren, shall I make you? Looking at the important and arduous duties connected with the station to which you have called me; looking at the solemn and awful responsibility attaching to that station, and at my own insufficiency and unworthiness, I must answer in the negative. But looking at your condition; your unanimous desire; the loud and imperious call of duty; the high obligation to follow the great Head of the Church, by all that self-denial which the gospel demands from its ministers: looking at the progress of error, and the multitude among you who are perishing; beholding the sackcloth of Zion in this place; observing the finger of God manifestly pointing me to this wide breach in the walls of our Jerusalem, though I tremble under the weight of an awful responsibility, and shrink from what a worm cannot achieve, I cannot lay my hand on a heart devoted to the cause and the service of my Master, and shrink from duty: though of myself nothing, I cannot shrink from duty and be clear before God. Taking this view of things, I feel constrained, with affection and cheerfulness, to assure you of my determination to comply with your invitation, and the proposals which you have annexed. I am persuaded that as a society you have greatly exerted yourselves, and that it would be highly unjust, it would indeed be doing violence to my own feelings, to name a deficiency in point of generous and liberal view-

matter of duty, I freely place
your sakes, in a situation,
not promise freedom, from
es ; which may produce many
exities of a pecuniary nature,
help to keep in view pennyless
d a *closing period* of painful de-
when infirmity or disease, or
, shall have called from the
lock the shepherd, worn out by
watchings, and shall have dis-
present obligations ; allow me
ie hope that deficiencies in the
is world will be forgotten in
nent of what is unspeakably
)le—your warm and unfeign-
your remembrance that you
inister have one common in-
ire one common family : above
ady support in every arduous
our unceasing prayers before
f grace.
deal plainly and faithfully with
reach the distinguishing doc-
ice, believe me your friend,
nd of your children ; if I cease
onsider me your enemy. To
ɜ of the great Head of the
ethren, I commend you. May
/ou. May he delight to build
:he midst of you, and make you
hildren after you, a people to
nd glory of his grace."

llation of Mr. Gray took place
of July. His appearance be-
clesiastical council was highly
To behold this breach in the
r spiritual Jerusalem thus re-
a source of much satisfaction
iends of truth and of gospel or-
icinity.

! how frail, how uncertain are
)es of man. While it was ex-
this servant of God would be
rich blessing to his people and
ldren ; at a time when his life
l peculiarly important to them,
mily, he was arrested by the
th, and all the ties which bound
world, were dissolved. The
1 in June terminated his la-
ministry. On the day follow-
violently attacked with a pleu-
a few days of severe indisposi-
order seemed to yield to the
licine, and to afford hopes of a
)very. But such was not the
eavenly Father : it shortly re-
l, fastening on the seat of life,
e which set all medical skill at
a short time brought him down
e. To his bereaved charge, to
, destitute family, the tender
of the christian community is
He who once led his people
, who styles himself the God of
and the Father of the fatherless,
be their protector, their husband, their fa-
ther, their unceasing friend.

During Mr. Gray's residence at Staf-
ford, his deportment was marked with
sound discretion and prudence. So far as
is known, he possessed the universal confi-
dence and respect of his people. To ma-
ny of them it is a tribute of praise most
justly due, to state, that they evidently
*esteemed him very highly in love for his
work's sake ;* that hence they performed
many acts of kindness to him and to his
family. It is pleasing to know, that this
people, though greatly reduced in num-
bers, and feeble as to the means of support-
ting the gospel ministry, are still resolved
to seek its speedy re-establishment. It is
earnestly hoped, that those societies in this
commonwealth, which are in more favour-
ed circumstances, will not withhold from
them that charitable assistance, without
which this resolution cannot be carried in-
to effect.

With regard to the general character of
him who is the subject of this memoir, a
few remarks from one who had been long
and intimately conversant with him, may
not be uninteresting. As a man, Mr.
Gray possessed a mind considerably above
the ordinary stamp. While a member of
college, his standing as a scholar was such
as to rank him among the first in his class.
The most distinguishing feature in his in-
tellect was a sound and discriminating
judgment. He could not be said to ex-
cel in conversation. His talents were
rather solid than brilliant ; though he
was not essentially wanting with regard
to imagination. Though his fancy was
not often indulged, and was not the most
sparkling and excursive, it was evidently
capable of forming images which were
both happy and original. He was qualifi-
ed for patient investigation, and for con-
siderable research. His results were more
remarkable for their accuracy, than for the
rapidity, with which they were formed :
they were never adopted without delibe-
ration, and, as might be expected, were
rarely altered. By those who knew him,
his opinions were highly respected, and the
most highly by those who knew him best.

But the most interesting part of the
character of every individual, who sus-
tains the sacred office, is that which be-
longs to him as a christian, a theologian,
and a minister of Christ. As a christian,
Mr. Gray was characterized by a deep
and humbling sense of the native pollu-
tion of his heart, and of his own ill-desert
at the hand of God. On these topics his
friends were accustomed to hear him
speak often, and with strong feeling. The
only ground on which he ever professed to
place the least reliance, was the mercy
of God in Christ. The most distinguish-
ing properties of his christian character

were uniformity and consistency. It is believed that he was, in a great measure, free from rapture and from despondency. In him was seen not the sudden glare of the comet, but the uniform and steady lustre of the sun. From the whole tenor of his conduct it seemed strongly impressed on his mind, that he was bound to live only for the glory of God, and was forming a character for eternity.

It is natural to inquire what were the feelings and the views of those who have left the world, in the near prospect of eternity. In such inquiries are made, with a principle design to form a judgment with what character these persons have appeared in the presence of God, and what reward they are receiving at his hands, they ought not to be too far indulged. It is by the conduct of men in their days of health that we must principally regulate our opinion, as to the estimation in which they are held by the Judge of all. In this view the sentiment expressed by the lamented President Dwight, on his death-bed, is unquestionably correct;—*that the expressions of a dying man are of but little importance.* With regard to Mr. Gray, it is sufficient to state, that in the last stages of his disorder, so far as could be learned from the few expressions which the violence of his disease allowed him to utter, his mind was, in a good degree, tranquil and serene; was in such a state as every rational creature ought to desire his mind to be in, when expecting soon to appear before God. He manifested a willingness to leave the dear people of his charge, and the church in general, in the hands of Him who is King in Zion. Through faith in him, who has said, "I will never leave thee nor forsake thee," he contemplated with composure the prospect, that his wife must soon become a widow and his children orphans. Through his distressing sickness no expressions of complaint, of uneasiness, or of anxiety were heard from him. To one of his brethren in the ministry he declared, that he enjoyed, in good measure, the presence of God. He evidently felt, that his "everlasting arms" were underneath him; that his rod and his staff comforted him.

As a theologian and a minister of Christ, Mr. Gray has left to his survivors an example of sound and correct opinions respecting christian doctrine, and of great fidelity in his Master's service. In all his inquiries after religious truth, he manifested a decided determination to appeal to the Holy Scriptures as the only standard of faith. Hence his views of the doctrines of christianity were strictly evangelical and discriminating. No man thought more highly of what are styled *the doctrines of grace*; no one was more careful to make more clear and accurate distinctions between truth and error, and between him who serveth God, and him who serveth him not; no one was disposed to contend more earnestly "for the faith which was once delivered to the saints." His public religious instructions were such as might be expected from the truths which formed his creed. The principal object aimed at in his sermons was, to reach the heart and the conscience of his hearers. His uniform endeavour was to unfold the character of the sinner to himself; to strip him of all his refuges of lies; to destroy his hiding places; to cause him to view himself as "guilty before God." He was a bold and fearless asserter of those truths which are most offensive to the carnal heart, and which are often misrepresented and opposed. No one could give favorable attention to his discourses without learning from them, that men are naturally "dead in trespasses and sins;" that they must be renewed by the special and *discriminating* grace of the Holy Spirit; that, before they can be admitted to the kingdom of heaven, they must possess the "holiness, without which no man shall see the Lord."

Mr. Gray could not be styled a popular preacher. His manner of writing was better adapted for discussion than for declamation; better suited to inform and convince the understanding, than to awaken the feelings, or to touch the heart. His manner in the pulpit was also void of that vivacity, that vehemence and force, which give every public speaker great advantage, and which are essential to the highest eloquence. Still, however, his appearance in the desk and his delivery were grave and solemn; were characteristic of a man deeply impressed with the sacred the weight and importance of the message which he had to deliver, and to evince that his preaching was intimately connected with the eternal interests of himself and of his hearers. He was assiduous and constant in the discharge of his ministerial duties; instant in season and out of season, willing to spend and be spent in his Master's service; never disposed to rely on his own strength or efforts, if he might do any thing for the advancement of the Redeemer's cause, and the salvation of precious men.

Though during the short period of his ministry at Stafford, no very signal success attended his labours, yet he had the happiness to gather numbers into the church, who had previously been made subjects of grace, and to see his faithful efforts to maintain christian discipline in the body of Christ, attended with encouraging tokens for good. There is also great reason to believe, that the good seed sown which he publicly has taken root in some hearts, and begun to bring forth fruit

which will be forever to the praise of rich and sovereign grace.

That Mr. Gray had imperfections and faults cannot be doubted; but of these it is presumed no one was more fully sensible than himself. That he had violent struggles with his remaining corruptions, and strong desires to become more like his Father in heaven, was evident both from his frequent declarations, and from the uniform tenor of his conduct. With application to him it is believed by his brethren in the ministry, who feel themselves painfully bereaved by his death, and also by his other friends, that the language of inspiration may now be adopted; "Blessed are the dead which die in the Lord, from henceforth: yea, saith the Spirit, that they may rest from their labours; and their works do follow them." N. A.

Died, at the residence of the Rev. Dr. *Lewis*, in Greenwich, November 20, 1821, Miss Elizabeth Stillson, a native of Bethlem, Litchfield County. This Lady, through a natural sweetness of temper, was ever alive to all the tender sympathies of humanity, benevolent and affectionate to her friends and acquaintances. She possessed an active and distinguishing mind, an ardent thirst for literary improvement, which rendered her capable of the highest attainments in science. When in early life, she left the common school, she was enabled by the assistance of friends, for several seasons, to attend a school of a higher order. Here she made rapid advances in knowledge, which only served to increase her desires for still greater advantages. These, she enjoyed and improved in the most industrious manner, and ever after during her life, a deep conviction of the worth of time was fastened upon her mind. For these last advantages, she was wholly indebted to her own personal exertions, and defrayed the expenses, by engaging in the business of instructing youth. For this employment, she was eminently qualified, and in performing the arduous duties of an Instructor, spent a considerable part of the last three years of her life. While thus occupied, she had the satisfaction of seeing her pupils making daily advances in their various studies, and in those attainments, which enrich and adorn the mind. Her discipline was strict, yet managed with such wisdom and prudence, as always to secure to her the strong attachment of her scholars and the love of her employers.

But although her mind was furnished with abundant stores of the most useful knowledge, and her faculties uncommonly brilliant, so great was her modesty, that none knew her many accomplishments, but those who were capable of appreciating them, and were also her intimate friends.

Still the most amiable trait of Miss Stillson's character remains to be noticed. It was her sincere piety. In early life, and more than six years before her death, she became the subject of renewing grace. Her convictions of her ruined, lost state, and of the evil of her many sins, were deep and pungent. She said, and felt that she was justly deserving of God's everlasting displeasure; and that nothing but his sovereign grace, through the merits of Jesus Christ, could rescue her from final perdition. At this time her distress was inexpressibly great. But after some weeks, it pleased God to renew her heart—to give her a sweet sense of the loveliness of his character—the glories of Christ, and the infinite fulness of his merits. These views inspired confidence in the Saviour, which issued in a humble hope of her interest in the blessings of the new covenant. Notwithstanding the consolation which this hope gave her, so great was her jealousy of herself, and so deep her conviction of the solemn obligations of professing Christians, that it was near two years before she presumed to offer herself as a candidate for communion with the visible church. Nor did she do this, without long and rigid self-examination, and fervent prayer to God, for direction and assistance. Her exercises on this occasion are minutely detailed in her journal, now in the hands of a surviving friend. Having thus publickly devoted herself to the service of her God and Saviour, she continued to adorn the christian profession until her death. Always modest and humble, she ever avoided all ostentation in religion: but on proper occasions, showed how much it engrossed all the affections of her soul. A few female christian friends, with whom she united in weekly meetings for prayer, and religious conversation, can attest the fervour of her devotions, and her zeal for the revival and extension of true religion. For the promotion of the last mentioned object, she was a liberal contributor. In her school the Scriptures were daily read, and prayer attended. Her pupils are witnesses of her unwearied exertions, not only to promote their improvement in science, but to impress on their minds, a sense of the infinite importance of remembering their Creator, in the days of their youth.

But although possessed of talents, native and acquired, which fitted her for distinguished usefulness; and a heart to improve them all to the divine glory, and the best good of her fellow beings, yet it pleased a holy, and all wise God to call her to himself, at the early age of twenty-four years. In her last sickness, which continued for twelve weeks, she complained, at some seasons, of darkness—of a want of clear views of spiritual things, and of sensible communion with her Re-

deemer. In this state of mind, she commenced a strict and diligent self-examination, relative to her repentance, faith, humility, hatred of sin, and submission to the divine will. This she accompanied with ardent prayer that God would discover her true character to her, and if consistent with his holy will, lift on her the light of his countenance. The result was a removal of every cloud, and a clear manifestation of the love of God to her soul.

Her concern for the advancement of religion, and particularly for the spiritual good of her relatives, was in a very affecting manner exhibited, on the following occasion. Some of these she was called to part with, a few weeks before her death. The fact that they had never prayed together, as a family, was to her a source of deep regret, and she felt as though she could not part with them, for the last time, without commending them all to a merciful God.

By her request, they accordingly kneeled around her bed, while she invoked the blessing of Heaven upon them, and earnestly prayed that her death might be sanctified to them. They were sensibly affected, and continued kneeling some time after her prayer was ended. She manifested a great desire, that the dispensations of Providence towards her, might be sanctified to her pupils, and when any called to see her, at a time she was able to converse, she always addressed them with great tenderness and energy, on the importance of preparing for death, while they were in health; and earnestly exhorted them not to delay repentance till a dying hour. Her affecting and impressive addresses, it is hoped, will be long remembered by them.

Patience under distressing pains, and gratitude to those who attended her, was manifested through all her sickness. She often thanked them most affectionately, and fervently prayed that God would reward them, with the best of temporal and spiritual blessings. As her life drew nearer its close, her consolations greatly increased. On Sabbath morning previous to her death, every cloud of darkness was dispersed, and she called upon all who were present, to bless God for his great goodness toward her. "I can now say," said she, "my *Saviour and my King*." She adopted the 281st hymn in the Hartford selection, entitled, "Celestial Prospects," and 229th, and 262d hymns of Dwight's collection, as expressive of her own views and feelings. After a friend had read to her the last of these hymns, she repeated in an impressive manner,

"O the transporting rapturous scene,
"That rises to my sight!
"Sweet fields arrayed in living green,
"And rivers of delight!"

In the same interesting and impressive manner, she repeated the last verse of the dying Christian to his soul. A short time before her death, a member of the family who was tenderly attached to her, asked "what is your last advice to me?" She replied with great emphasis, "work while the day lasts—prepare for death—live near to God." After death had evidently begun his work, an intimate friend, read to her the 23d Psalm, and enquired if she could adopt the language of the Psalmist, and say, "though I walk through the valley of the shadow of death, I will fear no evil." She replied, "I have been endeavouring to fortify my mind, by the exercise of faith in my Redeemer, and I think I can truly say, I fear no evil. The adversary may assault me, but the great Shepherd of Israel is able, and I trust ever will protect me, who am a lamb of his flock, and bring me into the fold of everlasting rest."

A few minutes before she ceased to breathe, the same member of the family above alluded to, said to her, "the conflict is almost over." She replied, "I can hardly believe that this is death, it has come in so gentle a form; it appears that God is adding this to the innumerable mercies, which he has bestowed upon me." These were the last words spoken by her, which could be distinctly understood. In a very few minutes, without the distortion of a single feature, or the least motion of a limb she expired.

Thus lived and died this amiable youth. A volume might be written on her exemplary life, and peaceful death. These hints are given, in hope that they may be useful to all survivors, and especially to the young

Answers to Correspondents.

P. T. D——n; has been received.

G; G. B; and C. L; will be inserted.

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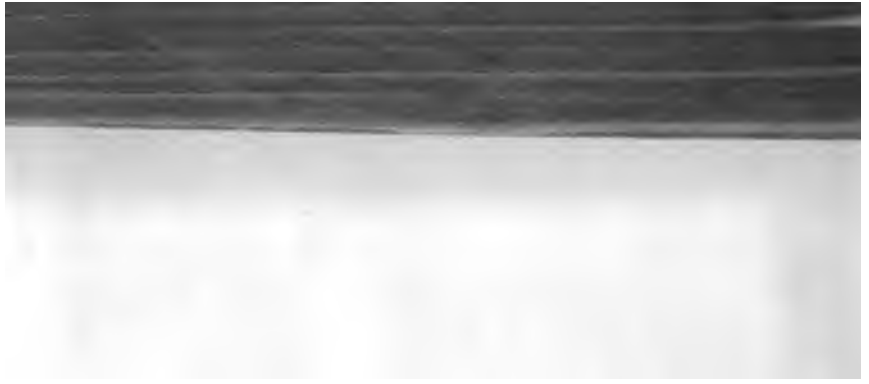

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